

Christian Convention.

WEDNESDAY MORNING.

The devotional exercises were in advance of anything previous and were conducted by Mr. D. L. Moody.

Mr. Stuart spoke of God's goodness to him in his own family. Of his nine children there had been four taken, as he believed, home to heaven.

Mr. Moody opened on the topic, "How can we influence the large proportion of our populace who are not reached by the ordinary means of grace?"

He said: "Our weekly meetings were not conducted for sinners as they should be. There is no need of any vacant seats in any of these churches. Now he wanted to see laymen preaching as much as possible."

He told of the work in the billiard and liquor saloons—how attractive they are. They usually began with a patriotic hymn; then followed something more religious, and afterwards, when the hearts were open, they were ready to go to meeting.

He spoke of the gamblers inviting him to come and take a bottle of wine with them—because he had spoken about them. And he went, and told them that their "All right" saloon was "all wrong" and that they were going to destruction—and they admitted it finally.

Rev. Dr. Atwood had spent his life in bringing the mechanics and laboring men to Christ. We are bound to look at the neglected ones.

Mr. F. G. Ensign, Western Secretary of the American Christian Commission, was called for. He had been very much interested in these conventions and very extensively engaged in them.

We ought to carry practical labor into our churches and have each one admitted on the working basis. This is the natural impulse of each new-born soul.

He sketched the progress of his work in St. Louis in this little church, and its power of reaching the masses. The principle is, "Now to every man his work." That covers all.

Rev. Mr. Roe, Eastern Secretary of the same Commission, being charged by the Chairman "to be brief, and to the point, and to drive it right in," followed out his directions.

He mentioned the history of the last year in Belvidere—how they had appointed a day of fasting and prayer, and how the awakening had gone on from that day.

Ex-Governor Pollock then led in prayer for the ministry, and Rev. John Chambers for the outpouring of the Holy Spirit on this city, State and Nation.

Rev. Warren Randolph, D.D., said that revivals depended entirely upon God, and yet entirely on us. We should so feel it.

Mr. Moody said it was our privilege to live in a revival state three hundred and sixty-five days out of the year. If the work of God is not revived in each Church here represented we were to blame—we who were here, that is, and not the ministers or the officers of the Churches.

Rev. Mr. Phillips alluded to the statement that "the common people heard Christ gladly." Why is it that we are not reaching the masses as they were reached then? Only because we are not keeping to the Saviour's way.

Rev. Dr. Bomberger presented the report of the Committee on Summary, and Resolutions which was adopted.

Judge Smith congratulated the Convention on its great success. After which letters were read from Hon. H. Wilson and Rev. T. H. Stockton.

The closing prayer-meeting was conducted by Rev. Richard Newton, D.D. Epiphany church was densely crowded at an early hour, and the spirit which had animated the Convention hitherto was evidently still in force.

Dr. Atwood was glad the brother's spirit was up. He encouraged him to go out with vigor and soap. He believed in soap as a capital assistant.

Rev. Mr. Farvin wished to call attention to the "Young Men's Home," a projected plan for Chris-

tian work for this city. He spoke of a lodging-house for the lowest class in London, and the good it did.

Dr. Bomberger replied with cases from his own experience. The influence of a truly godly, Christian life is the thing—and this we lack in the upper circles. There is the point where we are weak as Churches.

He regretted that he had missed the morning service—yet he had brought from the grave of one of his people the exhortation, "Whatever thy hand findeth to do, do it with thy might."

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Jesus had called his disciples one by one, and we should imitate his most holy example. And when Paul was called it was just such an individual thing. He prayed that God might give us grace to make proof of the same heavenly principle.

After prayers and an exhortation George H. Stuart, Esq., took the chair, and said that the last time he was in a meeting in this church was when they asked the merchants of the city for \$50,000 to aid the U. S. Christian Commission.

That was all given before the benediction was pronounced. Mr. Stuart sketched the closing scenes of the Commission, and told of the formation of the American Christian Commission in continuation of its work.

He introduced Rev. R. J. Parvin to tell more of it, who was followed by the Secretaries Ensign and Roe, who described the particular work of the Commission, which consisted chiefly in arranging for such Conventions.

Mr. Moody said God had put his seal to every Convention he had attended. Who thought about denominations during the Conventions? We wanted to get together and let our common Christianity be like a red hot ball to roll right through the earth.

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sanctifying power of the means of grace. Third.—They should keep themselves ready to improve every opportunity of speaking and working for Christ in their ordinary daily intercourse with men.

A well selected supply of tracts, to be distributed with discretion, will be found useful. Fourth.—Next to cultivating sincere piety, the laymen should be a diligent student of the doctrines of grace.

A heart filled with the love of Jesus will find a lead filled with the knowledge of Divine things, a great help to the hand in doing the Master's work successfully.

What can the women of the Churches do for Christ? Resolved, That in the apostolic admonition to Christian women, to be diligent in "adorning themselves with good works," and in the overall commendations bestowed upon those who ministered unto the Lord personally, and by St. Paul upon "Mary," who bestowed much labor on His cause; upon "Priscilla," as a helper in Christ Jesus, and upon Junia, Tryphena, and Tryphosa who labored in the Lord, and upon Dorcas, and Persia, the sister beloved in the Lord, we have plain and explicit intimations that the women of our Churches are afforded a wide and important sphere of usefulness, and that they also should be the fellow-helpers of the truth.

Resolved, That the best methods of fulfilling their missions as hand-maidens of the Lord are indicated by the duties of their peculiar social relations; and by the conduct of those so honorably mentioned in the Sacred Scriptures; by the particular services assigned to them in the Apostolic Church, and by the obligations to general usefulness in all good works, which rest upon them in common with all the followers of Jesus Christ.

Resolved, That we are no longer willing to bear the reproach, "that the children of this world are wiser in their generation than the children of light," but from henceforth will seek to follow the example of Christ, and go personally and individually to the sinner, adopting the policy of the politician, and canvassing the community and with the zeal of men of business, working day and night for the cause of the Master, and we will never permit a day to pass by without speaking or writing to or praying for some individual sinful soul.

Resolved, That the abundant past experience proves that many such persons may be gathered to the Gospel feast if the servants of the King will but go out into the highways and hedges, and by kind, earnest, personal efforts, press upon them the claims of the great invitation.

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referred to in the preceding resolutions, should deeply humble themselves before the Lord, and earnestly beseech him for the needful blessing, and remember that he has said, "I will be inquired of by the House of Israel for this thing to do it for them."

Correspondence.

THE SEMI-ANNUAL "BELIEVER'S MEETINGS" IN DUBLIN.

BY REV. E. P. HAMMOND.

DEAR BROTHER MEARS: During my stay in Ireland, I had the privilege of attending what are called "Believer's Meetings." These meetings have been kept up for several years with great interest. I had occasionally read of them as being held here, and also in Perth and in London, for some years past, but this was the first of the series in Dublin which I had the privilege of attending.

Two or three Christian men take it upon them to invite some of the most spiritually-minded men, and especially those deeply taught in the word of God, from different parts of Great Britain and Ireland, to attend. The presence of such men at once gives a high tone to the meeting. The one great object seems to be to unfold the leading truths of God's word, with a view to cultivate personal holiness, and to encourage one another to personal efforts for the salvation of the perishing.

It was most refreshing to hear some of the addresses, which showed how deeply the speaker was taught in the truths of revelation. Such meetings as these intensify one's love for the Bible. They are especially marked by a devotional and unsectarian spirit. They furnish therefore an opportunity for happy Christian fellowship between those who had previously been strangers to each other. Such heavenly seasons of outflowing of brotherly love and holy joy—such actual realizing of the "communion of saints" carry one's thoughts backward to the early days of the Church when "all that believed were together," and some were led to exclaim, "Behold how these Christians love one another," and to see that there is a difference between him that serveth God, and him that serveth Him not.

The meeting of which I spoke in my last had nothing to do with these "Believer's Meetings." It was composed of residents of Dublin convened by Mr. Bewley. But the Believer's Meetings occur semi-annually. They continue for three days, and all who come from distant parts of the country are hospitably entertained by the warm-hearted Christians of Dublin. On the third day the meetings are held at Willow Park, where about 250 sit down to dinner at Mr. Bewley's table, and twice as many to tea.

No controverted points are allowed at these meetings, and hence nothing but harmony and brotherly love prevail. Each morning a prayer-meeting is held before breakfast, and near the Metropolitan Hall, where the meetings are held, a public breakfast is provided for those living at a distance. At the commencement of each of the day conferences, earnest prayers are offered up, by those who feel moved of the Spirit, to invoke the divine presence. Sometimes as many 40 or 50 requests for prayer are sent in to each meeting. The earnest tone of these requests indicates that large numbers of those present are not satisfied with being fed themselves, but are deeply desirous for the glory of God in the salvation of sinners.

I can but hope that many of the Christians in America who long for a more intimate acquaintance with God's word, and for more heartfelt sympathy with Jesus in his yearnings after the perishing, will be stirred up to hold meetings of a similar character.

DIFFERENT VIEWS OF THINGS.

Mr. Smith and Mr. Jones are conversing pleasantly together; both professors of religion; the first very generous, and self-denying; the other looking pretty sharply after the comforts of this life. The conversation turns on horses. Mr. Smith can't afford the luxury of a horse; but he can afford to give away thousands of dollars every year to spread the gospel and do good in the earth. Mr. Jones has a fine animal, and a handsome one-horse carriage. He is not exactly content with these, however. He hopes the time will soon come, when he can "keep a carriage and pair for his family, horse and buggy for himself, and a fine animal for saddle use alone."

"Why, Mr. Jones," said Mr. Smith, "you will then have more horses than our Saviour had."

Can anybody doubt but that Mr. Smith was happier in his self-denial, than Mr. Jones in his self-indulgence?

Apropos to this, we recently heard of a plain good man, whose income is perhaps one thousand dollars a year. He had a little son, dearer to him than the apple of his eye, whom he had solemnly consecrated to the Lord, and to the holy ministry. But one day the lad was missing. After diligent search, he was found, but a few rods from his own door, drowned in a puddle of water. The father then resolved to devote the money which was intended for the son's education especially to purposes of benevolence. On his limited income, it enables him to give three or four hundred dollars a year to Home and Foreign Missions. It may be, some of us have not have made so good a use of our affections.

We have heard also of a lady belonging to one of our Churches, who was so moved by Rev. Mr. Martin's talk for Home Missions, with his big map, as to give a diamond ring, which sold for \$850. Who can doubt but the donor enjoyed the giving of it for such a purpose, more than she ever did the wearing of it for mere ornament? C. P. B.