

unfair advantage to some other section is a problem which wisdom and experience will be able to solve. I believe I speak if not in the name yet with the consent of innumerable friends on this side when I venture to predict for our visitors from America, Canada, Australia and elsewhere, a genuinely enthusiastic welcome. My hope is that the Council will not concern itself wholly with merely technical denominationalism. Of course it will be needful that in such a Council questions should be discussed that bear almost entirely upon intra-mural life. I

trust, however, that opportunity will be taken to pronounce judgment upon great, broad, general questions in which the whole great Christian Church is interested. Allow me to wish all my brethren on the other side of the water A Happy New Year, and to commend them to the God and Father of our Lord Jesus Christ, with whom is all inspiration and to whom all glory belongs. Let us pray mightily and constantly for one another, for where prayer is earnest and continual, friction of an unpleasant or obstructive kind is simply rendered impossible.

MISCELLANEOUS SECTION

My Most Effective Sermon.

In looking back over my ministry for the "most effective sermon" preached in these twenty-five years, *two sermons* rise before me with all their surroundings, and stand out prominently as *most effective* in their immediate results. I am asked to write of *one sermon*; but these *two* were so dissimilar in their character, were preached under such differing conditions, and were so marked in their impressions on classes wholly unlike in their relations to God, that I shall do better service to my brethren by writing of *both*; and I do this with the utmost freedom as I write anonymously.

One sermon was upon the double text: "He that winneth souls is wise": "They that turn many to righteousness shall shine as the stars forever."

For weeks and months prior to the preaching of this sermon I had been sad of heart because of the inactivity of the church, and the seeming lack of all conscious responsibility for the unsaved around them. Sabbath services were well attended. The weekly prayer and conference meeting was large. There was a kindly Christian feeling among the members of the Church. For sev-

eral years we had enjoyed what some were pleased to call a "phenomenal prosperity." The great body of the church, however, had come seemingly to be satisfied with their personal attainments, and with the position which the church had won; scarce any *personal work* was being done or attempted. In our Sabbath congregations there were scores and hundreds without hope and without God in the world. These were among the most regular church attendants, and many of them were frequently at the mid-week meeting. In conversation with one and another of these *non-confessors*, I discovered their surprise that no professing Christian had spoken to them of their soul's salvation, or in any wise urged upon them the claims of Christ. I thought this strange: felt, however, that few in the church were in a spiritual condition which would give promise of results if personal work was undertaken. My heart grew burdened for these Christian men and women, and I said: "*somehow the church must get ready for work!*"

My first effort was to magnify before Christians the wondrous forgiving love and grace of God which they assumed to have experienced.