

**Christian Convention.**

**MONDAY EVENING.**

Agreeably to notice given in the papers, and circulated through the Churches, the Convention met at the Rev. Dr. Crowell's Church, on Penn Square, Monday evening, March 23d.

Dr. Crowell took the chair and opened the hall hour of devotional exercises by reading the hymn, "All hail the power of Jesus' Name,"

and reading the parable of the Talents. By this time the house was packed to its utmost capacity—the galleries and floor being fully occupied and the aisles crowded. The prayer was voluntary, and, after that of Rev. Geo. D. Boardman, D.D., was without hesitation. The praise rang up in the good old-fashioned Jayne's Hall way.

Dr. Crowell then retired from the chair and nominated Hon. Judge Strong as his temporary successor, who was unanimously elected. Judge Strong in accepting the position made a short and stirring address of welcome.

On motion of Rev. Francis Church, Rev. Samuel W. Duffield was chosen temporary clerk. The Chairman then introduced Rev. Richard Newton, D.D., to make a formal address of welcome to those already assembled.

Dr. Newton made the Convention welcome in the name of the citizens of Philadelphia. Large portions of our population are always unreached by the gospel. They lie up and down our alleys and streets—great masses of heathenism. Out of these spring all the evil of the cities. To hold such in check his honored friend on the left (Judge Strong), spent his days. And this was and is necessary. But how much more wise and beneficent, it is, to prevent instead of to punish!

This was what we were here for. Who can tell the blessings which would result if Christians would do this. An English periodical informed him that a single Missionary about St. Giles held for six, or seven, or ten years, sent out each year fifty men and women, enlightened and regenerated by his efforts to do good. In view then of the good to be done for the citizens, he gave them the citizens' welcome.

He welcomed the Convention in the name of the Churches also. There is an immense mass of unemployed spiritual capital in the churches. He looked to see their working capital increased by this convention.

He welcomed the Convention in the name of the Sunday Schools. It will bring more material into them. It will stir up and educate the teachers within the schools also. It is well to go into the study, but it is better to go into the world and see the people who are to be reached. Facts and fancies, theory and practice should be blended. The Dr. illustrated his point by the story of the good Dutchman, who told his son a "true story" about swearing, applying its principle all the while to the punishment of the delinquent youth. "John" would doubtless remember the story.

He welcomed the Convention in behalf of the ministry. He had been here thirty years, and he had always felt that we had needed just this agency. The want was for something to follow up the impressions produced by the pulpit. It was told of Lord Nelson that he had once a great fleet of big three-deckers, which couldn't follow up the French fleet into shallow water. Therefore he sent again and again for frigates and gun-boats to do this service. There is a great need of Aarons and Hurs to hold up the hands of Moses.

He instanced the case of a church in our suburbs successful to a wonderful degree in consequence of such organized effort. The lay instrumentalities had done it all. He prayed God's blessing on the Convention's work.

He welcomed the Convention lastly in the name of Jesus our Lord. He laid the message "Let him that heareth say 'Come'" as the greatest charge he could give to rest upon the hearts of the Convention from the start. He bade them "Go and say 'Come.'" Let it not be said longer that no one told others about Christ.

Mr. H. G. Jones then moved the appointment of a committee of five, to effect a permanent organization before the close of the evening. Which was appointed, and is as follows: Rev. Dr. Crowell, J. M. Harris, Esq., G. Albert Lewis, Esq., and a singing of a few stanzas of the hymn, "An A. S. in the group."

The Chairman introduced Rev. John Hall, D.D., of New York, who addressed the Convention upon Christian Activity.

Dr. Hall did not feel at liberty to waste time in apologies or explanations. He deeply felt the responsibility upon any one in his present position. He spoke with the meekness of a younger brother in the presence of these older men.

Christian activity had been of advantage in three ways: 1st, for the worship of Almighty God; 2d, for the instruction of the membership in truth; 3d, for the spreading of the truth itself.

These are closely connected together, both directly and conversely. Many come to church on the Lord's Day who would be better if they had some definite object of life and duty before them. And if one wishes to spread the truth, he wishes to know it first. Worship, instruction, and propagation were then the three, and of the last he would speak.

If we want to see how the Church does, we need to feel her pulse. We live in a hard commercial age, and the Church is to do what it can. The world ought to see that the Church goes about doing good. A living dog is better than a dead lion, and there is want of living church. The civilization of the 19th century ought to show that it has not marched past the old oracles of God.

Modern missions are not much older than this century. Actual converts from heathenism gave last year more than the church gave, all told in the first year of the century. Therefore, we ought not to be despondent about slow progress.

Missions once meant cruises and dragonades—presentation beneath the crozier and things bad and bitter, to be unlearned by later times. Human bodies need exercise. So do Christian bodies. Andrew Fuller recorded the advantage of missions in his own church in calming disputes and debates. Exercise will add to the spiritual health.

The speaker remembered a congregation, which worked out into Sunday-school teaching; 160 members were in the adult class. The sexton and the preacher had each a class. Why shouldn't this be the case in each Church, and each one have a distinct work. Objections are made to Sabbath-schools. There is a great deal in an S. and until parents do their duty as teachers the Sabbath-school must go on—and the best parents were the most inclined to favor the effort. In mission-schools the opposite was the case. The benevolent fishes once tried to teach the young crabs to walk straight; and in the beginning of their instruction they did well—but the young crabs at home learned unfortunately to do as their parents did after all, and so went backward and sideways still. Dr. Guthrie tells of a child, who when the parent was in jail, was punctual in her attendance, but when the parent was out never came. We must then understand how much depends on trying to bring children to Christ and away from bad home influence.

Preventive work has been mentioned. The children were left to the street, and the worst system was that no-system which gave the poor street Arab hardly any chance. Whatever can be done for these is to save them from being first tempted to sin and so becoming afterwards tempters in turn. He admired the Young Men's Christian Associations in their work. But young men are not responsible for all, though they can do much which ministers can't do. If the speaker spoke to a man in a store, that person suspected that some one "set him on him." But young men are different. They can go to those who are their comrades. They can say they don't want to talk cant and be a hypocrite, but they can ask that friend to come to Christ. Speak to men in the tongue wherein they are born—and that is what ministers cannot always do.

Another phase of prevention is for what is called the social evil—a tremendous sore covered over. In London, Glasgow, Liverpool, &c., people no doubt often wonder what can be done. At present, reformatories, asylums, and such like, are all that has been done. Pulling out grey hairs is not always a successful thing as a man grows old. He wondered if a false delicacy had not influenced the teachings of the pulpit. He often had wondered if Christian women especially realized their responsibility. They should be prepared not alone to disapprove the weaker but to frown upon the stronger sex. When such a healthy public sentiment is created that the seducer is despised and rejected even as the seduced, then the problem will become easier of solution.

He did not wish to do, limit responsibility to bodies of men. Col. Edwards in the Bangor said that men saw effects there very soon in the quietness of the growth of good. Charity, he said, in the old world was a machine which handle the well-dressed, secretary turned and out came of the other end coils and wood and the like. The given and received gave, and received in the abstract, showing kindness and gratitude vaguely.

He advised those who worked as individuals to settle their own relation to Jesus Christ. Until one is clear on such a point he is timid and hesitating. So the man holds back rebuked by his conscience for this very holding back. There is such a thing as going to Christ for ourselves, and being accepted. There is such a thing as then, with our feet on the rock and our goings established, advancing steadily for Christ. The good man put the Saviour's body into the tomb in which never man lay. Let there be carved out of your rocky hearts not a tomb for the dead, but a resting-place for the living Christ. There shall one word be of more value than thousands otherwise spoken.

Get strength for each day's work from God. The story of Hercules and Anteus showed this. The giant when lifted up off the earth was weak, but touching it again he grew strong. Every time we feel wasted let us then call on the assistance of the rock on which we stood first.

Moses having killed the Egyptian thought his people would see his qualifications as a leader. Then failing he went away to the desert, and at last God gave him what he once sought, but then he refused. And Moses was like us who have to be stripped of self before we are fit for the work. We must be ready to give all the praise to Christ.

The world has seen three revivals. First, the Pentecostal, telling that Jesus was the very Son of God. Second, that of the 16th century, announcing the doctrine of justification. Third, that of the 18th century and the doctrine that men need to be regenerated and that they were now born again in Christ. Now why may not this be a new teaching as to the oneness of the Church, and these times be the days of a new revival of God's truth?

It is impossible for men to be completely disunited, for the mountain of the Lord's house is exalted and nations must unite as they flow to it. Not upon hearts that are hot with contention does the holy dew of God's Spirit descend. Not into scenes of strife does the gentle Dove come down. But when the disciples are all of one mind and in one place, then it is that the truth shall come and the baptism descend. In such scenes men become most truly useful. A man who attracts more notice than the quiet fountain. A comet draws more attention than the steady star. But it is better to be fountain than comet, and to star than comet—following out the sphere and orbit of quiet usefulness, which God places us, and then to be a comet.

Bill by the stream grows, then comes fuller force, and green meadows and mills, then the river with towns and manufactures, then still growing, it becomes a magnificent water course with grand cities and largest ships, until it empties into the sea to be dispersed into clouds, returned to its source and so to flow down once more. So it is competent for the Christian to make his life—growing by what he does until that life mingle itself with the waters overflowing bliss and joy about the throne.

Not that the Christian shall always be conscious of his work, for it is most often otherwise. The highest man often in spite of praise and happiness is cast down and driven by his knees in prayer. Swinging and reaping differ very much. There may be seasons of storm even yet. And the sower goes forth alone on an ungenial earth; but he sows in hope. But in the harvest come the crowd of reapers, the shout of gladness and the joyous harvest-home. We must work alone as we die alone. But we shall have the common union in the Lord's great harvest day. Then shall come the words, "Well done, good and faithful servant enter into the joy of your Lord." Even as all your life you have been trying to enter, so now come in where all are gathered before the victorious Saviour. With such hopes may we work and let us not doubt that God will give the blessing.

**Permanent Organization.** The Committee on Permanent Organization reported the following names, which were unanimously adopted: President—Geo. H. Stuart, Esq.

Vice-Presidents—Hon. Wm. Strong, Rev. Mr. Hodge, of New Jersey; Jay Cook, Esq., John Whitman, Esq., and Washington Jones, Esq., of Delaware.

Secretaries—Rev. Samuel W. Duffield, Rev. C. W. Quick, Rev. Kendall Brooks, D.D., and Rev. T. A. Fernley.

Business Committee—Rev. Alexander Reed, D.D., Rev. J. Wheaton Smith, D.D., Rev. Mr. Sterrett, Rev. Alfred Cookman, P. B. Simons, Esq., and F. G. Esnig, Esq.

Committee on Summary of Business.—Rev. Dr. H. Bomberger, Rev. G. D. Boardman, D.D., Rev. Wm. P. Breed, D.D., Rev. Anthony Atwood, D.D., Rev. Job Halsey, D.D., Rev. J. Howard Suydam, and Rev. Edward Hawes.

After another hymn the Rev. Dr. Halsey offered prayer. The doxology in long metre was sung and Rev. Dr. Hall having pronounced the benediction the Convention adjourned until Tuesday morning.

**TUESDAY, MARCH 24.**

The first hour was spent in devotional exercises, conducted by Rev. Warren Bandolph, D.D., after which Geo. H. Stuart, Esq., took the chair. Judge Smith opened the discussion of the first topic, "What can the laymen of our Churches do for Christ?" He thought we needed no conventions, no questioning and answers, for if we would go to Christ we should obtain the information. He asked if there was one who had read the 10th chapter of Hebrews who had not learned to appreciate more fully the duties of his station as a layman? The essence of the whole matter was to "stand up for Jesus" at all times. The private Christian should be as true to his cause as the ordained clergyman. It was his duty to go forward as a minister of Christ. In Peter's epistle such are called "living stones," "a royal priesthood," &c. And although they are not standing in the sacred desk, they ought to do

what they can to help others and to be "living epistles known and read of all men." It is rare that the pulpit represses or suppresses lay effort. The ministry is aggressive, as a general rule, and therefore is in favor of aggressive work.

Some laymen have done much indeed. One, deficient in the elements of knowledge, by his earnest spirit and truthful words and by his active labor, had led more souls to Christ than any one in this country since Whitefield's day. His example should be taken home to each heart. We may not all be Pauls, or prophets, but we can be earnest workers and faithful teachers.

This work must not be merely passive. We must not only live for Christ but we must show that we fight for him. If we would save our country and do our duty we must be active. Never was there a more active than now. In Boston it was terrible. His heart bled as he thought of it. Infidelity joined to Christian torpor was doing awful damage. Those gathered here, if once animated by the right spirit, could evangelize the land.

More perfect consecration to the Master's cause was the great necessity. Prayer obtained this consecration. This question embodied the whole work of the Convention, and he wished it to be so considered. This was the time, not for Christians to sit in their pews or wrapped in the mantle of self-congratulation, but to be up and doing. If this was achieved, as a result, Satan's throne in our land could be shaken to its very centre. Let us not be disposed to have "a good time" merely, but to be also determined to go out and labor. He prayed God's blessing upon the Convention.

Dr. L. Moody said that there was hardly anything that the laymen could not do. But they had stood on their dignity because it wasn't fashionable to go out on the street. Mr. M. told the story of a man who listened in Chicago at the edge of the open-air preaching and who afterwards learned more about truth. That man, now converted, brought from 100 to 160 into church each month. And that same man had brought in another from a saloon whose story was very affecting. Farwell Hall was burned, but that reclaimed man's letter, received that very night, paid for the labor of building it. Mr. Carter, of London, had also done a wonderful work, having twelve to fifteen meetings on every Sabbath evening. As soon as a thief or a gambler or a cistermonger is converted, he is sent to preach to his own class. Eighteen hundred have been saved, by his instrumentality. Mr. Moody also told of a meeting where Protestant and children in arms were, and where the five speakers were so ignorant, that they could not write their own names. Mr. Carter had also got together 1600 mothers in meetings.

Mr. Moody said, moreover, that there was a way of preaching the gospel "from Maine to Minnesota," by simply distributing bits of Scripture to crowds at stations on the railroads.

Dr. Bomberger quoted from Scripture the case of John the Baptist and Philip bringing Nathaniel; also the case of Andrew and Peter, Acts xi. 20-21. This was read as authority for this kind of work. All high Church notions against this are incorrect. Dr. B. read Lange's Commentary on Acts xi. 20. which is very pointed indeed. He read also from 1st Peter directed to laymen, urging them to show forth Christ.

Abyssinia during the 3d or 4th century was converted to Christ by the agency of two young men shipwrecked there. One Eumenuus was the direct instrumentally—and he a layman.

Rev. Geo. D. Boardman, D.D., also added the case of the temple veil rent in twain, and so of the implied permission to penetrate into the inmost recesses of the sanctuary. Mr. Moody was right that railroads were for preaching Christ. All things are consecrated to the touch of Christ. Ministers for the Church and the Church for the world—this was the motto.

Mr. Wm. Bucknell said that the subject appealed to the heart of every Christian man. One of the most eminent men in London stood in the street and distributed tracts on Sabbath. Wm. Wales, Esq., thought that laymen should do everything but just what few things were peculiar to the ministry in Christian work. We are just waking up to the idea that the world can't be converted by theology instead of by something better. He felt rebuked that so often he had been taken for a minister and a chaplain. He didn't think that porcupinish theology was good, in preference to the simple preaching by minister and layman of the gospel-spirit in Christ. He could tell in five minutes what a layman couldn't do, but not what they could. There was hardly anything that might not be done. No other difficulty beset a layman, except in the Church of God itself. The Church has just begun to rub its eyes and it is quite awake now.

A Protestant Episcopal Church was reported to be stiff, but it was really not so much so as was supposed. Dr. Beadle told of a young man in New London, Ct., who had missed only four Sabbaths out of thirty years in a Sabbath-school, and who established that school which converted, by God's grace, three hundred persons.

Dr. John Hall, of New York, wished to come to one particular. Laymen of wealth can use this wealth and be their own executors. Let them not do with a dying hand what ought to have fallen from a living hand. Colton says that few things need more wise judgment than our benevolence. It should be like manure to the agriculturist—neither strewn too thickly nor too thinly. We should get close to our objects of charity, showing to forsaken men, that some one cared for them. This is the way to break down human love men climb upon a ladder to God. He had spoken to the sailors last Sabbath night, and one man had told how his family had been provided for by kind Christian people when they were deserted by him. He therefore gave himself to God who cared for such helpless ones and so rebuked him.

He didn't recognize the distinction between theology and religion as his brother seemed to make it. Theology is the science of Godliness—the drill to be learned by officers and privates alike; it is religion at work. Laymen know theology, and let the ministers hear the rustling of Bible leaves in the pews.

Mr. McCluskey said, we must take the beggar by the hand. There is more in a Christian grasp than in many a sermon. This is the way to break down stiffness and denominational differences. He spoke of one who was asked what Church he had joined, and who said "the Baptist," and was joked about belonging to the Lord's navy instead of his army. Well, the speaker thought, both army and navy were needed.

Abraham Martin, Esq., followed with an account of a railway car conversation, showing how a single earnest man was able to do something for salvation. Take up the cross and speak to individuals; that's the way. There was a prayer-meeting held in the cars by that same man, coming back. And the next day there was an account in the papers of "a prayer-meeting forty miles long!"

Mr. Corey, of Indiana, enforced the same idea. Geo. H. Stuart wanted to write an inscription for the banner of this Convention. It was an advertisement. "Wanted—Five hundred laymen to preach the Gospel from May until October in this city of Philadelphia." Could not the 250 ministers of this city do sufficient to effect this and send these laymen out two and two? The statistics of the most highly favored city on the continent show fifteen Church members to one conversion. It will take fifty-six years to bring that population to Christ at such a rate, even if there is no immigration. But in Harlan Page's way it would take ten months and three days only.

The order of the day, being that of questions and answers relating to this topic, was then taken up. 1. Regarding bar-room meetings.—D. L. Moody answered for their success on the line of the Mich-

igan Central road. One meeting was held night after night in Ypsilanti, and the proprietor was now a Christian. Men wanted no more than Christ held up.

Judge Smith answered for it in Providence, R. I., where a vile dance-house had become a centre of Christian influence.

2. Regarding texts taken and regular sermons preached.—Dr. Hall said that in Ireland young men speaking informally had great power; but with texts and divisions they ran out. Mr. Moody went in for taking texts as a good thing. He had given up shooting wild and scattering shot. He wanted to get the truth home.

Judge Smith said he had at first been advised against taking texts; but he and Mr. Durant had come to the use of them after all. A layman will not when in earnest, abuse a text.

Dr. Halsey read from Scriptures about the scattering of the lay membership who "went everywhere preaching the word." That meant using Scripture, in his opinion. Dr. Bomberger said that the question seemed to be, "Would the taking of a text technically by a layman do good?" His own ordination did not give him the Bible or Christ. Both were common to the layman with him. The whole Christ and the whole Bible should be employed. But if the "text" was used in a looser sense, then it was a matter of much greater care. Some kinds of texts were wrong and almost foolish. He had heard of a man who preached on the word "But," and he pulled away at it; another took "Top-knot come down," and another the word "What?" Now this was perhaps not a very good thing. Krumbacher at the grave of Neander thrilled the people by his opening words, "And thou too!" No stiff, rigid, or frigid way will accomplish the end proposed. Dr. Bomberger was very happy indeed in his illustration and enforcement of the grand doctrine that there must be a preaching to the case and using of Scripture to suit the time.

Peter B. Simons, Esq., thought that we couldn't do good talking without a basis—that is, a text. Adjourned with prayer by Rev. Edward Hawes and the benediction by Rev. Francis Church, D.D.

**TUESDAY AFTERNOON.**

The afternoon session was introduced by singing the hymn "From all that dwell below the skies," and by Rev. J. Walker Jackson in a brief prayer. The discussion was opened upon the second topic by Rev. R. J. Parvin. The question, "What can the women of our Churches do for Christ?" is one which is perplexing not from the scarcity but from the plenitude of the material. He held that what men can do, women in nearly every case can do likewise. Women are at the bottom and the top and throughout all Church work. The machinery of any Church would break down if the women were not on hand with their quiet little oil-cans of ready tact to keep the thing in motion.

Mary, Anna, Dorcas, Phoebe, Lydia and Priscilla were honored names in the early church. Woman was first at the cross, last to leave the tomb of her Lord and birth. She is still first to take up the heaviest burden and last to despair. Her passive virtue of endurance must not be disregarded. In this she is more fitted to succeed than man. Besides this she has peculiar qualifications for works of Christian charity, and for Christian mission labor. He alluded to such instances as that of Florence Nightingale, on whom God had set his own seal of ordination. In the years of our own war also her power had been evidenced.

What she now has a chance to do in the Church is very extensive. He cited women's usefulness. It has been proved that men's Bible-classes. This has been done, they can go into families and sympathize with them to the full extent, and so with the attendance of the fathers and brothers. They say what should be said, and leave unsaid what should be left. There is work in all our churches of this character.

2. They are very valuable as Bible-readers. Mr. Parvin enforced this point strongly and ably. To Mrs. Ranyard ("L. N. R.") belongs it is said the honor of finding out this missing link. But no matter who discovered it, it is available to any Church.

3. Charitable institutions, orphan homes, &c., were dependent on women's assistance to the fullest extent. Judge Smith followed, stating incidents of the work as he had seen it. Two young married ladies, lately converted, had separately resolved to do something for Jesus and meeting shortly afterwards, they soon found their similarity of wish and view. In short they visited from house to house through the village, and thirty-two were known to have been saved by the instrumentality of one of them. The other had done her share, and done it marvelously well. Three hundred and twelve families had been indebted to these ladies for Christian labor and instruction.

He urged also that the young ladies should be ready not only to speak a word for Christ, but to sustain young ladies' prayer-meetings. Rev. Mr. Atwood said woman was the nurse of the world, and when men were in sickness she was the one to assist. Where the love of Christ is, the language will come and the work will be evident. He urged attendance at prayer-meetings as Judge Smith did, and especially that hearing of one's own voice is a great essential.

D. L. Moody didn't believe God would bless anybody, man or woman whose heart wasn't right. He met a lady in Europe who was working truly for Christ. She gathered twelve or fifteen at first, and now she has seven hundred in the class. Six hundred persons owed their conversion to her. Another lady of high rank put a notice into the paper that she would be glad to see the unfortunate and wretched of her own sex. Some fifty-five were converted in one year.

And in our country it is being done also. One lady in Cincinnati had led sixty last year to Christ. If we can get the mothers, the country will be safe, and there will be no more mothers waiting to be asked. God puts us here to work and not to rest. Rev. Geo. D. Boardman, D.D., said that this question involved many mighty interests. Are we to recognize woman as the Head of the Church had recognized her? Woman was officially recognized in the early Church as deaconess. Let us learn from the Catholic power how to use the influence of the women. He thanked God for Protestant sisterhoods, in Paris, Germany, &c.

Mr. William Welsh told of what modest retiring Christian women had done in five fields under his own observation. One had now three hundred and twenty-five in a sort of mother's class—which took Christianity to them as wife, mother and neighbor. This encourages self-respect, and the families are pleased specially beyond want. In his own Church there were 1200 in Sabbath-school and Bible-classes, and the women worked well. Another field has 125 in an adult male Bible-class. Another case was that of one who was the worst kind of a man, and yet was brought in and made valuable by one of these adult classes.

He spoke of the training school established by the Bishop of this diocese, to show women how to do this work, giving a most interesting sketch of this means of usefulness. Judge Piercé said woman did nearly all the work of the Church. Each individual Church should organize systematic Christian effort, and the women should begin it. He believed that there was a great deal in teaching young girls even in a sewing-school—for he announced (amid some laughter) that he didn't believe one woman in ten could sew on a button successfully. If Paul had once forbidden

woman to teach, he had certainly taken it back when he said that there was neither male nor female in Christ Jesus.

Mr. Moody was given the last five minutes, and told several touching incidents of woman's successful work in London.

Mr. Stuart called on Rev. J. Spencer Kennard to lead in prayer. After which, questions growing out of the discussion were answered. Regarding the "Link" in his Church, Mr. Welsh replied that women of the higher orders were found to be most advantageous in the work, and the only "missing link" to be supplied was that of Christian love and sympathy with others.

Dr. Bomberger said we did not need special systematizing after all. Rowland Hill's speech about "the Greeks being at their doors" instead of in the Peloponnesus was very true. Is your servant girl a Christian? was the Dr's pointed inquiry. It don't take system to find out that.

Q. As to time and place of the large Bible-classes. Mr. Welsh gave specific statements of two indicating that there is first a nucleus and then a great growth into larger rooms and still larger. The only obstacle was the inability of the lady's voice to reach her audience. That was all that hindered them growing to any extent.

Rev. Mr. Finney, of New Jersey, closed the service with prayer.

**TUESDAY EVENING.**

Judge Smith took charge of the opening exercises of the evening. These were more earnest, and pointed than usual, and the petitions were directed especially towards a greater out-pouring of God's spirit.

The question for the evening: "The potency of individual effort for the salvation of men," was opened by Rev. J. Watson Smith, D.D. He preferred to follow the general drift of the Convention, and to be concrete rather than abstract. This Convention will become permanently useful in proportion as it comprehends the present subject. Intense individualism gives us salvation its efficiency. One man, an audience enough, and the saving of one soul's work enough, to absorb the best energies of mankind. In this individual way the grace of God comes to us. It is when as an individual man, you are dissected from the audience, and brought face to face with truth that you are most influenced. He himself felt that what moulded him to Christianity most, was his mother kneeling at his bedside and praying for him. And as she stooped and kissed him, that tear of hers which dropped upon his cheek melted his heart.

He spoke of the first time when he had the clear conviction that he ought to go and tell a man about Christianity. He found it required an awful effort first, but afterward it paid wonderfully well. It is impossible to report Dr. Smith in his quaint, beautiful speech, and in his apposite story-telling. He was full of sweet, earnest, cheerful exhortation.

Rev. Samuel W. Duffield made a few remarks in the same line—enforcing the thought that we should influence those nearest to us first. Rev. J. H. Suydam recalled a circumstance which occurred to himself, when three or four times he had spoken to a man about his soul without success. But he tried once more, and sent a tract entitled "One honest effort," and that, under God, did the work. We must dare to stand up for Jesus, and not be afraid to be called fanatics. Until the Church got to this point, we should be unsuccessful.

Rev. Edward Hawes thought that as God brought men into the kingdom by all means, we should not exact one above another. Yet, only the effects of truth were felt on individual hearts did the success come. We were single and separate before God, and shall be thus judged. Heart touching heart is the way to accomplish this result for Christ. When one is taken alone, he cannot shrink responsibility, as he can in a great congregation. He cannot give away, right and left, the words which fit himself. Nothing appeals to a man like God's love for the world as to bestow upon it his own Son—an individual gift to the individuals of our race. He urged those present to remember how possible it is for each to lead at least one during the next month to Christ.

Mr. Stuart alluded to the man who went to the infidel and told him of his great surprise that he was so greatly concerned for his salvation. And Mr. Stuart added that Rev. Chas. Suydam had told that story, when he heard it last and that once, at a dinner, he had met the grand-son of the very infidel thus converted.

Rev. Dr. Willits thought the great idea was the priesthood of the people. He would not have a man think too highly of himself, but he would still have him think soberly and earnestly of his calling and duties. We may all be saviours of souls. There is need of "button-hole preaching." The politicians understand it perfectly. Rev. Dr. Reed spoke of two missionaries in India,—one in the tent and the other lost in the jungle. The lost one blamed his comrade because he didn't stand and pray; and did not go out to search. This matter of having the heart right was presupposed, as Dr. Hall had said, and also that matter of prayer. Dr. Newman had had the point in his plea for those who should carry home the truth which the ministers preached. That was what the lay-Christian should do. No engineer ever built a railway. No general ever gained a victory. It was in each case the individual laborer and soldier.

"Lord what wilt thou have me to do?" was the cry of an apostle, or of an officer of the Church, but of one just converted, as a private Christian. We require intensity. We want to have the conversion of the world on the brain and in the heart. There's a work for each to do, and may God give us grace to see it. In ten days, if each one only converts one soul the world would be converted. Mr. Moody thought that if we could only live so that Christ could shine out of our lives, we would preach by merely walking along the street. He believed that many in the Church would work if they only knew how. That was the object of such a convention as this. It is a deception of the devil which makes us desire to go round with men and not go to them. There are plenty who stumble over us, and our negligence in speaking to those near us. Where one sinner reads the Bible, a hundred read you and me. We can talk about everything with fluency, except just about Christ and how He has saved us. He told of a man who was identified with active effort so much that a single method of work marked him out. He had sooner have his name so identified with Christ, than be worth as much as A. T. Stewart—or any other Stuart! The key-note of the Boston Convention a year ago was "To every man his work." And then the thought came to him and to his friends that it was individual effort. And the one for whom he prayed and labored at that time, has brought in some score or so. Finally, they added up results and found that one hundred and thirty had been converted. He thought they should be glad that we should do what we could, and trust Christ for the rest. He was reminded of Richard Weaver's dream by this anxiety of some to get to heaven. And that dream was in brief, that it was better to stay here and do all we could in our time which we have given to us.

Mr. Moody told other incidents bearing on this same point of personal effort, and ended both happily and strongly.

Mr. Stuart in closing up the meeting, asked for those who would re-consecrate themselves to individual labor to bow in silent prayer. After which Rev. Job Halsey, prayed audibly and the Convention adjourned.

[Wednesday's proceedings and the final action of the Convention will be given next week.]