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Hist. 2

—❦ PROCEEDINGS ❦—

OF THE

SECOND DOMINION CONVENTION

OF THE

YOUNG MEN'S CHRISTIAN ASSOCIATIONS

HELD IN

TRURO, NOVA SCOTIA.

*August 10th to 13th, 1882.*

EXECUTIVE COMMITTEE ROOM

SHAFTESBURY HALL, TORONTO.

Toronto :

• HILL & WEIR, PRINTERS, 15, 17, 19 TEMPERANCE STREET.

PROCEEDINGS

SECOND ANNUAL MEETING

THE CANADIAN ASSOCIATION

TRURO, NOVA SCOTIA

CHAFFERTY HALL, TORONTO

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

## LIST OF DELEGATES.

### *Amherst, N. S.*

C. R. CASEY.  
J. A. CHRISTIE.

### *Antigonish, N. S.*

JAMES SMITH.

### *Charlottetown, P. E. I.*

F. W. HALES.  
JUDGE HENSLEY.  
CHAS. PALMER.  
F. S. MOORE.  
REV. A. OSBOURNE.  
HENRY SMITH.  
W. C. TURNER.  
A. KENNEDY.  
GEO. BREMNER.

### *Cape John, N. S.*

A. A. STRAMBERG.

### *Cambellton, N. B.*

A. MCKENDRICKS.  
D. J. FRASER.

### *Central Norton, N. B.*

S. L. T. WIGGINS.

### *Cobourg, Ont.*

A. HEWSON.  
JOHN W. BICKLE.

### *Fredericton, N. B.*

GEO. F. ATHERTON.

### *Great Village, N. S.*

C. B. SPENCER.

### *Halifax, N. S.*

J. S. MCLEAN.  
R. N. BECKWITH.  
J. SMITH.  
REV. A. BRECKEN.  
C. H. LONGARD.  
P. C. HILL.  
D. H. STARR.  
J. M. GELDERT.  
J. S. POTTER.

JOS. THEASTON.  
O. M. HILL.  
J. N. SHANNON.  
JNO. BURGoyNE.  
REV. DR. BURNS.  
J. C. MACKINTOSH.  
W. R. MCCURDY.  
M. H. RICHEY, JR.  
R. SAUNDERS.  
T. SAUNDERS.

### *Hopewell, N. S.*

J. P. MCPHREE.  
H. R. GRANT.

### *Kingston, Ont.*

JAMES SUMMERVILLE.

### *Kingston Station, N. S.*

W. J. GATES.

### *Point Levi, Quebec.*

REV. E. D. MALLORY.

### *London, Ont.*

REV. F. W. KERR.

### *Montreal, Quebec.*

D. A. BUDGE.  
WALTER PAUL.  
DYSON HAGUE.  
HENRY MORTON.  
C. CUSHING.  
JOHN BAILLIE.  
W. G. BROWN.  
F. LONSDALE.  
DR. KELLY.

### *Moncton, N. B.*

A. C. THOMPSON.  
THOMAS JAMES.  
C. B. HUMPHRIES.  
F. C. HARRIS.

### *Middle Musquodobuit, N. S.*

S. LINDSAY.

### *New Glasgow, N. S.*

THEO. GORDON.  
J. R. CUNNINGHAM.

## LIST OF DELEGATES—Continued.

*Peterboro, Ont.*

G. M. ROGERS.

*Pictou, N. S.*

C. PRIMROSE.  
A. H. MCKAY.  
JAS. H. STALKER.  
D. A. MCKEEN.  
A. McARTHUR.  
J. W. LOWDEN.

*Quebec, Q.*

I. C. THOMSON.  
THOS. S. COLE.

*Roger's Hill, N. S.*

A. FITZPATRICK.  
WM. YOUNG.

*Springhill, N. S.*

JAMES BLESDELL.

*St. Catharines, Ont.*

ROBT. STANLEY.

*Truro, N. S.*

F. G. SMITH.

*Toronto, Ont.*

GEO. M. WRONG.  
W. E. BURFORD.  
WM. P. CROMBIE.  
WM. O'NEIL RAINEY.  
ALFRED SANDHAM.  
DR. KELLY.

*St. John, N. B.*

T. E. IRVINE.  
J. S. MARNIE.  
J. A. GAULD.  
GEORGE YOUNGER.  
C. E. MCMICHAELS.  
H. B. JACKSON.  
J. O. MILLER.  
J. M. A. HUTCHINGS.  
ALLEN DANIEL.  
S. L. GORVELL.  
JOHN MCKINNON.

*International Ex. Com.*

T. J. WILKIE.

*Corresponding Members.*

R. MCGONNELL.  
HOWARD STEWART.  
C. H. BLAIR.  
DR. McROBERT.  
WM. McCULLY.  
GEO. CAMPBELL.  
REV. A. BURROWS.  
REV. DR. McCULLOCH.  
REV. J. E. GOUCHER.  
REV. S. B. DUNN.  
REV. E. ROSS.  
J. F. BLANCHARD.  
WM. CUMMINGS.  
ROSS CUMMINGS.  
JACOB BENJAMIN.  
J. K. BLAIR.  
J. B. CALKIN.  
J. HARVEY KENT.  
DANIEL TURNER.  
E. TUPPER.  
DR. W. E. McROBERT.  
R. M. BARRATT.

# PROCEEDINGS

OF

## Second Dominion Convention.

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The following subjects, as per circular issued, were selected as topics for discussion:—

1. Association work in its peculiar adaptation to the wants and temptations of young men.
2. What special lines of work are best calculated to attain the primary object of our Associations.
  - (a). In Cities.
  - (b). In Town and Villages.
3. Bible Study.
  - (a). The importance of Bible Classes.
  - (b). How shall I study the Bible for myself, and for the benefit of others?
4. Branch work.
  - (a). Among Railway men.
  - (b). In Colleges.
  - (c). Among Commercial Travellers.
  - (d). For Boys.
5. Educational classes and social work. To what extent, and how can these be utilized?
  - (a). Educational.
  - (b). Social.
6. (a). International Executive work; its importance.  
(b). District work and Conferences: their desirability. (This topic for want of time was not discussed.)
7. The great need of a realization of our individual responsibility as Christians, and the imperative necessity of labouring for Christ.

The papers prepared on the various topics will be found annexed hereto.

TRURO, 10th August, 1882.

The Convention assembled in the Y. M. C. A. Hall, Truro, at half-past two o'clock in the afternoon, and was opened by devotional exercises, conducted by Mr. A. Daniel, of St. John.

On motion of Mr. J. C. Thomson, of Quebec, Mr. John S. Maclean, of Halifax, President of the First Dominion Convention, took the chair and called the Convention to order.

After singing "Our Blessed Bond of Union, Thou Art O Christ Our Lord," the Rev. E. Ross read a portion of Scripture and engaged in prayer.

Mr. John S. Maclean then addressed the Delegates, referring to the First Dominion Convention, held five years ago in Québec, which he characterized as a blessed one, producing most gracious and fruitful results—among which were—greater faith in the work of the Y. M. C. A. and increased determination to carry it forward—a new bond of sympathy between the workers from the different provinces—the creation of new friendships and the quickening of some who were becoming weary in well doing—the determination of the Quebec Association to have a building of their own. To-day that building was by the blessing of God about finished, and was for convenience and beauty, one of the first in the land. On behalf the Maritime Provinces he warmly welcomed the delegates from Ontario and Quebec. He gave statistics from the Year Book showing the remarkable increase in the various branches of the Association work during the past year. He referred to the tide of emigration which was now setting in, and said it was important for us to think of the responsibilities that rested upon the Associations of the Dominion in relation to the great influx of people who were pouring in and filling up the land. He referred in pleasing terms to the Winnipeg Association and the blessed work it was doing out there. This Dominion he said had a glorious future before it and the more we could consecrate the young men of the country to God, the more glorious would that future be. And in a very earnest and practical address he called upon all the delegates to renewed efforts in the great work in which they were engaged, and which was at the present time pressing itself so forcibly upon every Christian worker.

On conclusion of Mr. Maclean's remarks, the Convention united in singing the hymn, "Sing Them Over Again to Me Wonderful Words of Life."

It was moved and carried that the following be the rules to govern the proceedings of the Convention.

**RULES.**

1. The officers of this Convention shall be a President, five Vice-Presidents and three Secretaries.

2. Immediately after the election of the above officers the President shall nominate four standing committees, consisting each of not more than six members—*one* on Business (including all business of a general nature,) *one* on Devotion, *one* on Resolutions, and *one* on Credentials.

3. All resolutions submitted to the Convention shall be in writing, and after being proposed and seconded shall be referred to the proper committee, who shall have power to transmit or reject.

4. The usual rules of order in deliberative assemblies shall prevail, and the ruling of the chairman shall be final.

5. Speakers shall be limited to five minutes each, and shall not speak more than once on the same subject, without permission.

6. The order of each day's proceedings shall be as follows:—Devotional Exercises, Reading Minutes, call for Resolutions and Propositions, Reading of Communications, Reports of Committees, Unfinished Business.

On motion of Mr. J. K. Blair, of Truro, seconded by Mr. Moore, of Charlottetown:—"All clergymen members of Associations and visiting brethren, not accredited delegates, were appointed Corresponding Members of the Convention."

On motion of Mr. Thompson, of Moncton, seconded by Mr. Humphries of same place, the following brethren were constituted a Committee on Permanent Organization, viz:—Messrs. Sandham, Toronto; Irvine, St. John; Cushing, Montreal; Blanchard, Truro; Rev. Mr. Mallory, Quebec; F. Moore, Charlottetown; S. Lindsay, of Mosquodobuit; J. W. Bickle, Cobourg, and Mackay, Pictou.

During the absence of this Committee on business, short addresses were given by the Hon. P. C. Hill, of Halifax, Rev. Mr. Porter, of St. Catharines, and Mr. Wm. Cummings, of Truro, in which they forcibly gave their experience of the benefit of the work of the Association.

Mr. Sandham, Chairman of Committee on Organization, then reported the result of their business session for which they had asked leave to retire.

PRESIDENT:—

F. W. Hales, Charlottetown, P. E. I.

VICE-PRESIDENTS:—

John C. Thompson, Quebec. A. Hewson, Cobourg.  
W. McCully, Truro. J. E. Irvine, St. John  
James Somerville, Queen's College, Kingston.

SECRETARIES:—

D. A. Budge, Montreal. J. N. Shannon, Halifax.  
A. H. Mackay, Pictou.

The following Business Committee was appointed—T. S. Cole, Quebec; Chairman; Messrs W. Paul, Montreal; I. M. Hutchings, St. John; I. W. Bickle, Cobourg; I. F. Blanchard, Truro.

The following Devotional Committee was appointed:—J.

Smith, Truro; Rev. E. F. Mallory, Quebec; W. E. Burford, Toronto; Geo. Younger, St. Johns; Henry Morton, Montreal; Isaiah Smith, Halifax.

The President, after being escorted to the platform and chair, expressed his regret that he should be elected to fill a position of so much importance. He knew, however, from long experience in association work, that it would be useless for him to resist, and he bowed in humble submission to their wishes. All he could say was to express his trust in God and rely on His Spirit alone to make the meetings of the Convention successful. He humbly trusted that God would enable him to act and speak as He would have him do. He trusted also that all the delegates would be filled with the same blessed spirit, and would fully realise His presence and hopefully depend upon Him for success in their deliberations.

After the appointment of these Committees and the announcements for the evening and morning sessions, it was suggested by D. A. Budge, of Montreal, that the President request the delegates to rise in their places and announce their names and places of residence, in order that the members of the Association might know each other, and this practical suggestion was carried out in a very pleasant and social way, after which they all joined in singing "Take the name of Jesus with you." Rev. Dr. Burns, of Halifax, then pronounced the benediction and the convention adjourned.

#### THE "WELCOME MEETING."

The "welcome meeting" was held in the evening, in St. Andrew's Church, J. F. Blanchard, Esq., of Truro, occupying the chair. The meeting, which was largely attended, was opened at half past seven with devotional exercises led by Rev. W. H. Porter of St. Catharines. After a well rendered anthem by the choir the chairman delivered a brief address, at the close of which the choir sang a hymn. The chairman then called upon the Rev. Dr. McCullough, of Truro, to speak, who delivered an excellent address of welcome on behalf of the churches. In the course of his remarks he said, "The hopes of the Church, the happiness of families, blanks in the books of God's remembrance, and rooms in the house of many mansions, were to be filled by the efforts of the Association and of the Church fighting side by side." The reverend doctor referred to the lamentable lack of home discipline and training, and urged parents not to delegate their God-given work of home instruction to societies or associations however good. He referred to the visible prevalence of opinions of an infidel character, the destroying influence of strong drink, and the necessity of combatting these evils by example and godly precept.

The Rev. Dr. Burns, of Halifax, replied in behalf of the Convention. In the course of an eloquent address he said, "The Eddystone Lighthouse had engraved on its base the words 'To give light and to save life,' and he conceived the association to be like that famous lighthouse, set up for the purpose of saving life and giving light; and he rejoiced that there were eight hundred such

lighthouses on this continent. He concluded with an earnest appeal to the delegates to be faithful to the great mission which God in His mercy had extended to them. After all joined in singing the hymn "I heard the Saviour say."

Mayor Bent was then called upon to welcome the delegates. On behalf of the citizens he welcomed the Convention in a very hearty and hospitable manner, and referred principally to the results that would accrue in this world to men in general by living up to the principles of Christianity. He rejoiced in the existence of such associations, which were endeavoring to propagate such principles.

Hon. P. C. Hill, in reply thanked the Mayor in behalf of the Convention for the gracious words which he heard expressed and for the encouragement which such kind reception as Truro had extended to the delegates was calculated to produce. In a few terse words he publicly thanked God for the mission of the Y. M. C. A.

Mr. W. McCully, President of the local association, gave words of welcome on behalf of its members, and was responded to by Mr. F. W. Hales, of Charlottetown.

His Honor Lieut.-Governor Archibald then addressed the Convention and extended the welcome of the Province of Nova Scotia to the delegates. He welcomed them as men engaged in a good cause and actuated by noble motives: many of them were men engaged in pursuits which were sufficient to engross their whole time, yet they had the *manliness* not to be the slaves of circumstances, but devoted a portion of their time and means to the promotion of the objects of the Association. They came not as members of any denomination, but representing all denominations. Their coming was a living protest that religion was superior to sect. In very forcible words he concluded by trusting that their success in the future would fully equal that of the past.

Mr. Thomas J. Wilkie, of Brooklyn, N. Y., representing the International Ex. Committee of the United States and British Provinces, was the last speaker, and in a way peculiar to himself spoke enthusiastically of the work of the Y. M. C. A., and on behalf of the Committee which he had the honor of representing returned thanks for the hearty welcome which had been extended to the members of the Convention.

After singing and the benediction this very interesting meeting was brought to a close.

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## SECOND DAY'S PROCEEDINGS.

FRIDAY MORNING,  
Y. M. C. A. HALL, August 11th, 1882. }

The members of the Convention met at 9.45 a.m., for devotional exercises, led by F. W. Hales of Charlottetown. At 10 a.m. the President took the chair and the Convention united in singing the hymn, "All hail the power of Jesu's name."

## RESOLUTION COMMITTEE.

Hon. P. C. Hill, Halifax; Chas. Cushing, Montreal; Clarence Primrose, Pictou; — Roger, Peterboro; C. Palmer, Charlottetown.

The Convention then proceeded to the discussion of the topic, "What special lines of work are best calculated to attain the primary object of our association in towns and villages?" Opened by a paper by J. J. Gartshore of Toronto, and read by W. P. Crombie. (For paper referred to see annex.)

Mr. Crombie said that the Association referred to had been the means of saving scores of young men in the neighborhood, from 30 to 50 of whom attended the services summer and winter. This showed what one man could do. He hoped we would have associations not only in all our towns, but in all our villages. He concurred with the writer of the paper that two or three young men banded together, praying to God for a blessing upon young men, was a Young Men's Christian Association in the highest sense of the word. The population of the village referred to was about 500, and 100 were members of the Association.

Judge Hensley, Charlottetown, P.E.I., said it was a very important thing, that something should be found for young men to do as soon as they were brought into the Association. This was one of the main lessons to be gathered from this paper.

The following also took part in the discussion: T. James, Moncton; J. O. Miller, St. John; James Stalker, Pictou; Rev. A. Osborn, Charlottetown; T. S. Cole, Quebec, and others, and much profit was derived therefrom.

The next branch of the same Topic, taking up special lines of work in cities, was then entered upon. The discussion of this branch was opened by a paper prepared and read by D. A. Budge, of Montreal. (For this paper see annex.)

A warm discussion followed the reading of this paper. Messrs. Miller, St. John; Wilkie, Brooklyn; Paul, Montreal; Sandham, Toronto; McLean, Halifax; Lonsdale, Montreal; and Rev. A. Osborn, Charlottetown, taking part.

Half an hour was then spent in devotional exercises, led by J. A. Gould, of St. John, after which the third branch of the Fourth Topic was taken up—"Branch work among Commercial Travelers"—was opened by a paper prepared by S. Caldecott, of Toronto, and read by J. S. Marnie, St. John. (For this paper see annex.)

Discussion followed the reading of this paper.

At the close of this discussion the Convention took recess until 2.45 p.m.

## AFTERNOON SESSION.

FRIDAY, Aug. 11th, 1882

Session opened by devotional exercises conducted by Isaiah Smith, of Halifax.

J. E. Irvin, St. John, took the chair.

A telegram was read from Fredericton Y. M. C. A. sending greeting to the Convention. The Secretary was asked to reply.

A letter was read from D. McGregor, of Halifax, offering dele-

gates to the Convention, the book recently published on the life of the late J. B. Morrow, at 60c. each, the profits from the sale being devoted to the Travelling Secretary Fund.

Jno. S. Mclean, of Halifax, spoke in favor of this book, and would like to see it placed in the hands of every young man.

Topic No. 4—"Branch work in Colleges." A paper written by Prof. Burwash of Victoria College, Cobourg, and read by Mr. Somerville, of Queen's University, Kingston. (For paper see annex.)

On motion of D. A. Budge, Montreal, seconded by J. A. Gould, St. John, that the time be extended 15 minutes for the discussion of this subject.

The following brethren took part in the discussion. Messrs Hague, of Toronto; G. M. Wrong, President of Y. M. C. A., Toronto University; A. H. Mackay, of Pictou, N. S.; Mr. Somerville, of Queen's University, Kingston, Ont.; and Hon. P. C. Hill, of Halifax.

Rev. Dr. Burns led in prayer, especially in behalf of Christian work amongst college students.

Topic No. 4.—"Branch work amongst railway men," topic opened by W. E. Burford, who presented the whole work on this continent replying to many questions asked by delegates. Mr. Burford's presentation of the claims of the Railway men was intensely interesting and elicited hearty approval—much light was thrown upon this important feature of Y. M. C. A. work, and much good no doubt will ensue from the discussion of this topic.

Bro. Thompson, of Moncton, N. B., followed giving details of the work on International Railway Line.

At four o'clock, T. S. Cole, of Quebec, conducted a devotional meeting, in which Alf. Sandham of Toronto, gave a Bible Reading on "The Christian as a Palm Tree." This reading was a very characteristic one, and gave much satisfaction and profit, so much as to lead to Mr. Sandham's being requested to give a second Bible reading.

The Convention adjourned by prayer led by Rev. Dr. McCullough,

#### EVENING SESSION.

The Session opened at 7 p.m. in the Baptist Church. A devotional meeting being conducted by Clarence Primrose, of Pictou. The President took the chair at 7.30, and called upon the Rev. Mr. Dunn to lead in prayer.

Topic No. 7.—The great need of a realization of our individual responsibility as Christians, and the imperative necessity of laboring for Christ was opened by an address by Rev. Mr. Brecken, of Halifax. In the course of his address he quoted the saying of Daniel Webster "that the grandest thought which ever occurred to him was his responsibility to God." The thought of such responsibility would be overwhelming were it not counterbalanced by the knowledge that God aided us by His Holy Spirit.

One of the dangers of Association work was that of the majority of its members throwing the responsibility of its work upon the few when *every one* should realize *his* personal responsibility to Jesus Christ and use faithfully the talents entrusted to him for the glory

of God and the good of man. He likened the Association to an army in which every man whether officer or private had a part to play. The address was very practical, and evidently produced a salutary effect upon the hearers.

A hymn was then sung, after which T. J. Wilkie, of Brooklyn, was officially introduced as the representative of the International Executive Committee, upon which he delivered an address setting forth the great claims the International Committee has upon the gratitude and good will of individual Associations. His presentation of the work created a most favorable impression, and many hearts were stirred by his earnest and loving words.

The audience joined in singing a hymn of praise when Jno. S. McLean, of Halifax, took the chair, and called upon the delegates to recount in a few words what the Association had done for them personally. This privilege was immediately responded to by about twenty delegates, telling in three minute speeches what God, by the Association, had done for them.

This experience testimony created a most lively interest and enthusiasm.

The meeting was closed by the singing of the Doxology and the Benediction.

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#### SATURDAY MORNING SESSION.

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Y. M. C. A. HALL, TORONTO, AUG. 12.

The session was opened at 9.45 a.m. with devotional services, conducted by the Rev. Mr. Burrows, of Truro, the President in the chair.

The minutes of last session were then read and approved.

The Topic No. 4. "Branch Work for Boys," was opened by a paper prepared by F. W. Fatt, of London, and read by T. S. Cole, of Quebec. (For paper see annex.)

The reading of this paper was followed by discussions which proved very interesting indeed, and many expressed an earnest desire to see this branch of Y. M. C. A. work more fully realized and entered into. Mr. T. J. Wilkie gave interesting accounts of this kind of work as done by the Brooklyn Association. Rev. Dyson Hague, of Toronto, entered very heartily into the discussion of this topic, as he said it was in a boy's meeting he was, when a boy, brought to know and love Jesus Christ.

The meeting then proceeded to the discussion of the 3rd Topic, "Bible Study."—"How shall I study the Bible for myself and for the benefit of others,"—opened by a paper by Alf. Sandham, of Toronto. (For paper see annex.)

The reading of this excellent paper called forth a great deal of earnest and profitable discussion. Many of the members took part in it, and a desire was expressed by a number that the Executive Committee print it for circulation.

A devotional meeting was then conducted for a half an hour by Rev. Dyson Hague, of Toronto, after which W. P. Crombie read

a report of his work for the year as Travelling Secretary for the Association. (For report see annex.)

At the conclusion of this reading, as the time for morning session had expired, the convention adjourned to meet again in the afternoon.

#### SATURDAY AFTERNOON.

Y. M. C. A. HALL.

Vice-President J. C. Thompson, of Quebec, took the chair at 2.30 p. m. After singing the hymn "Hark the voice of Jesus saying," and engaging in prayer, led by Mr. Thompson, of Moncton, followed by the singing of hymn, "Come thou fount of every blessing," the minutes of last session were read and approved.

Vice-President Hewson, of Cobourg, taking the chair, hymn, "What a friend we have in Jesus," was sung; Rev. E. D. Mallory led in prayer, hymn, "I gave my life for thee," was next sung, when the Hon. C. P. Hill, of Halifax, took the platform to open the discussion of Topic 1, "Association work in its peculiar adaptation to the wants and temptations of young men." He spoke feelingly of the work of the Association, and considered it specially adapted to meet the peculiar needs of young men. He referred to the great temptations that beset the path of young men, and thanked God that such an institution had been organized to counteract these temptations, and to lead young men to a higher and better life. His address was followed, as usual, by discussion, in which many participated.

Mr. Cummings, of Truro; R. N. Beckworth, of Halifax; G. R. Cunningham, of New Glasgow, and A. H. McKay, of Picton, made brief but forcible addresses on the same subject.

After singing and prayer Mr. Alf. Sandham gave another Bible reading upon "Thoughts," which was full of spiritual power.

After singing and prayer Mr. Alf. Sandham read the Report of Executive Committee from Ontario and Quebec, prepared by Mr. J. J. Gartshore, Secretary of the Committee. (For report see annex.)

Mr. Crombie's Report was referred to by some of the delegates, and after discussion upon the question of intemperance referred to therein, it was moved and heartily carried, that some resolutions expressive of this Convention's opinion should be formally and publicly announced, upon which the Resolution Committee retired and prepared a resolution.

#### SATURDAY EVENING SESSION—AUG. 12.

Methodist Church, 7.30 o'clock.

The session opened with J. C. Thompson, vice-president, in the chair. The Rev. M. Goucher conducted devotional exercises, reading 12th Romans, and leading in prayer. Minutes of afternoon session read and confirmed. Announcements for Sunday afternoon, young men's meeting and farewell meeting in the evening were read by T. S. Cole, of Quebec. Mr. Cole also read the following resolutions of thanks which were adopted:—

Resolved that the sincere thanks of this Convention *are due and* be conveyed to

1st. To the Truro association for the hearty Christian welcome extended to the 2nd Y. M. C. A. Dominion Convention.

2nd. To the ministers of the churches for their most cordial co-operation.

3rd. To the trustees for the use of the churches for our meetings.

4th. To the citizens of Truro who have so kindly received and entertained us at their homes.

5th. To the managers of steamboat and railway co.s who have given reduced rates of travel for delegates.

6th. To the Press for extended reports of Convention proceedings.

7th. To the Choir of St. Andrew's Church for the efficient services at our welcome meeting.

8th. To all who have in any way aided in making this Convention a success.

The Credential Committee, through the chairman, F. S. Moore, Charlottetown, presented the following report:—

The Credential Committee beg to submit the following statistical report.

Number of Associations represented .....	27
From Ontario .....	6
"    Quebec .....	3
"    Nova Scotia .....	12
"    New Brunswick .....	5
"    P. E. Island .....	1
	—
	27

Number of Delegates present:—

From Ontario .....	13
"    Quebec .....	11
"    Nova Scotia .....	40
"    New Brunswick .....	19
"    P. E. Island .....	9
Representative of International Execu- tive Committee .....	2

Corresponding Members..... 22

After singing a hymn of praise, J. S. Maclean, of Halifax, presented the claims of the "Watchman," soliciting subscriptions for that paper. He urged upon every delegate to subscribe for this excellent paper, and was followed in his appeal by Mr. T. J. Wilkie, of Brooklyn.

Dr. Kelly, of Montreal, made an address on topic No. 5, "Educational Classes." His address was of a very practical character, showing the necessity of the Y. M. C. A. engaging in this kind of work, and the good results which would be believed assuredly follow effort put forth in this direction. He wished the delegates to put the questions to him as the best method of eliciting the importance

of the subject to those present. This address and the questions put and answered were of a very interesting character, and tended much to make the evening a very enjoyable one.

James A. Gould, St. John, read a paper on social work, and during the few moments given to discussion, John Suckling, Truro, W. P. Crombie, Toronto, T. S. Cole, Quebec, and A. C. Thompson, Moncton, took part.

T. S. Cole, Quebec, then took the chair and conducted a prayer meeting, at which several requests for prayer were read and prayed for.

Rev. S. B. Dunn then closed the meeting with the Benediction. After which the Doxology was sung and the meeting closed.

SATURDAY EVENING SESSION,  
METHODIST CHURCH, Aug. 12th, 1882. }

OPENING EXERCISES.

The Convention then proceeded to the discussion of the fifth topic.

Educational Classes and Social Work, to what extent and how they may be utilized. Opened by Dr. KELLY, of Montreal.

The Doctor commenced by laying down two principles. 1st. Associations were a necessity in large cities and small towns. 2d. The Church and similar societies were not getting hold of the Young Men. Of 200 hundred students in the college which he attended only one half professed to have any religion. The spirit pervading the university was not against isms but against the spirit of Christianity. The young men of the present day, who studied reviews and scientific works were largely tainted with unbelief. Take the railroad men for instance. There were hundreds of these who met every Sunday for the purpose of finding fault with the Bible and spreading infidel sentiments. If this were going on in the larger towns it would shortly spread to the smaller, consequently there never was a greater need for thoroughly earnest Christian men. If young men were once got inside of the association half the work was done. When they were fairly inside of the association they should be induced to study the word of God. On this point he agreed with Mr. Sandham. Saloons and grog shops offered every inducement to young men to spend their evenings there. There were places of this sort where you could find more young men in an evening than in all the churches of the city. It was proposed as a counter attraction to start educational classes in connection with the association, this was objected to as providing amusement. If young men wanted amusement they would not go to the association for it. It was thought better to give them something useful. There were some who wanted to improve themselves in arithmetic, others desired to learn something about book-keeping. Some wanted a class in

French and others in phonography. It was the duty of the association to help young men in every way that it could.

He, (Dr. K.) had heard many expressions among young men antagonistic to the association. They had a mistaken idea about it. He wanted them to learn about the association, and the best thing was to let them see what was being done. Many young men were of a thoughtful turn when they wanted something to think about, the services of some of the best men in Montreal were secured to give them a course of Lectures. These were not for amusement but for instruction. Some of the medical men of the city said if you are going into that we will help you, and they gave accordingly a course of ten Lectures on Physiology. There was no teaching of Christian doctrine in connection with the Lectures. But the young men would never forget the instruction they received in regard to the human frame.

It was thought next desirable to do something in the direction of science. The age was scientific. He would urge it upon members of the Convention to be cautious in their attacks upon men of science, and never to make such attacks unless compelled to do so. He had heard Darwin spoken of. Darwin was now buried in Westminster Abbey, and his works had set the world thinking. If our opinions could not withstand his criticisms, they must go down. Darwin had brought forward ideas that would assist the truth, and that such men who were working quietly in the cause of truth and whose discoveries were influencing the world should be needlessly attacked was not proper. He, (Dr. K.) had felt as a Canadian that it was desirable that our young men should learn something about the country, and the men who make it. A course of Lectures was accordingly provided in History. There were men who might not go to church but who would read the newspapers. It was important therefore to get hold of the press to use it as much as possible for the spread of Christian doctrine. For lecturers it was desirable to get the best men possible, and to select subjects that would be interesting to a mixed audience. The lecturer should not be asked to lecture for nothing. Students attending the lecture should pay something. The acquaintance of every young man who came into the room should be made, and he should be gently brought under Christian influences. He should be shown the working of the association. He should be shown that the association was interested in him personally, he should be shown the way to Christ. As a result of these lectures in Montreal all expenses were paid and books to the value of \$200 put into the library. Time and again the Committee were told by people they were glad to hear that the association was doing something at last, and business men were led to give their support to the association because they began to realize what it was doing.

A similar course might be pursued here and a great deal done to keep young men from places they ought not to be in. He had not said as much as he should like to say, but he thought he had said enough to show what could be done. What had been done in New York could be done in other places.

D. A. BUDGE, Montreal, said that by means of these classes they got hold of 200 young men, they had not been able to reach in any other way. The classes brought them within their influence and many of them they had been able to retain. To show that the religious work of the association was in no respect interfered with he might state that the Bible class last winter was the largest they ever had.

T. J. WILKIE, Brooklyn, N.Y. said that nearly 900 young men had been brought under the influence of their association through these classes. The association felt they could not do without them. By means of the classes many were brought into the Prayer Meeting. He was glad to see that in Montreal they were waking up to the importance of this method. For many years they were exclusively on the religious line. The association ought to be made like our homes.

R. N. BUCKWORTH, Halifax, said that it should be kept in view above all things, that it was the duty of the association to bring young men to Christ.

#### SUNDAY, 13TH AUGUST.

At 9.30 a.m. a devotional meeting was held in the Y. M. C. A. Hall—special prayer being offered for the young men's meeting, to be held in the same hall in the afternoon. At this meeting it was suggested that during the progress of the Young Men's Meeting in the afternoon, the ladies should hold a Prayer Meeting in the basement, which was accordingly done, and above 300 ladies assembled to ask God's blessing on the special effort put forth to reach the young men of Truro. Delegates occupied the pulpits in the various churches in the town, and for several miles around in the villages, services were conducted by members of the Convention.

The afternoon meeting, presided over by D. A. Budge, of Montreal, and addressed by young men of the Convention, was one of great power, as evidenced by the number of enquirers remaining at the close of the meeting.

#### FAREWELL MEETING.

At 8.30 in the evening Jno. S. McLean, of Halifax, took the chair at the Farewell Meeting in St. Andrew's Church. An overflow meeting was held in the Baptist Church, at which T. J. Wilkie, of Brooklyn, presided. In St. Andrew's Church farewell words were spoken by Rev. Mr. Burrows and Rev. Mr. Gaucher, of Truro. Rev. Dr. McCullough also said a few good bye words. On behalf of the delegates Rev. Mr. Ker, of London, Ontario; Messrs. Wrong, of Toronto; Daniels, of St. John, and others. *Young men bade fare-*

well to the friends who had so kindly received and hospitably entertained the members of the Convention. The singing of a number of Gospel Hymns added greatly to the interest and power of the meeting.

The overflow meeting in the Baptist Church was also crowded, and brief and earnest addresses of farewell were delivered by many of the delegates. At the conclusion of the meeting all the delegates assembled in St. Andrew's Church. Mr. McLean, the chairman, then made a brief address, and, calling upon all the members of the Convention to come to the platform, to join hands and sing "Shall we gather at the River?" and the old familiar Y. M. C. A. hymn, "Blest be the tie that binds our hearts in Christian love,"—the Second Dominion Convention, with all its blessed influences, was closed with all uniting, in an audible voice, in repeating the Lord's Prayer, and the pronouncing, by the Rev. Dr. McCullough, of the Benediction.

#### TRAVELLING SECRETARY'S REPORT.

It is with feelings of much joy that I rise to address the Second Dominion Convention of the Young Men's Christian Association. Convened as it is in the Maritime Provinces, and in the beautiful town of Truro, where I received not very long ago such a hearty and warm welcome.

I consider it a very great privilege indeed, not only to address the delegates from the Provinces of Ontario and Quebec, where I have laboured for so many years, and where I have received so much kindness and consideration, but the much esteemed delegates of the Maritime Provinces; and I take this opportunity of thanking them publicly for the very kind Christian spirit which they so graciously manifested towards me when I had the privilege of visiting so many of their Associations in the early part of this year. With these few prefatory remarks I will now proceed to give an unvarnished story of my proceedings since the time I accepted the office of Travelling Secretary to the present period.

I was invited by the Executive Committee after the Provincial Convention in Cobourg in October last, to accept again the office of Travelling Secretary, and in accordance therewith I resumed duty on the 1st of December last, and since then have been actively engaged in prosecuting the work of the Young Men's Christian Association. I have had a varied experience. I have met with much encouragement and I have, I am sorry to say, met with discouragement also. I have been cheered by signs of an awakening and deepening interest, and I have been depressed and disappointed by the appearance of coldness and apathy where once existed warmth and activity.

In some places God graciously manifested His power where interest was immediately evidenced and souls quickened, and in

other places faith, having no external influences to cheer her, looked simply into the future and believed and *rejoiced in hope* that the seed sown would, in God's good time, yield fruit and come to God's blessed harvest.

For these varied experiences I humbly and heartily thank our Heavenly Father who permitted me to be engaged in work for Him and for His Son Jesus Christ, our blessed Lord and Redeemer. I have visited over thirty two Associations and some of these two or three times, during the eight months I have been in office—thirteen of these were in the Maritime Provinces. I have also visited five other places, where no Association existed, for the purpose of enlisting sympathy in our work and for holding special services for the benefit of young men. I have also held special Evangelistic services in seven places, spending from two to three weeks and in some only one week, making in all about three months spent in this way, holding on an average two meetings a day. These meetings, with the exception of the ones in Port Hope, where we had very large and interesting gatherings, were not very successful in point of numbers—but were sufficiently so to cheer and encourage us—and of marked general interest except Sundays, but afterwards letters were received telling us that good fruit had manifested itself, that souls had been converted and that the Association had been much benefitted, members quickened into greater activity and kindlier feelings awakened in the public mind towards the Young Men's Christian Association.

I have great faith in these special efforts. If properly undertaken they cannot help but be beneficial in every sense of the word to the Young Men's Christian Association, both in quickening Christian young men, converting the souls of others, and in awakening a deeper interest in the public mind in the work in which we are engaged. Both Mr. Budge and Mr. Cole, Secretaries of Montreal and Quebec respectively, gave their valuable aid in three of these places, viz: Three Rivers, Sherbrooke and Ottawa, all of which acknowledged having received a great blessing by the special efforts put forth.

In all my visits to the Associations I have laid great stress upon the necessity of encouraging Bible study among our members. I have made every effort to encourage those who had Bible classes by getting the young men together for the purpose of having a conference on the matter and by urging them to study the Word more and more. In other places where no such classes existed, I have been enabled, by God's blessing, to establish them, and I am very glad to say I have received most encouraging signs of the good work these classes are accomplishing, and here let me say that every Association ought to have a Bible

class, and I sincerely trust that one result at any rate of this Convention will be an intense desire to study the Word of God ourselves, and to encourage its study among the ranks of our members.

In this age of scepticism and infidelity, when so many are drifting away from the living truth and so many mighty enemies are confuting us, what weapon can we use for God and for the benefit of man but the Word of the living God. It is the Sword of the Spirit. Let us study it then, that we may be used by the Spirit to wield it to God's glory and man's good. The want of this has been heretofore our great weakness. In places where I have held special Evangelistic services I have endeavoured to have meetings in the afternoon, especially for ladies, where I laid before them the claims of young men and gave them some idea of the work in which we were engaged, thereby evoking much sympathy and interest among a class that ought to be—and perhaps is—more interested in our work than any other class in the community. It is a blessed thing to be followed by a Christian mother's prayers. Even to think of it calls up in the mind the tenderest recollections and the sweetest thoughts. Blessed be God for a Christian mother's prayers and a Christian mother's loving sympathy.

I had the privilege of attending the Railroad Convention in St. Thomas, and in taking part in its proceedings. I was fairly astonished by what I saw and heard there. It was one of the most interesting Conventions I ever attended, and the results of it were most blessed. They have now a railroad secretary and an association in excellent working order—holding five cottage meetings a week and doing other work—besides over \$2,000 was subscribed by American friends and sympathizers to this work. This feature of Young Men's Christian Association work ought to cheer us beyond measure, and cause us to rejoice that we belong to an organization that can reach these railway men and bring them to Jesus. I am glad Burford is here to put in a claim for this noble work, and that you accorded such a hearty response to his earnest and enthusiastic address.

I have been enabled to resuscitate two associations and to cheer and encourage some drooping ones. I have attended four conferences, two of which were parlour conferences; and here I would like to say that you can hardly do a better thing than to hold a "parlour" in some prominent Christian gentleman's house. We have two of these in Montreal which are attended by over sixty business men and Young Men's Christian Association workers. They were intensely interesting and the results were most beneficial. I attribute in a large measure to these conferences the success which has attended our Executive

Committee's financial work. This year we have received more money than ever before and with less anxiety or labour. We have now a balance on hand. We had a most profitable conference on the Queen's birthday in Hamilton. We had about sixty delegates, representing about five or six associations; practical subjects were discussed and much interest was evinced. The idea of utilizing this holiday in this most profitable way emanated from the Hamilton Association, and I can confidently recommend from the experience of this one the same idea to the delegates of this Convention. In the early part of the year, Mr. Maclean, the Chairman of the Executive Committee of the Maritime Provinces, requested my services down here, and in accordance therewith I wended my way to these Provinces. I spent about five weeks and visited during that time about thirteen Associations. I found the associations, on the whole, in a very healthy condition; many places I was much cheered by the energy and enthusiasm which I saw displayed. I was impressed too with the deep religious sentiment which seemed to pervade the whole country, and went back feeling grateful that I was permitted to assist such a warm hearted and Christian people as there are in Moncton, Pictou and Springhill. I think, dear Maritime delegates, you have every reason to thank God for the success which has attended your labors, and for the many Associations which exist in your Provinces; and I have no doubt at all that if you get a man who will give his whole and undivided attention to this work, your Associations will become more numerous and stronger and more influential. The work of preparing the circulars of this Convention and sending them off devolved principally upon me, and I have been very busy indeed for some weeks back in prosecuting this part of my work.

Now, I wish to speak upon a subject which is very dear to my heart, and which I feel I must speak upon. Wherever I go I am confronted with one gigantic foe, and that is Intemperance. I am glad to say that many of our Associations in the West are growing in power and influence. From what I have seen and heard I am convinced of this, and instead of being in the least discouraged by the difficulties which we have to contend with and which are evidently becoming stronger and more numerous, I am encouraged to believe that a great future lies before us, and that we have and will do a great and glorious work by the grace of God and serving Jesus Christ. We are treading the verge of a wonderful age; mighty foes heaven and earth are at work, both for good and evil; it is the war of centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens, and we are, by the grace of God, in the midst of it.

I am very sorry I have not a better record to place before you. I have tried to be as faithful as I could under the circumstances in which I was placed. My health did not permit me to exercise the energy and activity which my soul longed and yearned for—the spirit was willing but the flesh was weak—but I hope and trust that, by the blessing of our great and merciful God, my labour has not been in vain—that our Associations have been benefitted by my feeble efforts and souls have been saved—and, above all, that Jesus Christ, our blessed Saviour and Master, has been glorified and honoured.

#### BOYS' WORK.

The Travelling Secretary some weeks since requested me by letter to prepare a paper on the Boys' Branch of Young Men's Christian Association work. An immediate reply was sent him, stating my inability, firstly, on account of a want of experience, and secondly, on account of a lack of time. However, by return mail I was instructed to prepare some few thoughts on this now universally acknowledged important feature of our work.

Any one who notices the boys of the present age will not fail, the writer thinks, to acknowledge some considerable difficulty in determining when they cease to be boys and when they become young men. Some are so much more precocious, or (as the generality of folks would perhaps say) so much smarter than others, that no cast-iron rule of age can be made to distinguish between the two stages of life. This one fact strikes the writer very forcibly, as he occasionally meets boys as far as age is concerned, but men in their bearing and general behaviour. There can be no question as to the need of this work. One has only to look into the various stores, factories and warehouses of any moderate sized town or city, to find a large percentage of the labour employed ranging from nine to sixteen years of age. What becomes of this mass of childhood and youth after their business is over? Where do the majority of them spend their evenings? Are they as a rule satisfied to stay at home and enjoy the company of their parents, younger brothers and sisters, etc.? Is it not true that too often they are found on the streets, with cigarettes, cigars, etc., as a start going rapidly down the road to evil; getting acquainted with taverns, brothels, etc., etc., before they are out of their teens. The fact stares us in the face that if we would win them for Christ, some endeavour must be put forth to provide purer and better attractions in places where they will be surrounded with good influences.

At the Secretaries' Conference many questions were asked and answered respecting work among boys, and as some of the delegates at the Dominion Convention were very likely at New Haven, they will be able in the discussion that follows this paper to give the friends present any information required.

There seem to be so many ways in which boys have successfully been attracted, all—or, at any rate, most—of which are described in the several issues of the Young Men's Christian Association WATCHMAN of this year, that it will be unnecessary to take up valuable time now in attempting to describe them. In many of the American Associations, separate reading and amusement rooms are fitted up for the use of boys, admission tickets being given to boys willing to observe certain rules concerning the behaviour, dress, cleanliness, etc. In some instances ladies and gentlemen have given weekly entertainments of one kind and another, specially for the boys' department. In this way, the confidence of the boys has been won, and eventually much spiritual work in the shape of "Bible classes," "Boys' Prayer and Praise Meetings," have been successfully carried on. The leader of a boys' meeting once said to the writer: "I do not see why we should wait till they become young men, brother Fatt; why not commence with them as boys?" This is, it seems to me, sound logic, but how best to commence and continue the work is the great question. In Brooklyn a large boys' meeting is conducted every Lord's Day evening between 7 and 8 p.m. It was my privilege to speak to the members of this branch in June last, and the impression made on my mind with their bright intelligent faces has not yet been removed. Certainly *there is* material in that boys' department which will yet prove of inestimable benefit to the *Young Men's* work. Quite a few of the Associations on the other side have large boys' branches, numbering two to three hundred members. What is practicable there is, or ought to be, here.

In closing, permit me to offer the following questions for the consideration of the Convention:—Would it be deemed wisest to attempt separate work for the better class of boys, or to mix those going to school with the less fortunate ones who leave to go early in life to work in factories, stores, warehouses, etc. Would it be deemed wise to admit boys or youths to the privileges of the Young Men's Association in the event of not having room or funds to provide separate accommodation?

All of which is respectfully submitted.

*London, Ontario.*

## [COMMERCIAL TRAVELLERS' WORK.]

When George Stephenson caused the steam engine to run on rails, he little foresaw the tremendous revolution his great invention was about to inaugurate not only in modes of conveyance and travel, but also in creating totally new conditions of society.

Previous to the advent of the locomotive, rivers largely decided the sites of Towns and Cities; now large Towns spring up as by magic at every railway centre.

Before the construction of railroads, the vast Western section of America had no chance in competing for the world's trade save at the expense of ruinous freights. To-day the produce of the West finds its way into every market; and soon this mighty invention of Stephenson, which at first the world received with mingled contempt and laughter will prove itself to be the greatest agent of civilization that the world has at its command.

In addition to its many other influences it has called into being two new classes of society—one the Railway class who are fast becoming a distinct and peculiar class—both in respect to their life, their work and their influences, and the other class to which I refer viz., that of the commercial traveller, also becoming both a distinct and a peculiar body of men.

And it is this latter class of men that for a few minutes I desire to draw your attention and invite you to consider with me. The men, their work, their peculiarities, their wants. And if I succeed in awakening a deeper interest in the welfare of this large and influential body of men, and induce the Young Men's Christian Associations to undertake to do for them what is within the scope of their power, I shall feel our time and thought has not been misspent. First then as regards the men. I think I am correct when I say that thirty years ago there was not one commercial traveller properly so called either in the Dominion of Canada or in the neighboring Republic. To-day there are not less than 5000 professional commercial travellers in Canada alone, and about 220,000 in the United States, which number is also steadily and rapidly increasing. A few years ago none were known in the busy haunts of commerce, now go where you will even to the remotest ends of this vast continent, and there you will find the ubiquitous commercial traveller. It is said that when the north pole shall be discovered, you will find a Scotchman on it, and I venture to say that if you ask him his occupation in life he will undoubtedly say that he represents some large hardware, or grocery, or dry goods house, and had gone north to open new accounts. Taken as a body we find commercial travellers distinguished for many of those traits of character which when properly directed lead their possessors on to great success in the race for riches, and from their ranks have sprung eminent

statesmen like Richard Cobden, large hearted philanthropists like George Moore, and a vast number of the leading merchants of both this continent and the British Empire. Selected as representative men by the various houses that send them on the road, they are the pick of our young commercial men, the future merchants of the land, and from the very nature of their business they must be active, energetic, persevering, determined men, with a deep insight into human character, and with ability to so move men's wills as to induce them to listen to their message, and induce them often under most difficult circumstances to purchase goods which sometimes they do not require. For the most part they are fairly educated and well read upon the various topics of the day, which frequently they use in pursuit of their business, they cannot easily be deceived, and soon understand the true inwardness of any man or matter presented to their notice.

Again, the commercial traveller has a large and peculiar influence—coming from the larger cities—representing important industries, he naturally becomes a sort of model both in manner, dress and character to the young clerks of the merchants upon whom he calls, to them he represents the culture and tone of city life. They regard him with a sort of envy, looking upon his work as easy, pleasant and light, and hopes at some future day to occupy a similar position, and thus for good or evil the influence of the commercial traveller upon the rising generation of young men is marked and powerful, and along with this peculiar influence he is surrounded with fearful and peculiar temptations. Unlike the majority of men he is away not only from home and all its hallowed and restraining influence, away from the eye of his father, away from the solicitude of his mother, away from the love of his sister, away from the counsel of his brother, away from the guidance of his minister—but he is compelled to pass much of his time in the hotel or tavern, and in close contact with the evil influence that so frequently surround such places. In the large cities it is better, but in the towns and villages where he spends a large proportion of his time there is generally no room outside of his bedroom or the bar where the commercial traveller can spend his leisure time. Under such circumstances it is no wonder that before the hot scorching breath of such temptation many a young man's purity and manhood is shrivelled up—killed. Considering all things the wonder to me is that so many really excellent young men have had enough strength of character to keep themselves free from the terrible allurements that daily and hourly stand in their path. And here allow me for one moment to diverge from my text and say that I am and always have been a determined advocate for the total prohibition of the sale of intoxicating liquor, and not one of the least benefits of such a

righteous and needed measure would be the removal from the path of 5000 of our young men exposed to peculiar peril of our enemy that in the past as too frequently stolen away their brains, destroyed their physical vigour, degraded their manhood, and left them as poor stranded wrecks upon the ocean of life. It takes politicians long to act upon merely moral questions, but let me sorrowfully ask the question, how many more homes must be desolated? How many more hearts, broken? How many more lives sacrificed? How many more drunkards' graves filled before the whole Christian Church as one man not only indignantly denounces the evil traffic, but demands the vigorous application of the drastic but complete and efficient remedy. When that happy time shall have come, then the manufacturers and sellers of alcoholic liquors may look out, for they will find like Othello that their dread occupation is gone, for the death knell shall have sounded for a trade more iniquitous than the above traffic, for while knowing neither justice, mercy or goodness it has scattered with prodigal hand amidst the nations of the earth, the seeds of death, the sad fruits of which we have been reaping for many a sad long year.

But keeping to the question in hand. The problem to solve is, how shall we as a Christian Association best reach and influence this large, influential and peculiarly situated class of young men?

It is easier to state the question than to give the correct answer, but with your permission I will submit a few suggestions that may in some measure meet the case, and help to make the Association useful to a large number of commercial travellers.

1st. Let every Association put upon its standing committees a committee to be called "The Commercial Travellers Committee" and let it be their special duty to attend to their departments of Y. M. C. A. Work.

Having formed the committee let the members of the committee ascertain if any and who are commercial travellers living in their city or town. In the cities of Montreal, Toronto, Halifax, and London, this can be done through means of the Commercial Travellers Associations who have head offices in these cities. Having obtained the names of the commercial travellers residing in the place send to each one a request that they join the Association upon the principle of the "Travellers Ticket" as recommended by the International Convention—let this be done at least twice a year.

Secondly. Seek to obtain the cordial co-operation of the different Commercial Travellers Association Secretaries, and in seeking to obtain members seek above all to obtain both the Presidents and Secretaries of each Commercial Travellers Association.

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*Thirdly.* Let the committee visit regularly or each meeting night of their association, the hotels in the town at which commercial travellers are in the habit of stopping, and give them a cordial invitation to attend, and where possible induce them to take some part in the meeting.

*Fourthly.* On each Sunday morning have a printed slip put under the bedroom door of each commercial traveller inviting him to a seat at Church—and arrange with the various Church authorities to have a pew in each church set apart for commercial travellers and strangers.

*Fifthly.* In the larger cities where commercial travellers reside arrange to have quarterly or half-yearly social religious gatherings, and at these meetings get both commercial travellers and merchants (as well as clergymen) to take part, invite the commercial traveller and his family to be present and take great care that the meeting is both pleasant and profitable; let the religious life be here presented in its happiest and pleasantest aspect, and in this way shew the commercial traveller that religious ways are "ways of pleasantness and all her paths are peace."

*Sixthly.* Keep pasted in all the hotels a list of Church, Sunday School, and Association meetings, accompanied with a cordial invitation to be present.

*Seventhly.* Hold occasional parlour meetings in hotels whenever practicable for the benefit of commercial travellers and guests of the house, and let these and all meetings of this kind be short, lively, earnest and to the point.

*Lastly.* Find out any sick travellers and visit them, for at such times they are peculiarly susceptible to kindness and the impressions may be made that will last for ever. Doubtless the discussion that I hope will follow this paper will bring out many others and more valuable suggestions, and in addition to all that has been said, let us not forget to raise the standard of our members very high. The world is sick of religious talk, what it looks for and needs to-day is honest and earnest religious work, let commercial travellers and the world clearly see that we as members of a Christian Association are true to our principles at all times and under all circumstances, earnest in our work whether called secular or religious, cordial and kindly in our greetings and devoted to our blessed Master, and that we are sincerely their friends—earnestly wishful to advance their real happiness and though we shall meet with difficulties both many and great in reaching this peculiar class of men—yet I feel confident that before determined zeal and prayerful resolution all these difficulties will vanish as winter's snow before the summer's sun.

"Where the will exists the way is found," this proverb is the

key note to success in every enterprise. It opened the door of India to Christian Missionaries, it lead Columbus to discover this great continent, and if you read the life just published of that really remarkable man Joseph Campbell you will discover how his determined and sanctified will lead him to triumph over enormous obstacles, and has made him a blessing to hundreds and thousands of God's sightless children. Said a lady to Mrs. Campbell, "Your husband is a man of remarkable talent." "No" replied Mrs. Campbell, "he is not cleverer than many other men, but he makes use of all his opportunities." No class of men stand in greater jeopardy than do commercial travellers, and if we can only win them to the side of Christ and righteousness, what a mighty power for good each man could then be made. Shall not then, dear brethren, a determined, resolute effort be made. Let us show ourselves worthy of our grand mission. What could be grander than the mental, moral and spiritual welfare of young men of our growing Dominion. And if our country is to be a Christian country—if it is not to be overrun and cursed with agnosticism, individualism and atheism—if vice is to be driven back and crime kept in check—if that righteousness that exalteth a nation is to be our proud characteristic as a people—we must think nothing of difficulties, and still less of self-sacrifice and toil. It is the condition of our very life, and he who is not prepared to make sacrifices and endure labour as a good soldier of Jesus Christ, may do very well for the parade ground, but we fear, and with just cause, will be of little account in the hour of death, or in the day of battle. We have already too many faint-hearted and weak-kneed warriors in our camp. May the great God that rules the universe and who sees the needs of the coming generations, raise up a body of valiant men to fight his battle, and may it be our inestimable privilege to be counted worthy of being members of that devoted and glorious band.

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## SOCIAL WORK.

### TO WHAT EXTENT, AND HOW CAN IT BE UTILIZED ?

In a philanthropic work such as that of Young Men's Christian Associations, wisdom teaches its executive, and points out to its active workers, four distinct elements known and peculiar to all, viz., the Spiritual, the Social, the Intellectual, and the physical divisions. In many the first named is not particularly prominent, but the second, in the order in which we have placed them, and with which we are particularly dealing, is most strikingly apparent as exhibited in the social nature of young men, the class among and for whom we claim to especially labor.

As in music four distinct and well balanced voices, each taking its proper part, produce a volume of sweet melody to which we listen with charmed delight, and few there are whose natures and susceptibilities would not be able to appreciate such a production of harmony, so, in the association work, each of the sections or departments of labor must be so tuned and arranged that no one part shall sound louder than another or perfect harmony is destroyed. In the earlier days of Association routine the principal and most valuable part or aim was about, if not the only one that was heard, viz., the spiritual, being like a bright soprano which was, and always will be a power and delight, but apparent as it has been, and is, the special class of our *definite* mission did not seem to be largely reached by the voice of simple evangelistic effort alone, then wisdom in her bright garments suggested the bringing forward of the minor parts to make even more attractive, and produce that which would win the attention of the indifferent without in the slightest measure covering over, or hindering, the leading, or all important object in view. Taking harmony as the foundation upon and by which we seek to impress the truth, as we would seek to lovingly and carefully twine the vines and beautiful garlands of all Christian effort, around the towering and central pillar of all Association work, Christ Jesus the Lord.

Then in vocal harmony we have first, the principal or leading part, Soprano; second, Alto; third, Tenor; fourth, Bass: or in Association harmony, first, Spiritual; second, Social; third, Intellectual; fourth, Physical departments. Then, dearly beloved in the Lord, if in the rendering of the Grand Association Anthem, praise to our God, the spiritual phrase of it renders an exquisite solo, the beauty and power of which touches all hearts, happy and joyous, be filled with thanksgiving; and if the Alto, or social feature, alone, be heard for the time, although it may sound to you in a minor or less beautiful key, remember that it is one of the component and beautiful parts which sounds richer and fuller blended in duet with the soprano or spiritual, but none the less beautiful for the momentary contrast; then the trio, that in imagination we are now listening to, the Tenor or Intellectual feature having joined in praise, the beauty of melody now begins to dawn upon us. Listen!—the last notes of the trio are just closing, now the full and rich Bass of the physical department joins the three previous voices and a full and grand anthem is produced, the effect of which fills our eyes with tears and our hearts with unutterable joy.

In answering the question propounded and which forms the subject of this paper, viz., "Social Work, how far can it be utilized?" we would answer, *just as far and as prominent as any other*

*feature of our work*, remembering that we are an association and not a church; and while in our work we are in some respects equal, we are one step below the platform upon which God's Church is laid, but a powerful aid or auxiliary to her and her faithful ministry. While you may not have taken any special exception to what you have heard thus far, methinks I hear some good brother ask, Is not there reason to fear that the social feature will occupy too prominent a place in our Association routine to the comparative dearth or death of religious interest?

Yes, we answer: it is a matter that requires careful and prayerful wisdom in detail and arrangement, but in your zeal to jealously guard other interests, have great care that you do not take from this attractive and positively necessary and delightful auxiliary, the power and influence it ought, should, and does wield. Another questioner anxiously desirous to comprehend this matter, asks, "What do you understand from the question asked in the topic now under discussion? Does it simply refer to gatherings such as socials (so called) composed of young men and occasionally of a more public character when ladies are invited?"

Yes, it means that, and vastly more. Association influences should be such that the very appearance of each apartment would suggest to the young men and visiting stranger that the social life is there known and fully appreciated,

Have you a Reception or Social room in your Association? If not, arrange to have one. If you have such a room, how is it furnished? Long settees, straight back chairs placed in rows and arranged as for a funeral service? Or, is your social room comparatively or well furnished and still the abode of disorder and dust? If so, rid yourselves of these retrogressive influences, and wonder no longer why the young men do not go there to spend their evenings. Make every arrangement for their comfort as you would do in your own home: provide the brightest and best light, home-like attractions, and plenty of fresh air. When the young men and strangers visit your rooms receive and welcome them as you would extend the courtesies of home life; show cold formality the door and let the social element prevail, and at times, especially on social and reception occasions, while everything being bright and enjoyable and happiness everywhere abounding, let the calm loving influence of Him whom we serve be felt like a summer breeze, making our pleasure more real because of the presence of the Master.

Another questioner arises to say, "We can easily see and understand the necessity for the social element in Association work, but do not so fully comprehend the nature or form that should be adopted and followed. What would you suggest from

your own experience in these matters? Well, there is no set form which could be laid down as a rule, but from our own experience we would say, we first consider just what would be best for that special occasion, if it be a parlor concert, we aim for the *very best* talent that we can secure gratuitously, and use every effort to have it first class in every particular; if it is a literary or literary and musical evening, or a large public reception, the same rule is followed. We tenaciously hold to and arrange for the best we can procure in this as well as all the other departments of our work, being firmly of the opinion that the *best and nothing short of it is worthy or good enough for our young men.*

The social department can and should be made a powerful means of reaching young men careless and unfamiliar with Association work, and as a means to this end we would suggest the following: Some one in each of the large mercantile and other firms can be induced to provide a complete list of the young men employed. These should be entered in a book kept for the purpose, under the proper headings or names of the different firms, and are useful for trade, special and general reception purposes or references. A neatly printed or written invitation should be addressed to each young man, being careful to secure the proper initials and spelling of each name. When postage is a consideration, as it is with most Associations, the invitations for each firm or place of business can be sent or delivered in one package, with an explanation and polite request to have them separately delivered, and from our experience this will be gladly responded to. If the first, second, or even third invitation is not accepted, do not feel disappointed; the work is being done if not seen and has been proved in our own experience. After such invitations are sent, and on the evening of the social or reception have arranged beforehand some of your best men who shall be on the outlook for these specially invited ones, and as they enter receive them cordially and see that they are introduced to the officials and others in order that they may feel just as much at home as any of the regular membership. Take special mental note of each, and if among them there be any talented ones, remember and seek to have them assist in the programme on some other occasion. During the intervals, or intermissions, converse with these new comers in a natural and gentlemanly manner, seek to lead the conversation on Association topics, and when the opportunity presents itself give a personal invitation to frequently visit the Association and young men's meeting some evening, and if they become interested, arrange to walk home with them, or a part of the way at least, and if you seem to be directed by the Holy Spirit, tell them of Jesus and His abiding love. Be discreet and wise, and do not by hastiness overstep what you seek to gain

through this as well as the other accessories of Association routine. We have proved the desirability of, and would most strongly recommend the formation of a ladies' representative or auxiliary committee in each Association, selecting representative married ladies from each evangelical denomination, being careful to call upon those whose social position and Christian standing in the community are well known and acknowledged.

This committee are most helpful in arranging for the public receptions, furnishing the rooms, and assisting as they alone can do in many of the details that go so far to make successful these special occasions of social interest.

This committee should be large and regularly organized, with their own officers selected from among and by themselves, they understanding that they act in co-operation with and never independently of the wishes of the Board of Directors. In brief, they bear the same relation to the Association as a regularly appointed sub-committee.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "As we have therefore opportunity, let us do good unto all men." "And let us not weary in well-doing; for in due season we shall reap if we faint not."

J. A. GOULD.

#### ASSOCIATION WORK IN COUNTRY PLACES.

This topic has been assigned to me no doubt on account of my connection with an Association in a country village near Toronto, and I will confine myself principally to our experience in connection with that work.

The *need* we all acknowledge, for although young men in the country have not so many temptations as those in cities and towns, yet in most places outside their own homes they have no place else to go besides the tavern, and much time is often spent in idleness and sin. This was the case in the village of Eglinton referred to, and the Secretary and some members of the Toronto Y. M. C. A. decided to make an effort specially on behalf of young men. Evangelistic meetings were held in the village hall, addressed by members from Toronto and the ministers in the vicinity. The attendance was large, and resulted in the conversion of quite a number and a general interest created in the neighborhood. This was followed up by a weekly meeting for Bible study open to all, which has been greatly owned of God. After a year or two

it was decided to organize a regular independent association. Rooms were secured where the weekly meeting had been maintained for over four years and a half with an average attendance of 40 or 50. A reading room with library is open every evening during seven months of the year, attended by a reception committee. During the winter we have monthly lectures, cottage meetings, etc., and last year we inaugurated a young men's meeting for mutual improvement, where interesting debates were held, on some occasions 80 or 90 being present. I may state that this number could not have been gathered together unless special means had been taken to that end, and we mention it as being worthy of trial wherever practicable. We secured the address of every young man in the neighborhood, and sent an invitation to each through the post, and over eight tenths of them responded. We are satisfied that this will be found to work well, especially in country places, or in connection with railway or other employes where their addresses can be obtained. It comes home to them so personally, making them feel that friends are interested in their welfare.

*Cottage meetings* are a very important branch of country work, and we are persuaded it can be accomplished better by Associations than by any one denomination, for all are brought together and no objection can be offered as to the church represented. We have had very blessed results in this department, and meetings averaging 35 persons present have been held in the houses of people who had given up attending church altogether on account of distance and other causes, many of whom were living like heathens in this land of Gospel light and blessing.

In this and all our work, especially tract distribution, we have been greatly helped by our *ladies' auxiliary*, who are able in their house to house visitation to keep our work continually before the people of the district, ascertaining the best places for meetings and in securing new members, etc.

Regarding financial management, we began by soliciting members, active and associate, with an annual fee of \$1 and initiating members at \$5, and found friends ready to help, and have always had sufficient from this source to cover *all expenses* and make *all meetings free*, the only collection taken up being the one for the International Committee at New York during the week of prayer for young men.

I have just touched on the various points in connection with our work, showing how beneficial it is for those for whom it is intended; but we must not forget the blessing it brings to those who have the privilege of undertaking it, and we know no means by which our large Associations can better develop new workers than by undertaking in the "strength of the Lord" similar work

in country places adjoining their own city or town. In this way they can encourage young Christians to speak for the Master, and open up new fields for our Young Men's Christian Associations, which we believe ought not only to be in every city and town, but in every village throughout our land.

Let us remember that large numbers do not constitute an association, but two, three or a dozen young men banded together to pray or labor for their fellows, is a Young Men's Christian Association in the highest sense of the word, and if we are faithful will be found to the honor and praise of "Him who loved us and gave Himself for us."

Toronto, Aug. 6th, 1882.

#### THE WORK OF THE Y. M. C. A. IN OUR COLLEGES.

Christian work should always meet the peculiar needs of those for whom it is intended. Young men in Colleges have many dangers in common with all other young men, those which arise from evil associations and from depraved appetites and passions. They have also others in common with all young men who are away from home, and who by their calling are thrown into contact with numbers of their fellows. Drunkenness, licentiousness, gambling, profanity, and idle and spendthrift habits are not peculiar to college life. In fact, perhaps the proportion of college boys ruined by these causes is less than might be found among many other classes of young men. But the Mission of the Y. M. C. A. is not barely that of a society for the reformation of morals. It takes a far higher and wider aim while it accomplishes that too as an important part of its results. But it is peculiarly a *Christian*, not merely a moral Association. Its aim is the development of all that belongs to Christian life. To understand its work in College we must ask—what are the peculiar dangers and difficulties of religious life among students? And how can we most effectually meet them?

The dangers which we wish to study are those which lie in the very nature of that life and in those points in which College life differs from common life. The life of a student is peculiarly an intellectual one. It lacks provision for the emotional, the physical and the practical sides of our nature. In the earlier days of student life the result of this is a wonderful rebound of the emotional and physical nature. Wild, intense excitements, the loudest and most rollicking fun, and the most active games are the delight of the healthy student: his nature cries out for them. But the latter result is that by degrees the emotional nature and the physical nature are both subordinated, and a cold intellectualism very often preponderates. We propose to ask how we are to meet the religious wants of the student at both these stages.

It is very evident that at either of these stages the power of religion is a very important factor in meeting the wants of the young spirit. The religious nature is the deepest of all emo-

tions and the best of all affections, the finest of all joys and the noblest of all ambitions. It is therefore peculiarly fitted to play an important part in satisfying the cravings of the too cramped and one-sided life of the student. But too often just at the critical period of early student life, religion is arrayed not in co-operation with, but in opposition to the other means of relief for its pent-up nature for which the young heart craves. Religion instead of mingling its influence with youthful sports and recreations in relaxing the too severe strain of intellectual discipline, unites with the intellect in putting a strait jacket on all amusement. The result is that religion becomes distasteful, not for the sake of what it is, but of what it is not. It in fact becomes the scapegoat to bear the sins which do not belong to it. It is a problem of the utmost importance, how to present religion to the young student so that it shall relieve rather than increase the terrible repression which his intellectual discipline is putting on his entire nature. This, we think, can be largely effected by choosing the kind of religious exercises which are most social and emotional. Prayer, praise and promise meetings, warm, earnest, *deep-souled* exercises and addresses, if addresses are employed, something to call out enthusiasm, faith, feeling of all kinds, this is what the overworked brain of the young student especially needs, and what of all other things will prove most grateful to him. I do not say that the instructive forms of religious exercise should be entirely neglected; the Bible classes, lectures, and sermons should be laid aside—that would be the other extreme—but that these should not be predominant, that religion should not be with the student a few extra lessons to be learned, or lectures to be listened to, the boy weary of these things, nor should it be a few additional restraints to be endured; from those already imposed by the regulations of the school, his pent up nature is even now throbbing and panting for relief. And this very relief religion can give, if you bring it to him in warm-hearted prayers which make him feel as if he were once bowed at the worship of the family altar at home; or in a joyous song which calls back the holy spell of the Sabbath evening circle round the loved hearth. This it can do if it sometimes lifts the veil by which the hearts of boys are so completely masked, and reveals to a pious companion the hopes and struggles, the resolutions and failures, and disappointments of the deeper, better nature which is hidden within. Do this effectually once or twice a week, and it will prove a sweet, restful, helpful influence, not an extra burden, "the last straw that breaks the camel's back." As Arnold is pictured to us in "Tom Brown at Rugby," he knew well how to do this. This it was that conquered and renewed Tom Brown himself, and made little Arthur such a wonderful power for good. And this form of religious power is in perfect harmony with all other methods by which nature seeks relief from the too rigid bonds of intellectual discipline. The gay laugh, the sportive romps, the hearty game with its intense excitement do not necessarily collide with this. They are only purified, and made still more helpful and healthful. The restraining influence of this religion is from within, not from without. It is a vital, not a mechanical force. And vital force differs from mechanical in this that it knows how to separate and assimilate all that is good and

reject only the bad. If I have a basin of dirty water, I can get rid of it only by throwing it away. But if I pour it about the roots of a living tree, every particle of impurity will be left to remain in the soil, and the roots will drink up only that which to them is pure and healthful. So religion as a life stirring the young heart will purify, not cast away all the exhilarating and health-giving forms of boyish sport and excitement.

*To present religion in this way to college boys, the workers must be men of strong spiritual nature, men of deep feeling, of great faith, of fine enthusiasm, great hearts.* If you can find an old man with a young heart, so much the better; if not, young men themselves must take the lead. But whoever leads must have *life within; mere dead form will not do.* And herein lies one of the chief advantages of the Y. M. C. A. in promoting Christian work in colleges. It has not yet grown rigidly formal in its modes of work. It can adapt itself, and in the hands of college boys themselves, it will naturally shape itself to meet their own needs. But after thirty years of college life, in which we have continually mingled with college meetings conducted by the boys themselves, we have found the meeting most full of the emotional to be the most successful and popular.

We have thus far been thinking of students in the earlier part of their course, such as the Freshman, Sophomore, or academy boy on this continent, or the Eton or Rugby boy of England. But as a student reaches higher stages of advancement, a change comes over his nature. The great questions and doubts of philosophy begin to arise. The scientific discipline which demands a why and a wherefore for every assertion, begins to enforce its claims in regard to religious truth, and then the student arrives at the most critical point of his spiritual life, and those who help him must be wise indeed. And first of all we would say that the kind of work on which we have already enlarged is of essential service here. To those whose piety is fervent—who have a strong well-assured living faith, not a mere credence, but the faith which brings the soul into the presence-chamber of Deity—this crisis of doubt comes with far less danger. Whether they can solve the problem by reason or not, they *feel* that there is a God, and that His voice speaks within their hearts. And this strong assurance of faith is a sheet anchor holding secure against the first blasts of scepticism. If, on the other hand, the inward spirit-given faith has been neglected, and the religious emotions and affections have been allowed to decline, no general theory of religion can give full security to the young mind against the first strong assaults of doubt. Doubt comes with the first imperfect attempts of the mind to form a philosophy. Intellectual assurance is the work of the most profound and perfect philosophy.

“A little learning is a dangerous thing;  
Drink deep or touch not the Pierian spring.”

But while our philosophy is seeking these deep foundations for faith (and this is often a work of long years), on what is faith meantime to rest? On traditional belief? Nay: for the first assaults of doubt have overthrown that. It is the most sacred princi-

ple of the scientific student's creed that he should accept nothing on mere hearsay or upon the faith of others, if it is possible to know it for himself. The best that a merely traditional faith could do for him would be to hold the matter in suspense until he had made the necessary investigation. Meantime what becomes of his religious life? It cannot live on uncertainty. Love, joy, peace cannot grow out of a suspended faith. Religion cannot await in suspense the slow, difficult investigations of our philosophy. But if meantime the soul has access to God (a divine revealing of the Father within), upon this foundation faith can rest and wait if need be even till we pass within the veil and see and know all things in the light which shines beyond. Thus even for the more advanced years of student life it is of the highest importance that the full tide of spiritual life and emotion can be continuously maintained.

But this is not all the help that the advanced student needs. With intellectual difficulties there now comes necessity for intellectual help. While for the reasons already stated we would not anticipate doubts, and begin to build the religion of the young student upon philosophy, but would trust far more to the contact of the young hearts and life with the heart and life of living Christians, yet as the student advances, and his intellectual life demands a reason for his faith, that reason should be forthcoming. But here again he must work for himself, look within and not without. We should not deprive any young man of the joy of seeking and finding for himself the solid grounds of his faith. Help him to examine and understand for himself rather than build up for him a structure which may not meet his wants. Judicious suggestions may save years of precious time and of trying perplexity by no means favourable to spiritual life; and in every college there should be some one able and willing to render this help, and prepare for it by a full training in the school of personal experience.

But the form of religious exercise most of all important for a student is still to be noticed, *i. e.*, practical Christian work. This side of a student's nature is most of all neglected. The field of thought open to him on every side. The life of emotion, affection, and aspiration is not without some exercise. But for the line of practical work open to the world at large, the student has neither time nor opportunity. And yet the perfection and full strength of Christian character can only be attained by the practice of all godliness. Sympathies and sentiments lose the worth and dignity of true virtue if they expend themselves in mere tears and good wishes. The feeling which the novel reader cultivates is sentimentalism, not true virtue, and there may be plenty of that and a heart as void of true practical goodness as the desert wilds. On the other hand the man who has done even the least thing to help a good cause has bound himself to it by an external interest; a part of his life is forever invested in it. No rule is safer and more universal in regard to the young convert than this—if you would establish and strengthen him give him something to do. The student beginning a Christian life especially wants something to do; you must find him a field of activity. No part of our College Y. M. C. A. work is more important than that belonging to the Committee on Christian Work.

It is not the business of the committee to do the work, but to *find* it, and put every one else in the way of doing it. Mission Schools are a common form of work, and an excellent field they afford, especially in the larger cities where many of our Universities are situated. We have known in a small country town a student who organized classes of six or seven children each meeting in the kitchen of their humble homes, and thus without books, apparatus or outlay of any kind, he continued to provide for weekly instruction of sixty or seventy of the poorest children in town, enlisting in the work some nine or ten of his fellow students. Wesley and the Holy Club at Oxford found a field for work among the prisoners in the jails. A field which is not cultivated as much as it should be is the visiting of the sick, the aged, and the infirm, among the poor. There is many an aged person, bedridden or confined to the house, perhaps sight almost gone, to whom the sound of a hearty young voice reading for an hour God's Word would be an unspeakable blessing and pleasure. And then within the limits of student life itself there is a very extended field for work. If each young man would but work and pray for one soul, what a result we might have by the end of a single year. Robert Young has estimated that a single decade of such work would convert the world. There is certainly not a college in the land which would not be completely evangelized in the first quadrennium, were such an effort seriously made. But the benefits of such a work are not confined to the numbers converted. Habits of earnest personal work for the Master once formed are not readily lost. The blessing upon him who converts is quite as great as upon him who is converted. He has made himself a grander man to all eternity.

These scattered suggestions are by no means offered as an analysis of the whole wide field of college work. They are only hints touching a few points of one of the most important questions of the age. Thinking men rule the world. "Knowledge is power." And the vast majority of the thinkers of the next generation are to-day in college, whence they will soon come forth to exercise this power. All that we can do for them will be multiplied a hundred-fold, as in future days the seeds now planted in their young life ripen into a harvest of world-wide influence.

U. P. C., Cobourg, Aug., 1882.

N. BURWASH.

## REPORT OF THE EXECUTIVE COMMITTEE OF THE PROVINCE OF ONTARIO AND QUEBEC.

TORONTO, Aug. 1st, 1882.

Your Committee have much pleasure in submitting the report of work in the provinces of Ontario and Quebec during the past nine months, and in doing so to recognize the "good hand of the Lord" which has been so manifestly with us in all our endeavours.

From the report of the Travelling Sec'y. it will be seen that

he has been at work during most of the time in the Province of Ontario, excepting two months in the Maritime Provinces and Quebec; and we are glad to be able to state that much blessing has attended his labors.

There have been some discouragements, but on the other hand, in many places and in several where no Associations exist, rich spiritual benefits have resulted from his labours. One encouraging feature has been the formation of a number of Association Bible Classes, which have been successfully maintained.

Some weak and languishing Associations have been helped and put in working order; one or two, we regret to say, have suspended, principally on account of lack of interest among their members and want of sympathy from the Christians in these localities.

Your Committee are convinced that much of this could be avoided if we had vigorous district Committees throughout the Provinces, and more inter-visitation among the Associations, and trust that this year this matter will be put into active operation. One or two instances have occurred showing the value of co-operation in helping one another, for example:—The members of one of the Associations in Western Ontario were very much discouraged and about disbanding, when representatives from Hamilton and London visited them, and conferred with some of the leading people in the town urging them to unite [in keeping the Association together, and the result was that the work was not allowed to be given up, and the Association still lives.

One new Association has been formed in the Village of Yorkville, where it was much needed, and a flourishing railroad branch in St. Thomas with comfortable reading room, etc., is now in active operation, managed by an experienced General Secretary.

The Canada Southern Railway and some of its officials have aided the work greatly, and helped to put it on a good financial basis. This work among Railway men has been much blessed; the International Conference held at St. Thomas was attended by upwards of 100 delegates principally from American and Canadian Railways, and the earnest words of our brethren from the United States, in relating their experience among Railway men, were very encouraging and inspiring, and we are pleased to state that much spiritual good resulted from this Conference to all who were present; the work in St. Thomas was specially aided, and before the sessions closed a Provincial Railway Committee was appointed to arrange for branches in the following centres in addition to those already formed in Toronto, St. Thomas and Montreal, viz: Stratford, Brantford, Sarnia, Hamilton, London, Port Edward, Port Hope, Cobourg, Kingston, Belleville and Brockville, and some meetings for that purpose have been held.

The University and College work has been well maintained, and very encouraging reports have been received as to the spiritual benefit which has resulted from the meetings held.

The Week of Prayer for young men was very generally observed, the pastors assisting by preaching special sermons, and much blessing attended this time of waiting upon God.

Your committee have much pleasure in reporting that the call made for funds to carry on the work has been so cheerfully responded to by our friends, and the plan of making the various centres responsible for their allotted amounts has been found to work to advantage.

The Financial statement will show that up to the present date \$946.00 has been received for this year from forty subscribers, six Associations and the Executive Committee of the Maritime Province, and we trust that others will give their aid, and in this way assist the Committee in extending their operations and doing more work.

The Central Committee has met at Toronto every month with one or two exceptions, and reports of meetings sent to all the other members of the Committee.

As in former years we are much indebted to the International Committee at New York, for their help whenever called for, and the visit of Messrs. Sturgis, Ingersoll, McBurney and other representatives at our Railway and other conferences.

The return of Associations in Ontario and Quebec are as follows:

Ontario—21 Associations; 4 College do.; 2 Railway do.  
Quebec—4 Associations—Total 31.

The following have reported as follows:

*Ontario.*

	Total Membership.	Active.	Working on Com.	Cur. Exp.
19 Associations report	3177.	1383.	460.	\$1,299.00.
4 College Associations	287.	235.	109.	72
1 Railway Association (3 not reporting).			9.	521

*Quebec.*

4 Associations	1488.	703.	213.	7195
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Your Committee while rejoicing in all the work that has been accomplished by the Young Men's Christian Associations in our country, cannot but draw attention to the fact that there are so many cities and towns where there is no organized effort for reaching young men, and that in all places many are being led astray by strong drink, infidelity and all the allurements which the enemy of souls can devise, and it behoves us to be up and doing, and in the strength of the Lord to seek after the young men of our

country that are going astray, and in praying for their return to Him who "came to seek and save that which was lost," to believe His word to us in John 15: 16 "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name he may give it you."

All of which is respectfully submitted.

JNO. J. GARTSHORE,

*Secy. and Treas.*

W. H. HOWLAND,

*Chairman.*

## RAILROAD WORK.

### ITS NEED.

It will not be necessary for me to enter deeply into this question, for when the question of the NEED of the Young Men's Christian Association is forever settled in the minds of all present, no one will question the need of a Railway Branch of this work, when once a few facts are put very plainly before you. We all deeply regret the absence of Mr. E. D. Ingersoll, the Railway International Secretary of the Young Men's Associations of the United States and British Provinces. I deeply regret it myself, for when I was urged to attend this Convention, I refused to do so on any other condition than that he would also be here to present this most important Branch to this Convention; and when he consented to present it under its International aspect, I agreed to present it for the Dominion of Canada, and I know of no better way of impressing you with the need of this work than by repeating a few words I heard him utter one year ago the 10th of last March. Mr. Ingersoll said:—

"Let us just for a moment look at the field. Many of you business men are aware that one eighth of the property of this whole country is invested in Railways, and that about three quarters of a million men, more or less, picked, trained, firm and reliable (for this is the only place in the world where we have genuine Civil Service Reform,) are engaged in operating these railroads. A large proportion are young men that are here to-day and there to-morrow. From the nature of their occupation they can have no homes. They eat at three or four different places in the course of twenty-four hours, night or day, just as it happens. They sleep two, three, or four hours at a time, night or day, just as it happens. They eat three times out of four, or nine times out of ten, where there is a smell of liquor. They are obliged to work on Sundays. I have no time to touch that question, but I think it is time for Christian people to ask the question very seriously where the responsibility for the Sunday work lies. Some people are waking up to the fact that all the responsibility does not lie on these men."

And as an illustration of the phrase, "They can have no homes," or if they have they cannot enjoy home privileges. I have held a cottage meeting weekly in a railway house for 3 months, and in this house are 6 train hands, and for 7 consecutive weeks not one of the six could make it possible to attend once, and only two have been able to attend at all, and that is no exceptional case. There are as many other illustrations as striking which could be given if necessary. I have received information that there were two engineers, one fireman and brakeman appointed as delegates to this Convention, only one of whom could make it possible to be present. *The trials, temptations and deprivations of railway men are as numerous as were the grass-hoppers in Egypt. But their privileges, social, mental, moral and spiritual, are, like the Queen's medals, received few and far between.* And under these circumstances, if they cannot come to the Gospel and all the many blessings which follow in its train, we are not free from their blood unless we who are "born again" take the Gospel of our salvation to them.

#### ITS CHARACTER.

1st. Who has charge of it?

A committee appointed by the general "up town" association as largely as possible railway men, for the feature of our work which the representative of the International committee referred to at the welcome meeting, namely, that young men can only (or best) be reached by young men must be most carefully observed in the Railway Branch, for it must be a work *by* and *for* railway men.

(2.) What was this committee's duties?

1. Sunday Gospel meetings in the most convenient place for all concerned.
2. Cottage meetings in their homes night or day as the case may be.
3. Noon meetings in the shops.
4. Visitation of the sick and injured.
5. Visitation of the homes.
6. Visitation of the trains, shops, sheds, boxes, roundhouses, cabooses, etc.
7. Distribution of literature.
8. The publication of something to be locally the property of the men.

#### ITS REQUIREMENTS.

All this requires constant and competent supervision, and so makes necessary the leadership of an experienced Secretary. He needs tact, enthusiasm and special training. He should not only know just what ought to be done and how to do it, but how to get other men to do it; multiplying his own ability many times by the voluntary effort he enlists.

A reading room is needed where men can spend leisure time pleasantly and profitably.

A conversation and amusement room is important, where men who are too tired, or who do not care to read, can talk or play innocent games without being tempted to drink.

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A library is needed in a room that can be used for evening classes.

Bath rooms are very desirable.

The rooms need not be expensively fitted or furnished, and it is better that the men contribute something toward current expenses, as they feel more interest in what has cost them something.

These rooms should be arranged as to be easily thrown together for meetings of a social, entertaining, literary, or religious character.

### ITS HISTORY.

This work came to the International Committee unsought, and was laid on the Association of Cleveland in 1872 by the pastors of that city. Their attention had been called to it and they had been urged to take hold of it. They had done the best they could, preaching in the depots on Sundays, but they realized very soon that it was a work they could not accomplish, and they said:—"There is a work to be done, but it is a work that we ministers of churches can't do, but which the Young Men's Christian Association with their means and methods, are peculiarly adapted for, and they must take hold of it." The railway officials in Cleveland fitted up a very handsome room in the depot; but you are a very great way ahead of them in that respect. This was done in Montreal in 1854, and in St. Louis in 1855 and 1856, and at other points in the Dominion here in 1855 and 1856. The same experiment has been tested ever since, and while there has been some measure of success, on the whole the thing has failed in accomplishing the object that the officials had in view. The reading room and the library is attractive to men of reading habits; but the fellows that we need to reach most are those to whom the saloon is very much more attractive than the reading-room. And so there was a failure in the experiment, and a great many officials of our country may say now with no hesitation that the money invested in that business has not paid.

So we did another thing. We selected the best man that could be found to give his whole time to this work. He was made the Secretary of the Association and put in charge of the fine room that had been fitted up. Well, he had a lonesome time of it. The boys would not go and see the room. They had an idea that he was a sort of Chaplain, and they only went to see him when they were going to die, and they did not want to give him any work of that kind as long as they could help it. Another one expressed the idea the Secretary's duty was to put the Bible under their noses whenever they went there. But the man went through the offices and shops and wherever he could find young men, and told them all about this room, how abundantly it was supplied with reading matter and writing materials, and asked them all to come and make themselves at home. But what drew the men there was not the reading and writing materials, but it was this Secretary, who had gone out amongst them and made them feel that he was their friend and had come to save them. And they returned the call, and when they came to see the Secretary they got a right cordial welcome. He knew how to make the room attractive.

Then they had an idea of a service. They could not go to church; nine tenths of them were away from home; many of them could not get a change of clothing fit to go to church in; but the ladies in this room belonged to the families of railway men—men who had to go out with the engine in ten minutes would go in, watch in hand, and stand during the service.

Very soon these men became converted and knocked at the doors of the churches, and the testimony of the pastors is that they never had better workers. Many of these men are converted like Saul of Tarsus, with the idea that they have got something to do.

#### THE SUCCESS.

“The number of Railroad Secretaries now is forty-six, with money waiting for six more and support partially secured for ten or twelve more,” contributions of more than \$50,000 are already secured from railway companies alone towards the support of local work for the current year.

Mr. Burford spoke at length on the splendid success of the work in the United States and in Canada, and intimated that an effort would be made to do for the railroad men of the Maritime Provinces what has been done for their conferes in Quebec, Ontario and across the line.

