Christian Convention.

WEDNESDAY MORNING.

The devotional exercises were in advance of any thing previous and were conducted by Mr. D. L. . They were prolonged also for a few minutes after the President resumed the chair.

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 and hoped, home to heaven. Of the other five, three were, he trusted, now in Christ. He asked the prayers of this meeting for those two still unconverted. Mr. Watson had made a request for his sons and Mr. Stuart desired his own children to be remembered. The meeting took this tone very evidently and a similar request was presented by Dr. Sawtelle. The prayers which followed were affecting and faithful.

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 Get a theatre or hall-get a lot of handbillsput men out at corners and compel other men to come in. There is a great deal in going into the streets and merely reading Scripture. Get out on the street corner and read the story of the Prodigal Son and men would comprehend it.

The churches are dozing and rubbing their eyes summer and winter. But Pentecost was in the summer, and Whitefield's best work was then. The Son of God don't care for seasons. July is the same to him as January. "Warm weather" was a great bugbear. Now that is the very time for open-air meetings. He told how he had "just scooped them off the street into the biggest church in Danville, Kentucy," one summer. We want to reach men, and if the churches are too good they ought to be left to the owls and the bats. Jesus came to seek and to save the lost. This opening church doors and saying "Come in or be damned" won't do. It isn't the

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. Such per-

sons were not gospel-hardened.

He spoke of the gamblers inviting him to come and take a bottle of wine with them-because he had spoke about them. And he went, and told them that their "All right" saloon was "all wrong" and that they were going to destruction and mitted it, finally. We ought to go out after men.

Rev. Mr. Brown wanted to see the rich reached as well as the poor. He did not wish them overlooked

in carrying the gospel. Rev. Dr. Atwood had spent his life to bring the mechanics and laboring men to Christ. We are bound to look at the neglected ones. We are getting the churches too fine for the common people But he who has the poor to-day will have the rich

grow up into large and valuable stations. Mr. F. G. Ensign, Western Secretary of the Ame rican Christian Commission, was called for. He had been very much interested in these conventions and very extensively engaged in them. Now all good work need not be specifically religious at first. We should seek to say kind words and gain confidence, and thus open the road for further effort.

to-morrow. Small churches and active men will

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. And the work is of all sorts-singing as well as praying, attending meetings as well as visiting, engaging in neighborhood prayer-meetings, &c. He was connected with a church of 145 members, 113 of whom were pledged to some positive Christian work. They had signed the muster-roll, and when work in particular places is required the map shows who can be called on. No shirking is allowed—and the be-nefit of these things is felt all the time. Some of the wealthy members rent the best pews and use them accommodation of the poor and the strangers

and the preaching hits these pews.

The two principles are: 1. That every Christian has a work to do. 2, That pastor, deacons, elders, to, should see that they do it.

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

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. We are not to fold our hands, take our tickets and ride home to glory. We talk of the first ages and the martyr period. But we need not look back for difficulties. Our days are days of harder tasks and a higher crown. The mar-tyr-spirit was illustrated well indeed at Andersonville where 17,000 men starved to death for their principles. Substitutes, conscripts, bounty-jumpers these could rise to love of country and could learn to die for it. We can go out and do for Christ as they of old did—for it is granted to us not merely to do but to suffer. Now we can do as much as the

Rev. Mr. Porter, of London, had come a long way to visit our land. In London they open the theatres on Sunday for preaching. "Faith cometh by hearing;" and in these and music halls the laymen speak for Christ. Lord Cecil, the Earl of Craven, and others, stand up and are preachers of the gospel to the rich as well as to the poor. The Young Men's Christian Associations visited the saloons and teagardens. They had invited young men from billiard saloons and skittle-alleys once, to a supper given by one of the merchant princes. They brought in many and they were addressed by Lord Cecil, George Williams, Esq., and others, and several young men of position and influence were reached. The open-air meetings were a great success. Five hundred men divided into two hundred and fifty companies in this city could do a vast deal. He had been so long identified with the midnight meetings that he could not forget to speak of them. Many hundreds have been so rescued, and many converted and brought tinto the Church. Other men, who felt unable to speak, had read chapters of Scripture at the corners of the

Judge Smith wished every Christian could feel that idleness is a sin. Religion is not a holiday garment and is not to be so considered. We must do the nearest work and with our might.

Rev. Mr. Philips 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. Long theological essays, cold-ness on the part of the Church membership, unattractive prayer-meetings and such like things made the difficulty. When we went out ofter the masses

then the masses would be brought in.

A brother (a physician) felt ashamed that for fifteen years he had been a member of Christ's Church and had done nothing. Now he was going to go to work. He would promise to take hold at once in good earnest. Our churches had too much pride. He was resolved to get a Bible-class in the dirtiest hole he could find and from the dirtiest people he could

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. Which the first speaker assented to with all his heart and

tian work for this city. He spoke of a lodginghouse for the lowest class in London, and the good

Mr. Stuart asked the first of the series of questions on the topic of the day, viz: "How can you reach those who live in luxury and who drink in their parlors and dissipate at balls and theatres?"

Dr. Bomberger replied with cases from his own experience. The influence of a truly godly, Christian life is the thing—and this we lacked in the upper circles. There is the point where we are weak as Churches Ministers' tongues are often tied. Much there is that we ought to thunder at, and if we could send the lightning with it, it wouldn't hurt.
Adjourned until afternoon.

WEDNESDAY AFTERNOON. The services were opened with singing, and prayer by Rev. Mr. Stevenson.

The topic for the afternoon, "How can we best promote revivals of religion?" was opened by Rev. Daniel March, D.D.

He regretted that he had missed the morning service—yet he had brought from the grave of one of his people the exhortation, "Whatsoever thy hand findeth to do, do it with thy might." The calling of this Convention is an answer to the question proposed. Every song of praise, every speech, every prayer, every incident had been such an answer. Those who had come in the right frame of mind to these meetings, would certainly comprehend what revivals of religion were, and their ease of attainment. Yet we forgot too often that revivals of religion are natural things in Christ's supernatural kingdom. Christianity has always made its most considerable progress by revivals. But we are not to accept and labor for them in spasmodic efforts merely. We should seek them because this is God's regular method of advancement.

Specifically, he would answer the question, that this world needed revivals more than anything else. The Christian man should show this in his looks and actions that, thus it might be seen how much he felt the want of conversion for the world.

Moreover, Christian men and women must feel that they are God's chosen agencies to accomplish this work. Dr. March's able and eloquent address enforcing these facts was listened to with great attention.

Rev. Dr. Halsey gave an account of a college where thirty souls were convicted at one service. We had no faith in what we said. We didn't speak as if we felt it, and therefore we failed. The grand secret of revivals is the reviving of the faith of the Church.

Rev. J. Spencer Kennard referred to the revivals under Ezra. Then the people were gathered and he read to them out of the law, and in hearing the Word they were revived. That also upon the day of Pentecost showed the need of the Holy Spirit, These two things (the Word and the Spirit) were what were required. Let an organ be without the breath of heaven and it will be dumb. Let us not indulge the delusion that there can be a revival apart from individual quickening and growth in grace. After all in every revival many were moved by sympathy, and many by eloquence, and the tide ebbs because there were only a small number who were revived. He blessed God for his own experience of revival work-but in each case it began with himself. Until he felt his own soul broken down, he had not dared to go before his people. Then he proposed a day of general fasting and prayer, and kept it himself to the fullest extent. He warned ministers against standing in the way of others and of the work of God.

Rev. Mr. Tully, of Belvidere, N. J., said that

when the Church needed revival she needed to "return from her ways" to the Lord. Iniquity separates between the Church and God. Therefore confession and repentance must precede any great outpouring of God's Spirit, as the awakening under Josiah, and when Daniel discovered the fulfilment of prophecy. In Ezekiel we had the direction that all Israel should enquire after the Lord. And these conventions and similar agencies were great instruments to effect the object.

A governor of New Jersey had told how he had peen compelled by the importunate entreaty of a woman to pardon her husband. She had finally brought her whole family, and he could resist no longer. Luther by such prayer gained Germany and Knox, Scotland. This was the history of Edwards also. The effectual fervent prayer of the righteous man availeth much. This is the usual history of God's providence. Let us go out to this sinful world as the living prophet did to the dead child—for so we would bring life to the dead.

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 out-pouring of the Holy Spirit on this city, State and

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. We didn't want Bros. Jones, Smith, and Thompson with stereotyped prayers and slow speeches. He had hard work to keep awake in such a place. He told of nineteen men pledged to "fill up gaps" in one meeting—and how they had succeeded in making a break away from the old dull routine. If you want exercival in a church. go to God and have him come in. We are apt to bolt doors and keep God out. The more we know of God the more we enjoy him. Our prayer should be "Higher! higher!" as was that of the slittle be "Higher! nigher! as was that up and when her sick girl, who begged to be lifted up, and when her at different hours of the following day, and though father raised her as high as he could, then God took the hour was late, the audience dispersed with evi-

Rev. Mr. Matlack read a resolution recommending the appointment of a committee of five minis ters and five laymen to consider the expediency of dividing the city into missionary districts, and providing for its supply with missionaries. The resolution was referred to the Business Committee.

Judge Smith wished to make a practical suggestion. Let every one be a missionary for the next three hours—if for no more.

Dr. Reed from the Business Committee, read a resolution recommending County Christian Conventions throughout the region included in this Convention, and also advising such gatherings to apply for information to the American Christian Com-mission, No. 26, Bible House, N. Y. Which was accepted and adopted.

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. A resolution was offered by Rev. G. D. Boardman, D. D., to the effect that when this Convention adjourns, it shall do so, subject to the call of the officers; which was unanimously passed. As was also a vote of thanks to Dr. Crowell's church and congregation for the use of their house of worship.

WEDNESDAY EVENING.

which had animated the Convention hitherto was topic. See St. John i. 41, 42, 43, 44; Acts ii. 20. added to what he had said before that he believed evidently still in force. The Dr. spoke of the dis- 21; 1 Peter i. 2, 9. Second.—Laymen can effectually added to what he had said before that he believed in pocket books and active help.

Rev. Mr. Parvin wished to call attention to the "Young Men's Home," a projected plan for Christer and grandest principle of the Church.

Provided to what he had said before that he believed in pocket books and active help.

Serve Christ by holding up the hands of ministers, praying for them, sympathizing and co-operating with them, and exemplifying in their daily life the seven see and deplore the evil state of things.

Jesus had called his disciples one by one, and we sanctifying power of the means of grace. Third. 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 paricular 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. If this country is ever going to be united again, it would be by God's power and not from Washington. He said that Pittsburg, St. Louis, Des Moines, and eight or ten other towns in Iowa, were revived by late Conventions. Pennsylvania is asleep yet. Philadelphia may be waking up, but the State is not. Many a man the world calls rich, will die a begger and enter eternity a pauper. Mr. Durand did well to give up his income of forty thousand dollars a year, and go out to preach. He could hear the footsteps of the Almighty upon the mountains of America.

Rev. Mr. Porter, of London, spoke of the great

Christian work among the lower classes of that city. The London thieves, for example, they invited them, and gave them food, and good coursel from the story of the cross. The converted fiddler and tinker and conjurer were now preaching

to their own kind. After prayer,

Rev. J. Wheaton Smith, D.D. said that one thought must be in the heart of every person attending the Convention, and that was the salvation of souls. A passion for soul-saving is the great necessity. He alluled to the army-work and to the yellow fever at Norfolk. We want to get at the idea of bruised and maimed and wounded souls as well as bodies. We need to kindle the whole Church into a blaze on this topic. We are great cowards in this business. Fastidiousness will be the death of us if we are not careful. Let us be so full of this great philanthropy that we shall not be ashamed to carry the

gospel anywhere.

Dr. Atwood said that once he was impressed with the fact, that in a certain Church, the people were so good that they were good for nothing. Some Churches were almost dying of respectability. How shall you start a people who are too well satisfied with themselves? The old eagle pushes the young ones out-and if they don't go she picks the nest all to pieces. God has shaken our nest in the same way. In this country, which was once happy, we were picked to pieces, but it was doubtless that God might do all for the best in the end. He had enjoyed the meetings wonderfully. For forty-four years he had travelled and preached Jesus, and he was just as young as the rest. (Indeed he looked like it, and talked like it, and bubbled over with it in every gesture.) He felt most satisfaction in the fact that young and middle-aged men were taking hold in sober, glorious earnest. He wouldn't prophesy, but in three years from now, he expected to see more done than in the last ten. He rejoiced over the tearing down of sectarian lines. Young men were apt to be sectarian, but when they got

older they wouldn't be. Judge Smith, of Boston, addressed the impenitent persons particularly, with remarkable power, pathos, and appropriateness of speech and manner. He was very fervent in his appeal, and the stillness over the large audience was something wonderful.

Rev. Mr. Fulton, of Boston, in introducing his address, described the picture called "the Rock of Ages" with a hand reaching up from the waves, towards the cross, and its effect upon himself. On brought out most thrillingly the tide coming in— the swelling of the foot—the thickness of the chain. These two pictures—the hand and the foot had been before him all day. Where are the hand and the foot of his hearers to night? Will you, said he to the audience, allow the lower nature to hold you down? He told also of that steamer making Cleveland harbor in a storm. They saw only one light, and the lower one wasn't shining, so that the pilot couldn't see to shoot between the piers. And as they are nearing the harbor the cry goes out from pilot and captain, "O God, for light!" And the ship was crushed and wrecked for want of the lower light. Brethren of the Convention, in the name of God keep this lower light going.

Mr. Moody told the story of the converted Jewish actor in Chicago. He also told of Rowland Hill and the Duchess of Cambridge—of his putting up the soul of that lady at auction, and then turning to her and asking her which bidder should have it. This is the question for the close of this Convention and for every one in it. He closed by quoting the words of a dying soldier at Perryville-"Live for God and we'll meet in the morning!"
The closing address was by Mr. Geo. H. Stuart, who illustrated the necessity of zeal in the work of saving souls, by an incident of a voyage across the Atlantic, in which six men were at one time swept from the deck of the steamer. The efforts made for their rescue, the bravery of the volunteer sailors, and the intense interest felt in the result were powerfully described. The meeting was finally closed

dent reluctance. . RESOLUTIONS AND SUGGESTIONS.

with the benediction by Dr. Newton, Meetings for

prayer were announced in three different Churches,

The committee appointed to propose resolutions expressive of the sentiments of this Convention in regard to the several topics discussed, and to pre-pare a brief summary of the practical suggestions made as to the most efficient means of securing the object contemplated, beg leave to submit the follow-

ing report: First Topic.

What can the laymen of our Churches do for Christ? Resolved, That by the very nature of His high calling, and by the significance of the hallowed name he bears, every layman of the Church is anointed, commissioned, and required to be a prophet, priest, and king in his Divine Master's service; a prophet, publicly to confess Christ and testify of the great salvation to sinners around him; a priest, to devote himself as a living sacrifice of love and gratitude to the blessed work of leading sinners to Christ; and a king, to aid in conquering the world

to the sceptre of the glorious Prince of Peace. Resolved, That this calling and commission of every Christian layman is in full accordance with the divinely established order and discipline of the Church and, when faithfully discharged, serves to confirm and promote them.

Summary of Suggestions.—First.—Numerous The closing prayer-meeting was conducted by Rev. Richard Newton, D.D. Epiphamy church was densely crowded at an early hour, and the spirit ty, encouragement and counsel in regard to this conducted by instances of divinely approved and successful efforts furnished in the New Testament, give authority, encouragement and counsel in regard to this conducted by instances of divinely approved and successful efforts furnished in the New Testament, give authority, encouragement and counsel in regard to this

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 head filled with the knowledge of Divine things, a great help to the hand in doing the Master's work successfully. Fifth.—Laymen can do much good by holding meetings for prayer, instruction, and out-door preaching with and for particular classes of men out of Christ, wherever and whenever they can be gathered together, in small or large numbers. Sixth.—As a general rule it may be found best to select some portion of the Sacred Scriptures (either a single verse, a parable, or a paragraph), as a basis of what is said, but each case must be prudently and freely governed by existing circumstances.

Second Topic. "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 commenda-tions 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 Persis, the sister be-loved 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

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; 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.

Summary.-First.-The Church of the present first ages for every Phœbe, Priscilla, and Dorcas who may be willing to lend herself to the service of Jesus Christ. Second.—Women may thus do good -firstly, by gathering neglected women into Bibleclasses: secondly, by visiting them in their houses and showing sympathy for them in their cares and trials, counselling and otherwise aiding them; thirdly, by giving attention to the sick, serving them at their bedsides; fourthly, by reading the Holy Scripture to them, either singly or in groups, whilst they are engaged at their work. Third.— Much may done by women for the degraded fallen out-casts of their own sex, by direct personal efforts with them and assisting at midnight meetings held for the rescue of such outcasts, seeking to reclaim them and to bring them under the direct influence of the means of grace. Fourth.—Great good may be done by Christian women by holding Bibleclasses for men. Experiments made in this matter have proven very successful.

Third Topic. "The potency of individual efforts for the salva-

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 canvass 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 ainful soul.

Summary.-First.-Individual efforts with impenitent men have explicit Gospel sanction. The truth, as it is in Jesus, was often laid directly on intowards the cross, and its effect upon himself. On dividual consciences and hearts. Second.—Such in-the coast of Ireland a man jumped overboard oppo-duences should most properly be first brought to site his house, and in swimming ashore put his foot bear upon those placed nearest to us in the relathrough the link of an iron chain. The speaker tionship of life. Third.—The secret of this influthe Church is that in which special revivals are not needed, and when the saving energies of Divine Grace are always mightily at work.

Fourth Topic,

"How can we influence the large proportion of our populace who are not reached by ordinary means of grace?"

Resolved, That the sad fact that notwithstanding

all the formal opportunities afforded to men everywhere to attend upon the regularly administered means of grace, there are in almost every community scores and thousands who never avail themselves of such opportunities, is well calculated to arrest the earnest consideration of every Christian.

Resolved, That the abundant past experience 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.

Summary.—First.—Apparently slight incidents may be turned to good account. Persons calling at the door, or stopping you on the street, for alms, may be regarded as being placed in your way for the purpose of doing them good spiritually. Second. -Committees of two may be formed in every conare located, or other destitute parts of the city or town, and invite the people to attend upon the means of grace. Third.-Members of sufficient means may secure pews for such persons, and when they come they should be made to feel themselves entirely welcome. Fourth.-No distinction should be made between the worldly poor and rich-all are spiritual paupers and perishing. No one should be afraid to accost a rich man, or invite a wealthy family to the Church of Christ. Fifth.—By visiting billiard saloons and other simi lar places, where young men congregate, they may be persuaded to attend Church, and thus be brough to Jesus Christ. Sixth .- Every Christian should feel not only that there is work enough for him to self-indulgence? do, but that to neglect it is a sin. Seventh .- Letters addressed to the impenitent in regard to their eternal interests have often been greatly bleesed.

Fifth Topic.

"How can we best promote revivals of religion?" Resolved, That so long as the membership of the Church at large fail to realize the full significance of the prayer, "Thy kingdom come, thy will be done, on earth as it is in Heaven," to live up to its from his own door, drowned in a puddle of spirit, and faithfully labor for its largest fulfillment, water. The father then resolved to devote the there is need of special awakening, in which, by the power of the Holy Ghost, the sleeping Jonahs in the storm, and barren trees in the vineyard may limited income, it enables him to give three or faithfulness in all good works.

Resolved, That whilst millions of men continue out of Christ, and exposed to eternal death in the midst of Christian communities, there is need of special, earnest, and continual prayers to the " Lord of the harvest, that He would send forth many more laborers unto His harvest," and that he would

eferred to in the preceding resolutions, should deepy humble themselves before the Lord, and earnesty beseech him for the needful blessing, and rememper that he has said, "I will be inquired of by the House of Israel for this thing to do it for them." Second .- To this fervent and humble prayer must be added such earnest, special personal efforts as have already been insisted upon as necessary to bring lost sinners into the Good Shepherd's fold. and also frequent meetings for prayer, with special reference to the need of refreshing grace from heaven.

Correspondence.

THE SEMI-ANNUAL "BELIEVER'S MEET-INGS" 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. I have often thought since, that if such meetings could be instituted in America they would be of great value. I therefore propose to give your readers some sort of an idea of the character of these interesting gatherings.

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 day has as much work as had the Church in the personal holiness, and to encourage one another to personal efforts for the salvation of the perishing. Among the hundreds present I could not discern a single person without a Bible; many

of them were indeed well worn. 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 specially 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 joysuch 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 prayerence lies mainly in the fact that thus the testimo meeting is held before breakfast, and near the and eloquence of the living voice and eye, and Metropolitan Hall, where the meetings are held, the beating heart, are added to the simple state 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 proves that many such persons may be gathered to perishing, will be stirred up to hold meetings of 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 gregation, of as many as are willing to work, to visit the neighborhood in which their Churches 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 harses than our Saviour had."

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

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 sol-emnly 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 money which was intended for the son's education 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 afflictions.

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 abundantly bless all who are laboring, and all who will labor, with the mighty and all-efficient power the giving of it for such a purpose, more than she the giving of it for such a purpose, more than she Summary. First. It is first of all essential that ever did the wearing of it for mere ornament?