

Convention of Young Men's Christian Associations.

Mr. EDISON. - The twenty-second annual Convention of the Young Men's Christian Associations of the United States and British Provinces assembled in Library Hall, Louisville, Wednesday, June 6, at 11 a.m., about three hundred delegates being in attendance. The Convention is a fine looking body of active Christian young men, representing associations from almost every State and Province, and coming as they do, from every Evangelical denomination, it is a body the like of which is seldom gathered together.

The hall is beautifully decorated with flowers, notices upon the stage, such as "All from the Father," "All in the Son," "All by the Holy Ghost," and over the stage gracefully entwined are the English and American flags, emblems of the two great Christian nations of the earth.

The most luxurious homes of the city are occupied by the delegates, and the pastors and churches of the city are heartily in sympathy with the Christian Association of Louisville in its efforts to care for the Convention.

The Convention was called to order by Russel Sturgis, Jr., of Boston, President of the Toronto Convention. After devotional exercises, in a brief address he spoke of the success that has attended the associations in every phase of their work, in all parts of the land during the year, and of the increased responsibility resting upon them for a faithful prosecution of their work in the future. In closing he said:

"But, dear brethren we work for the Lord Jesus Christ. He has promised us the presence and power of the Holy Ghost; and O that God may grant in this convention what has been so manifest in our conventions lately—the presence and power of the Holy Ghost; and that we may have this power let us realize that the burdens that are laid upon us are such that we can not personally carry, and that we must roll them upon Him, the sin-bearer, and the care-bearer, too; for our course as Christians is to be without let or hindrance; we are to run with patience the race that is set before us.

May God grant then, to us, as we are assembled in the Lord's name, and for the Lord's work, such a guiding of His Holy Spirit in every thing that shall be done in this Convention that there may be no mistakes made, but that all shall be eventuated to the honor and glory of our Lord Jesus Christ.

A committee of one from each State and Province was appointed to nominate permanent officers for the convention.

Pending their deliberation, Thane Miller, of Cincinnati, conducted interesting devotional exercises, in which Rev. Drs. Simpson, Chadwick, Weaver, Jones and other pastors of Louisville took part. The committee reported the following officers, who on motion were elected.

For President—John V. Farwell, of Chicago, Ill.

For Vice Presidents—T. J. Wilkie, Toronto, Ont.; J. C. C. Black, Augusta, Ga.; William F. Armstrong, Selma, Ala.; W. K. Jennings, Pittsburg, Pa.; Rev. W. A. Lips, Omaha, Neb.; George Young, Montreal, Que.; H. M. McDonald, Princeton College, N. J.; E. S. Field, Indianapolis, Ind.; J. H. Cheever, Cincinnati, Ohio.

For Secretary—T. C. Horton, Indianapolis, Ind.

For Assistant Secretaries—E. O. Chapin, Davenport, Iowa; J. S. Palmer, Little Rock, Ark.; W. A. Davis, Montgomery, Ala.; W. E. Lewis, Ware, Mass.

Mr. Farwell made a brief address, thanking the convention for the honor conferred in electing him to the position of presiding officer.

In the evening a welcome meeting was held. Library Hall was crowded to overflow. Eloquent addresses of welcome were delivered by Mr. Frank D. Carley, President of the Louisville Association, Charles D. Jacobs, Esq., Mayor of the city, and Rev. Stuart Robinson, D.D. The latter gave a most unqualified endorsement of the Association, and of the work in which they are engaged. He said:

"I esteem it no ordinary honor to have been called to the very pleasant duty of extending to the International Convention of the Y.M.C.A., the distinctive welcome of the evangelical churches to our city. And now, in their name, I say, brethren, 'Welcome, welcome—thrice welcome!' And you may rest assured this is no mere empty word of formal politeness on the one hand, nor of gushing sentimentalism on the other, but a word that comes from our hearts just because we like you, and that because, from calm, sober conviction, these churches honor and appreciate your efforts to bring honor to the Great King Jesus whom they all recognize as their adorable Head.

"While the Y.M.C.A. seeks to use the secondary influence of the Gospel as the great agency for promoting the social and temporal welfare of young men, this is by no means the great end of its efforts, but only a means to an infinitely higher end—even the salvation of their souls, and to lead them to become co-workers with Christ in the salvation of other souls. And it is to you as laborers in the service of the Church in that sublime work for which the Church has been established on earth to carry on, that I come as the mouth-piece of the evangelical churches to bid you a 'welcome,' which means 'well done, good and faithful servants;' ye scouts and skirmishers and vanguards of the 'sacramental hosts of God's elect.'" Allow me now to state more distinctly the points of approval in your course which call forth this welcome from the evangelical Church of God.

"Well, now, the first grounds of our approval of and affection for the Young Men's Christian Association, without any sort of denominational connection, you show the churchliness of your principles by declining to set up any other interest apart from the church, and have steadfastly maintained that ground for many years past. In the very admirable little manual to guide your official workers—a model, as I conceive, of a tract, keeping its one

purpose in view—I find, in capital letters, this rule: 'ADVISE YOUNG CONVERTS TO JOIN SOME EVANGELICAL CHURCH.' And added to this, the observation, 'If our work is to be lasting, it must tend to strengthen, build up and increase the power of the Church of Christ.'" Thus the Y.M.C.A., recognizes fully the visible church.

"In the second place, these evangelical churches give you approving welcome because of your labors and your success in bringing the word of God to the front, and bringing the minds of unconverted and converted alike to the word of God as the only reliable guide to inquirers and rule to the conscience of the converted. If you had done nothing more than devise and establish all over the country the scheme of Bible reading, now become so popular and useful, you would have established a claim to the highest regard of all evangelical Christians.

"In the third place, the honor given to the Holy Ghost, as well as to the Word of God in all your efforts to bring the awakened sinners to the knowledge of the gospel. In the manual already referred to, I find it said, 'The result of our work will be more lasting if we honor the Spirit and Word of God in speaking simply and in plain language the great truths of the Bible.'

"In the fourth place, this approval of the evangelical churches rests upon the ground of that singular wisdom and prudence displayed in the history of your work for so many years past in keeping you clear of the hobbies of one-sidedness, the sensational extravagance, and the fanaticisms which have wrought the ruin of so many voluntary organizations in time past. I attribute this wholly to the fact that you have been under the guidance of the Word of God with the enlightenment of the Holy Spirit, whom you have so earnestly sought to honor.

"Allow me to say, in conclusion, Mr. President and members of the Convention, that, in my judgment, the fact that through so many years of labor, having to deal with so many varieties of human nature, and exposed to so many temptations to go astray, you have yet been able so wisely, with so much Christian modesty and humility to achieve so magnificent a success in the great Christian work, entitles you to the confidence of all evangelical Christians, and therefore speaking again, as from the depths of the heart, I say for them, 'Welcome brethren, welcome.'"

Addresses in reply were made by Mr. Farwell, President of the Convention; I. D. Paterson, of Montreal; Mr. Pinkerton, of Alabama, and Mr. Thane Miller, of Cincinnati.

The following are the topics that have been discussed:

I. The International Work intrusted to the Executive Committee.—1, At the South; 2, On Behalf of Colored Young Men; 3, At the West; 4, In Canada; 5, Among Railroad Men; 6 Among the Germans.

II. The Work intrusted to State and Provincial Committees.—1, In New England; 2, In the West; 3, In Canada; 4, In the South; 5, In States without State Secretaries.

III. How I use the Bible.—1, For myself; 2, With Christian Workers; 3, With the unconverted.

IV. The Evangelistic Work of the Associations, its Limitations, and the qualifications of those who engage in it.

V. Association Work in its Peculiar Adaptations to the Wants and Temptations of Young Men.

Each session is opened by a Bible reading or half hour of devotional services.

The most important item of business was the report of the executive committee, which was presented on the first day's session. It gave a detailed statement of the work of the committee for the past year and of the general association work. In 1874 there were but 65 associations, which were isolated organizations. Now there are over 1,000 organizations bound together under international, state and provincial committees, with over 100,000 members. The work then was indefinite; now it is largely in the interests of young men. Then moral men were admitted to active membership, and the work was largely benevolent and superficial; now professing Christian young men control the societies, and the work looks to the conversion of young men. Then, there was not an association building; now there are forty-eight, valued at \$2,000,000, and with other property owned by the association, aggregate almost \$3,000,000. The expenditure of the committee for the year was \$16,000, and added to this the state and association expenses paid amount to almost \$500,000. Eighty-three hundred men were provided with employment. The average weekly attendance on the association Bible classes is 8,188. Then two general secretaries were employed; now there are 128 general secretaries and agents. Mr. Robt. Weidensal and L. W. Munnhall presented reports of the work in the west; Thos. K. Oree, Geo. A. Hall, Joseph Hardie and S. A. Taggart, of the work in the south; George D. Johnston, of the work for colored young men in the south; Thomas K. Oree, in Ontario; E. D. Ingersoll, among railroad men, and R. C. Morse as secretary of the committee. The committee thank the secular and religious press for the assistance given the work during the year, and recommended that \$20,000 be devoted to the work for the coming year.

The following telegram was sent to the Convention of the Women's Christian Associations at Montreal:

LOUISVILLE, Ky., June 6, 1877.—To the President of the Women's Christian Association, Montreal, Canada: The Young Men's Christian Associations, in convention assembled, send Christian greetings to their brothers—Ephesians i, 15-20.

Jno. V. FARWELL, President.

The following reply was received: MONTREAL, June 7, 1877.—John V. Farwell, President International Convention Y. M. C. A., Louisville: The International Conferences of Women's Christian Associations in Montreal send greetings to their brothers—Ephesians i, 15-20.

Miss S. M. FROST, President Conference Women's Christian Association.

The following despatch was presented: LONDON, June 7, 1877.—President of Convention Young Men's Christian Association, Louisville, Ky.: I am with you in spirit as I was in person last year. May your deliberations be attended with divine presence and blessing.

GEO. WILLIAMS, London, Eng.

A communication was also read from I. B. CONVE, President of the Y. M. C. A., of Bordeaux, France.

The topic which elicited most enthusiasm was the one on "Work among Railroad Men." A large number of railroad men were present and the discussion was enthusiastic and interesting. The topic, "Work in behalf of Colored Men" was one in which the Convention evinced a deep interest. The addresses were entirely from Southern men, all of whom were deeply interested in the question. The topic "How I use my Bible," presented by Rev. James H. Brooks, D.D., of St. Louis, was one that interested all the delegates more than any other question, and the questions which came from all over the house showed how real was their interest in the subject.

Deeply interesting and encouraging reports were made by many delegates, of the work carried on by the International Committee in the South, in the West, in Canada, among the railroad men, among Germans, and for colored young men.

The time of the convention was naturally taken up with the work of the State and Provincial committees, and the very important and growing international work, conducted by the committee of the convention. The distinctive work for young men of the individual associations, though considered here, is more thoroughly discussed in the twenty-four State and Provincial conventions, which have grown out of this parent convention. The questions considered were all practical and full of interest.

The subscription to the international work amounted to six thousand dollars, which will be largely increased by private subscriptions.

The convention concluded its business sessions Saturday evening, and Sunday a children's meeting, a meeting for young men and the farewell meeting were held.

Many of the most prominent association men of the country are in attendance, and have taken a prominent part in the deliberations of the convention. The convention adjourned Sunday night, to meet in Baltimore in 1879. T. K. C.

Infant Salvation.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Two weeks ago I pointed out what I conceived Mr. McKay's position to be, regarding the above subject. That position was this: Mr. McKay must hold that the death of Christ atoned for the guilt of the original sin of the whole world; or second, he must hold that it atoned for the guilt, both of the original sin and actual transgression of all God's elect people, as well as the guilt of original sin, of all who die in infancy. The first I was unwilling to lay to his charge, and gave him the benefit of the second. The second position as above stated, I declared to be a gratuitous assumption, and requested Mr. McKay to prove the doctrine he asserts with so much confidence. That request has not been complied with, and possibly cannot. Mr. Donald in his exposition of Mr. McKay's statement, admits that the position in which I have placed Mr. McKay is correct, and thinks if Mr. McKay would add the word final, it would meet my objection. This I at once reject, for it leaves Mr. McKay just in the same position, of making a gratuitous assumption without a fragment of Scriptural evidence to prove it. The above two gentlemen wish the reading world to accept a doctrine that involves grave consequences, to accept it as self-evident and proven, while it is the veriest assumption. Both of them refer me to Dr. Hodge as an indisputable authority on the point at issue. Why do they not rather send me to the Apostle Paul, or to some of the other New Testament writers?

There is no theologian, dead or alive, whose opinions I regard with so much reverence as those of Dr. Hodge. But what is Dr. Hodge's opinion on this very point? Simply this: A may be, a perhaps, and I hope it is so. Is this Dr. Hodge's manner when he has a positive statement of Scripture to lay hold of, and is he accustomed to speak so indefinitely? When Dr. Hodge has Scripture to fortify his position, he gives no uncertain sound, nor does he build doctrines on mere assumptions. And here I would just remind Mr. Donald that I have not been, and am not now, discussing the point of infant salvation. It is their "freedom from the ground of condemnation," that I have objected to, and even with Mr. Donald's recommendation of the word final, object to still. Even giving the statement the benefit of the above word, it is still a gratuitous assumption, without proof.

I shall have something more to say on the above subject at another time. Yours truly,

JOHN R. BATTISBY.

Newmarket, June 18th.

Information Wanted.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I should be glad if some of your readers would kindly throw light on the following questions: Is the administration of baptism to the infants of such as are not members of the visible Church sanctioned by the standards of our Church? If not, what is the authority for this practice, which obtains to some extent among our ministers, and what is the relation which children so baptized sustain to the Church? JURE.

Official Announcements.

MEETINGS OF PRESBYTERIANS.

QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

PARIS.—Within Damesville Street Church, Paris, on the first Tuesday of July, at eleven a.m. Correspondence payments to the Presbytery and are payable at this meeting.

BARRIE.—At Bracebridge, on Tuesday of August, at 7 o'clock.

WHITBY.—The Presbytery of Whitby will meet in St. Andrew's Church, Whitby, on the third Tuesday of July, at 11 a.m.

TORONTO.—In the lecture-room of Knox Church Toronto, on the first Tuesday of July at 11 a.m.

HAMILTON.—The next ordinary meeting will be held in Central Church, Hamilton, on the third Tuesday of July, at 11 o'clock a.m. Communications of elders will then be required for the next year.

KINGSTON.—In St. Andrew's Hall, Kingston, on 10th of July, at 3 p.m.

BRACKENRIDGE.—At Prescott, on Tuesday, 3rd of July, at 7 p.m.

PERSEUS.—At Millbrook, on the second Tuesday of July, at 11 a.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the first Tuesday of July, at 11 o'clock, a.m.

OTTAWA.—Bank Street Church, Tuesday, Aug. 7th, at 3 p.m.

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