


PROCEEDINGS
OF THE
FIRST ANNUAL CONVENTION
OF
Young Men's Christian Associations
OF THE
PROVINCES OF ONTARIO AND QUEBEC
HELD AT TORONTO.
OCTOBER 28TH AND 29TH, 1868.

TORONTO:
Published by order of the Convention.

DUDLEY & BURNS, PRINTERS.

1868.





**TORONTO
PUBLIC
LIBRARIES**

social sciences

PROCEEDINGS

OF THE

FIRST ANNUAL CONVENTION

OF

Young Men's Christian Associations

OF THE

PROVINCES OF ONTARIO AND QUEBEC,

HELD AT TORONTO,

OCTOBER 28TH AND 29TH, 1868.

TORONTO:

Published by order of the Convention,

DUDLEY & BURNS, PRINTERS.

1868.

BR
267.39713
Y594

DEC. 11, 1967

DEA

of th
dete
Men
and
days

and
own
that
and

to c
ther
you
you
to c
ther
you

tow
cor

tior
for
Ric
Me
Th

FIRST ANNUAL CONVENTION.

CIRCULAR OF THE PROVISIONAL COMMITTEE.

DEAR BRETHREN,—

In accordance with the resolution adopted by a large meeting of the Canadian Delegates to the Detroit Convention, it has been determined to hold the First Annual Convention of the Young Men's Christian Associations of Ontario and Quebec at Toronto, and the 28th and 29th of October next have been named as the days on which such meetings shall be held.

The call for this Convention was so hearty and unanimous, and the promises of help we have received from all parts of our own country, and from brethren in the United States are so cordial, that they lead us to the firm conviction that this meeting is needed, and that the presence and blessing of the Master will be with us.

The work we are engaged in requires increased knowledge how to do it, and enlarged views of its importance and necessity. We therefore cordially and earnestly invite you to send a delegation of your most active, zealous, practical working members to represent you at this Convention, take part in its proceedings, and learn how to organize and develop the Christian activity of our brethren in these Provinces, and devise wise plans for the welfare of our young men.

We also specially invite representatives of the churches in towns where Associations have not yet been formed to attend as corresponding members.

The Convention will assemble in the Bond Street Congregational Church, on Wednesday the 28th of October, at Two p. m., for organization. The Welcome Meeting will be held in the Richmond Street Wesleyan Church at 7.30 p. m., and the Farewell Meeting in Knox's Church, on Thursday Evening at the same hour. The following topics will be submitted for discussion.

1. What are the best methods of organizing and developing the Christian activity of the members of our Associations.

2. How can the Meetings of our Associations be best sustained, made profitable and attractive.

3. The special work of Young Men's Christian Associations. How can they render the best service to the Church, and how can the churches best aid them.

4. How shall we best increase the number and efficiency of our smaller Associations.

5. Christianity in Young Men, its special characteristics, advantages and dangers.

We hope to have present with us D. L. Moody, Esq., and Rev. Dr. Burns of Chicago, Z. R. Brockway, Esq., of Detroit, Rev. Dr. Ormiston, and other able speakers.

The Railroads are fully expected to grant double journey tickets at one fare to delegates attending the Convention.

Delegates on arrival will proceed to the Rooms, No. 34 King Street, and homes will be assigned them. We again cordially invite you to come, praying earnestly for an abundant blessing on our meeting.

WM. ANDERSON, Toronto,

Chairman.

JAMES CARLYLE, Toronto,

THOMAS MUIR, Hamilton,

T. JAS. CLAXTON, Montreal,

F. W. MORSE, Port Hope,

Provisional Committee.

PROCEEDINGS.

The members of the Convention and a number of visitors met in the Bond Street, Congregational Church, on Wednesday, Oct. 28th, and Mr. Wm. Anderson, Chairman of the Provisional Committee, called the Convention to order at 2.15 p. m., and announced that the Rev. F. H. Marling, Pastor of the Church, would conduct the opening devotional exercises.

The hymn "May He by whose kind care we meet," was sung.

Mr. Marling read part of the 15th Chapter of John, and engaged in prayer.

DEA

bers
has
feel
the
a lo
spect
out

fort
whi
you
see
the
to
ass
yot

in .
thi
ord
cit

for
onl
nu
da
Ar
re:
be
Ca
de
Cl
be
ca

ti:
sh
ar
tr
g
w
co

The Chairman then delivered the following address :—

DEAR BRETHREN,—

In coming together to-day, for the first time, as members of a Young Men's Christian Association Convention, it has fallen to my lot to open the business proceedings, and as I feel assured that we are all desirous of proceeding at once with the permanent organization, I shall not take up your time with a long address. A few words in reference to the work we are specially brought together to discuss and advance, may not be out of place at this time.

Young Men's Christian Associations, according to the formula adopted as the basis of their organization, are "Societies which have for their object the formation and development in young men, of Christian character and Christian activity. They seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

The London Association—the parent society—was founded in June, 1844, and in December, 1851, the first Association on this continent was organized in Montréal. Boston was next in order, and its example was soon followed in most of the large cities in the United States.

At first the growth of these societies was not very rapid, for at the First Annual Convention held in Buffalo, June, 1854, only 35 delegates from 19 Associations were present, and the number of Associations reported as existing was 35. From that date the growth was steady, and although checked by the American war, its never ceased until the organization has reached to over 300 Associations on this continent, with a membership of nearly 50,000; and both in the United States and Canada the work is going forward; and we have met to-day to devise plans for perfecting and consolidating this agency of the Church, to discuss practical subjects relating to it, to become better acquainted as brethren in Christ, and to learn how we can do more to save the young men of Canada.

And at this point in the history of the Young Men's Christian Association in this Province, it is proper that the present should take counsel of the past, and gather thence hope, wisdom and strength for a higher future life. In view of the peculiar features of the age we live in, it appears necessary that the intelligence and zeal of the Church should keep pace with the progress which is made in knowledge and culture by the masses of the community; and, especially, that those who take part in the

various agencies for the diffusion of the Gospel, should be "well instructed in the things of the kingdom," that every Christian man should be able to give a good reason for his hope of salvation.

We come together to learn how to organize our men, to hear what others are doing, to gather fresh force and fervor for our work, to develop larger powers by association, to carry forward the true word and counsel of God in simplicity and faith, and to consecrate our talents and strength to the service of our Master, and in serving God intelligently, boldly, devotedly and consistently, we best serve our country and our times.

Brethren, "the field is white unto the harvest," the young men of our country are daily being drawn into the circles of error, intemperance, vice and crime, and the Master calls on us to help and succor those who are tempted.

Let us take fresh courage from this meeting, and, adopting as our motto, that so kindly given to us at Detroit, "Christ for all the world, and all the world for Christ," go forward in his strength, seeking his blessing on our work, and God will honor this agency of the Church for the salvation of young men.

The Convention was then permanently organized, by the adoption of the following resolutions:—

Moved by Dr. Carlyle, of Toronto, seconded by Mr. A. McCallum, of Hamilton,—“That Mr. Thos. Muir act as Sec.,” *pro tem.*

Moved by Mr. J. R. Dougal, of Montreal, seconded by Mr. R. H. Holland, of Montreal,—“That a Committee of seven be appointed by the Chair, to nominate officers for the permanent organization of this Convention.”

The Chairman named Dr. Carlyle, of Toronto; F. W. Morse, of Port Hope; George A. Young, of Hamilton; D. Bentley, of Montreal; Mr. B. W. Robertson, of Kingston; Alex. Williamson, of Stratford, and J. McMillan, of Ottawa.

Moved by F. W. Morse, of Port Hope, seconded by Thomas Craig, of the same place,—“That a Temporary Business Committee of three be appointed by the Chair, to arrange business for the Convention, until the Business Committee be elected.”

The Chair named J. R. Dougal, of Montreal; Robert Baldwin, of Toronto, and Thomas Craig, of Port Hope.

Rev. John Potts, of Hamilton, offered up prayer.

The hymn, "Stand up for Jesus," was then sung.

The Committee on Nominations, through Dr. Carlyle, reported the following as permanent officers of the Convention:—

PRESIDENT:

JOHN MACDONALD, Esq., Toronto.

VICE-PRESIDENTS:

THOMAS LEEMING, Esq., Montreal;

H. S. McDONALD, Esq., Brockville;

E. C. THOMAS, Esq., Hamilton;

J. T. BOYD, Esq., London.

SECRETARY:

THOMAS MUIR, Hamilton.

ASSISTANT-SECRETARIES:

JAMES SCOTT, Kingston;

R. H. HOLLAND, Montreal.

On motion the report was adopted.

The Chairman requested J. K. Macdonald, and Rev. E. W. McColl to escort our President-elect to the Chair. The President on taking his seat said:—

Dear Brethren of the Young Men's Christian Association of Ontario and Quebec, I thank you heartily for the great honor you have conferred upon me, by electing me to preside over your deliberations in this your first Convention. I accept the trust with a conscious sense of my own inability, but, relying upon your forbearance and sympathy, and the kindly assistance of the officers of the Association, I feel that its responsibility will be greatly lightened.

We live in an age of Conventions. We have our international conventions, our political, professional and commercial Conventions; in these, as in many other matters, the children of this world are, in their generation, wiser than the children of light.

The Church has at length taken advantage of Conventions, tardily it is true, but not too late we hope, and hence we now have our Sabbath School and Y. M. C. Association Conventions, at such gatherings some of us have met before; our remembrances of these seasons are pleasant, never to be forgotten, and from which we have come back, wiser, might we not add better men.

We are anxious that this, our first Convention, should be a success, and unless we are stimulated to greater effort for the welfare of young men; unless it is promotive of personal piety it will have

failed in its most desirable objects. We are anxious that from it delegates should return to work for young men, and to work with young men in forming new Associations throughout the land.

Much of our country's future will depend upon its young men, whether they are to raise their voices against error and oppression and contend for the good, or whether they are quietly to suffer themselves to be borne along the tide of evil and winking at wickedness in high places, are matters with which our Conventions will have much to do.

That our Convention may be successful let us first look for the divine presence and blessing, without which all our efforts will be fruitless. Let us, in the discussion of the many questions which will come before us, study brevity; we have no time for either introductions or apologies. What is said, let it be to the point.

On rising to speak, let each brother distinctly pronounce his name and the Association he represents.

And in view of the number who were likely to speak, and the short time at their disposal, I trust that none will be offended if all are kept sharp to time. Above all, let us remember the passage, "For the Son of Man is as a man taking a far journey who left his house and gave authority to his servants, and to every man *his work.*"

"Go then and toil in any vineyard,
Do not fear to do or dare.
If you want a field of labour,
You can find it anywhere."

The hymn, "Come, Holy Spirit, heavenly dove," was sung.

Moved by Dr. Carlyle, of Toronto, seconded by A. Williamson, of Stratford,—“That a Committee of five be appointed to report on matters in connection with the interests of Associations.”

The President appointed as this Committee—Dr. Carlyle, of Toronto; A. J. McKenzie, Hamilton; George Hague, Toronto; J. R. Dougal, Montreal, and J. H. Glidden, Kingston.

Moved by D. Bentley, of Montreal, seconded by F. W. Morse, of Port Hope,—“That a Committee of three be appointed by the Chair to examine Credentials.”

The Chair named W. B. Copp, Toronto; Thomas Craig, Port Hope, and J. K. Macdonald, Toronto.

Moved by D. Bentley, of Montreal, seconded by —“That a Committee of seven be appointed by the Chairman, as a Permanent Business Committee.”

The following were appointed as such Committee:—William Anderson, Toronto; F. W. Morse, Port Hope; George A. Young, Hamilton; David Bentley Montreal; B. W. Robertson, Kingston; G. H. Allen, St. Thomas, and J. McMillan, Ottawa.

Mr. J. R. Dougal, from the Temporary Business Committee, reported,—That the Convention do proceed forthwith to the discussion of the first subject on the programme, and that the first speaker have 20 minutes, and other speakers 5 minutes each. The discussion to be limited to one hour.

A hymn was then sung, after which the Rev. Wm. Gregg, of Toronto, led the Convention in prayer.

At the call of the President, D. L. Moody, Esq., of Chicago, opened the discussion of the first subject, viz:—

WHAT ARE THE BEST METHODS OF ORGANIZING AND DEVELOPING THE CHRISTIAN ACTIVITY OF THE MEMBERS OF OUR ASSOCIATIONS?

Mr. Moody, on being introduced, said,—The first step in the formation of an Association should be to get a live man at the head of it. It was quite a mistake to get hold of a man with a big name, as if that was all that was necessary. A live dog was better than a dead lion. The next thing was to set the young men to work. In Chicago their energies had been largely directed to street preaching, by which much good had been done. Committees were also appointed to go into the numerous saloons and billiard rooms which were alluring young men to perdition, and to induce those who frequented them to accompany them to the rooms of the Association. In company with two others he recently brought fifteen out of one saloon in a single evening. Their mode was to go in kindly and pleasantly, get into conversation with the young men, then ask them to sing a good patriotic song—then another, and when they got social together, say to them, shall we sing that good old hymn we learnt at home from our mothers, "There is a fountain filled with blood," after we get through, we invite them to come up to our meetings—and they come.

This feature of their work was effecting a great temperance reformation. He did not know the state of christian activity here, but if the Toronto Association was like those of most of the American cities of its size you might count all the live men in it on the ends of your fingers. Their motto should be "Every man to his work." In Chicago two-thirds of the inhabitants were visited by Members of the Association every month. It was a great point gained to get the sympathy of the churches and have them work in unison with the Association. It had taken them some time to do this, for at first many of the ministers were opposed to the Association on the ground that it was calculated to interfere with the work of the churches, but when they saw that their churches were increased by the organization, they united with it. There were 109 of these Associations in the State of Massachusetts alone, and they were increasing in numbers and influence all over the Union. He

recommended the establishment of a daily prayer-meeting, which would exercise a wonderful influence in keeping the Association alive. The rooms of the Association should be central in position. Those in Toronto were hardly large enough. He thought the ladies should be invited to attend the prayer meetings and other gatherings. They had a great influence for good on young men. The speaker resumed his seat amid loud applause.

Mr. Robert Baldwin, Toronto, continued the discussion on the subject introduced by Mr. Moody, recommending that, however small the population of a place may be, they should form an Association, if only for mutual prayer. This would develop fruit, so that in years their influence and number would increase together.

Mr. J. T. Boyd, London, detailed some experiences in his city to encourage young men in the work. A meeting held on Tuesday night was alluded to as of special application to the subject.

Mr. Leeming, Montreal, stated that what was really required was some way of getting out young men in small towns, to work. There was so much individuality in country towns and small villages that young men were reserved and bashful.

Mr. Barker, Windsor, stated that the Association there, 14 persons in number, had discussed the matter at one of their meetings lately. The older members said to the younger ones, "You can distribute tracts, attend prayer meetings, and do the practical work of the Association." This they found to work well.

Mr. Craig, Port Hope, had often felt discouraged at seeing the small attendance at the meetings in his town, but yet for all, when they considered everything, there was a good reason for thankfulness. They had a committee who regularly distributed tracts to the sailors. These received them kindly and fully appreciated their gifts. They had Bethel Services during the summer attended by sailors and others to the number of a hundred. He had a plan to propose that would reach and influence the young men of the town. There was a committee appointed to go up and down the main streets each meeting night, and invite the young men to their deliberations.

Rev. R. Rogers, Collingwood, rose mainly to express his satisfaction at the remarks of the two last speakers. They had put the matter very lucidly in reference to the difficulties in small towns, and Mr. Leeming, especially had anticipated the difficulties. He would like to know, however, if it would not be advisable to use some means to call forth the speaking abilities of the young men. He recommended the early closing movement as of great practical benefit to the young men of the small towns especially. It was one intimately connected with the welfare of young men. A young man going to work at seven in the morning and remaining till nine at night could not give much attention to his spiritual welfare.

sendi

Chris
thy 1
Lond

Toro

frater
giver
on oAss
thar
ract
men
rec
the
timtion
owi
that
Ag
fou
ferF
He
mu
The
mar
all
to t
the
spe
and
of t
Lon
Gra
ger
nee

A telegram was received from T. J. Claxton, Esq., of Montreal, sending his Christian greeting and best wishes to the brethren :—

Montreal, October 28th, 1868-

To D. BENTLEY, of Montreal;

Convention of Y. M. C. Associations.

Although personally absent, yet present with you in spirit; give my Christian salutations to the brethren assembled, and say to them " whatsoever thy hand findeth to do, do it with thy might;" up and be doing, and the Lord be with thee.

T. JAS. CLAXTON

At the request of the President, the Rev. F. H. Marling, of Toronto, drafted a reply :—

To T. JAS. CLAXTON, Esq., Montreal.

The Provincial Convention of Y. M. C. A. heartily reciprocates your fraternal greetings, but would fain do so face to face. The President has given us for a motto, "To every man his work;" pray for us that it be written on our hearts and carried home by every member.

THOMAS MUIR, Secretary.

The discussion was resumed by

Mr. McDonald, Brockville, who detailed the success of the Association with which he was connected, though instituted less than a year. He advised the Associations to take a special character and by this means bring out the latent talents of the young men. The early closing movement gave them no trouble. He recommended young men connected with the Associations to visit the hotels and find men who wanted some mode of occupying their time while in the place.

Mr. Dougall, Montreal, noticed the work in one of the Associations represented by him. At first it had failed most signally, owing to the unfrequency of the gatherings. The difficulty in that case was that the Association was merely a branch one. Again, it often happened that with the advanced years of its founders, the management continued in the older hands, and suffered from lack of infusion of newer, younger blood.

Rev. Dr. Burns, of Chicago, closed the discussion on this subject. He said that with the real true love of Christ in their hearts it must find expression in some sphere of Christian usefulness. There were a great many drones in the Christian hive, and a great many doing much to little purpose. When they looked to heaven, all was busy there; when they looked to hell, all still busy there; to the world,—and again all was activity, life, business. Should there not be an awakening then in the ranks of Christianity? The speaker alluded to the progress of Christian work in Ann Arbor, and elsewhere in Michigan. He also alluded to the growth of the feeling of personal responsibility among the disciples of the Lord, in Chicago, and the great work there in progress. As Gen. Grant very laconically said in reply to a message from some of his generals, that the enemy should be pushed, "push them." It only needed that things should be pushed to make the victory certain

RULES OF CONVENTION.

Wm. Anderson moved, "That the rules of the Halifax Convention, as printed in Report for 1887, be adopted as the rules of the Convention until otherwise ordered." They are:—

1. All resolutions submitted to the Convention shall be in writing, and after being proposed and seconded shall be referred to the proper Committee, who shall have power to transmit or reject.

2. The usual rules of order in deliberative assemblies shall prevail, and the ruling of the Chairman shall be final.

3. Speakers shall be limited to five minutes each, and shall not speak more than once on the same subject without permission.

4. The order of each day's proceedings shall be as follows: Devotional exercises; reading of Minutes; Call for resolutions and propositions; Reading of Communications; Reports of Committees; Unfinished Business.

Hymn, "Come, dearest Lord! descend and dwell," was then sung.

Moved by F. W. Morse, of Port Hope, seconded by A. Bartlet, of Windsor:—

"That ministers and members of Associations present, but not delegates, be invited to sit as corresponding members, and take an active part in all discussions of topics provided for by the Committee.

Wm. Anderson, for the Business Committee, reported:—

That the remainder of this session be devoted to hearing reports from the different Associations here represented.

That the Convention attend the "Welcome Meeting," in Richmond Street Wes. Methodist Church this evening, at 7.30 p.m.

That a devotional meeting, to be led by Mr. Moody, be held to-morrow morning, from 8.30 to 9.30 o'clock.

That after routine business to-morrow morning, the Convention proceed to discuss the second topic, "How can the meetings of our Associations be best sustained, made profitable, and attractive?" to be opened by Thos. H. Dredge, of Montreal, in a 15 minutes address. Discussion to continue one hour.

The Convention will then take up the fourth topic. "How shall we best increase the numbers and efficiency of our smaller Associations." To be opened by F. W. Morse, Port Hope, in a 15 minutes address, and continue to close of session.

The following Associations represented in Convention, verbally reported:—

Mr. Bartlet, Windsor, reported verbally as to the progress made in that place, and that a prayer-meeting was held by their Association every Monday night, and they intend holding other meetings in the place during the week. They had a good reading-room, and in various ways were making headway.

Mr. McCrone, of St. Thomas, alluded to the failure of the first efforts to found an Association in St. Thomas. Now they had one, and had excellent members here connected with it.

Mr. Bentley, of Montreal, spoke of the progress of the young men's work in that city, alluding to the special services and other labor performed.

Mr. Williamson, of Stratford, stated that they had a small Association in that town. There were very few young men to engage in the work, although there were numbers to help to make prosperous the billiard saloons and taverns. He advocated Toronto sending delegates through the rural districts, to stir up the zeal of Christians generally, and lead them to good practical work in the Great Master's cause. In the Convention he would like to hear more views expressed, having for their object the benefit of the country societies. The city organizations were stronger and better able to take care of themselves.

Mr. Wells, of Woodstock, was the representative of a small society, and had pleasure in attending. He would endeavour to carry back with him some hints for their advancement. Not many among their young men were open, professed Christians, but there were many moral young men who were members and attended the meetings. One question with him was, how best to interest this class. The Association had failed to make their meetings as interesting as could be desired, and it was a point as to whether topics more purely literary should not be introduced for discussion in order to create interest. He said they had received valuable assistance from Mr. Anderson, of Toronto, and Mr. Claxton, of Montreal, in the organization of their Association. He hoped he would be able to carry back some of the interesting spirit of this Convention to his brethren, and that their meetings in Woodstock, which had heretofore been in a measure unsuccessful, would become more interesting.

Mr. J. McMillan, of Ottawa, said they were doing in a quiet way a good deal, their Association being one of the institutions of the city. The lumbering business of the Ottawa opened a good field for their labors, and some half-dozen volunteers supplied tracts and religious literature, held prayer meetings with the raftsmen, and sought to do good in divers ways. They had established a reading-room by applying to the principal newspaper proprietors in the Dominion, and had now about 30 newspapers which cost the Association only the postage on them.

Hymn, "Your Mission," was sung by Miss E. Dexter. Mr. D. Bentley, of Montreal, led in prayer.

After singing "Praise God from whom all blessings flow," the benediction was pronounced by the Rev. E. W. McColl.

WELCOME MEETING.

The Welcome Meeting was held in Richmond St. Wesleyan Methodist Church opening at 7 30 p.m.; the Church was crowded to its utmost capacity—the platform was occupied by many of the ministers and leading laymen of the city.

Rev. Geo. Cochran, pastor of the church, conducted the opening devotional exercises.

The Hymn "Oh for a thousand tongues to sing" was sung, Mr. Cochran read the 2nd chapter of 1st Epistle of John—and Rev. Wm. J. Hunter lead in prayer.

Daniel Wilson, L.L.D. President of the Toronto Y. M. C. A. then took the chair and after referring to the absence of the Hon. G. W. Allan, who was prevented by illness from presiding at the meeting this evening, proceeded to give an address of welcome to the delegates.

CHAIRMAN'S ADDRESS.

They assembled here to-night as a Convention, to inaugurate a united action of the Young Men's Christian Associations of the Provinces of Ontario and Quebec, preparatory, as he trusted, to a comprehensive union that shall embrace the whole Dominion. The student of nature witnessed everywhere unceasing energy, constant action and re-action, but no waste of force. The very disintegration of the rocks, and the sweeping away of the solid land by the unresting sea, were but the processes by which Nature was preparing to build up new continents; or to store away for future generations the spoils wrested from unoccupied wastes, like the treasured fuel which is now the wealth of nations, but which was the waste debris of our earth ere man was called into being.

There is no waste of force in the natural world, for its law-giver and administrator is God himself. But in the moral world how different is it. The wondrous powers of reasoning and far-seeing intelligence, and all the vigorous energies of youth, are everywhere seen, not only running to waste, but directly enlisted in the product of evil. Man made in the divine image, defaces and ruins that work on which, when God first looked, He pronounced it to be very good. What a wondrous change would result if all the youthful energies of this new Dominion could be expended in harmony with the divine will; and the young men of Canada enlisted as one united phalanx, banded together as faithful soldiers and servants of Christ. This is the object at which this Convention aims; and the co-operation of all who sympathise in such an aim is earnestly invited, to extend its operations; until the pure and lofty principles which it aims at diffusing, may make themselves manifest in our social, commercial, and political life; and our young Dominion may prove not in name only but in deed, a Christian land.

gates
repr
cordi
and
them
gene
follo

of T
city,
beha
assu
gree
of y
tinct
at n
of el
whic
mov

The Chairman then welcomed, in cordial terms, the delegates from the various Young Men's Christian Associations represented at this Convention; and extended in its name a cordial and hearty greeting to Mr. D. L. Moody, of Chicago, and other friends from the United States, who had favored them with their presence and valuable aid on this their first general Convention in Canada.

The "HYMN OF WELCOME" was then sung by the choir as follows:—

Soldiers of Christ are we,
Marching to victory—

 Marching to Heaven!
In his bright armour dressed,
His Cross our chosen crest
And for our food and rest
 His word is given.

Though foes our path surround,
Though toils and cares abound,

 Onward we tread!
We hear our Lord's command,
We grasp each shining brand,
And like a banner grand,
 Hope waves o'er head.

Thou blessed Prince of Peace!
Do though our strength increase,

 Our courage raise;
And when our course is run,
Wartare and labor done,
To Thee our hearts in one,
 Shall give the praise.

Soldiers of Christ are we;
Light, Love and Liberty,

 Our battle-call!
Till truth shall win the day,
Till right shall gain the way,
Till sin is driven away,
 We fight or fall!

Mr. A. T. McCord, Chamberlain, on behalf of the Corporation of Toronto, delivered the following address:—The Mayor of this city, who is not present here this evening, has requested me, on behalf of the citizens of Toronto, to bid you welcome. I can assure you it affords me the greatest pleasure to give you a cordial greeting and welcome to our homes and hearts. The organization of young men united together for christian work, without distinction of creed, although of comparatively recent date, is destined at no distant period to be a power second to no other in the field of christian labor for the good of our fellow men. The times in which we live are pregnant with momentous truths which are moving with lightening speed. Arts, commerce and manufac-

tures, with the use of steam and the telegraph, are introducing the gospel everywhere, and the darkness of heathenism and the bigotry of priestcraft are being overcome and destroyed by the light of the Sun of Righteousness, and the dissemination and knowledge of God's sacred word. The observations and experience of my life are that the wicked in the long run never prosper. That honesty and integrity is the best policy. Dare to do what is right, and place your trust in God, and you will find that the experience of the psalmist is true to the letter—"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." I need scarcely remind you of the blighting curse of intemperance that overshadows and destroys its votaries in this and other lands—from the princely mansion of the rich to the humble cottage of the poor. It brings with it weeping, lamentation and woe. Thousands, aye, tens of thousands, every year go down to the drunkard's grave; our poor-houses, our police courts, and jails, our hospitals, our asylums, the miserable home of the pauper and the drunkard, are daily witnesses of this terrible evil. We look to you, young men, to deliver our country from this deadly destroyer of everything that is good. Once more we heartily welcome you to our city—to the capital of our Province—to the seat of our law courts, our commerce and manufactures—and we bid you God speed in your God-like work.

Mr. Macdonald said, as President, he returned thanks to the citizens through the Chairman for the cordial manner in which the members of the Convention had been welcomed to this city, and to their homes. You, sir, (addressing the Chairman) have done that in most befitting terms.

It is somewhat unusual to have a corporation welcoming a Convention of this character to their city, but though unusual, by no means inappropriate. The Rev. Dr. Duff, that great man, that prince of missionaries, whose praise is in all the churches, in this church, on this platform, and nearly in the very spot where I now stand, about twenty years ago, as he beheld a company similar in number to this rise to sing God's praise, said, "Methinks, as I look at this vast assembly met here in connexion with God's work, I see one of those fallen saints who hover about doing his master's work, flying away to the regions of darkness and saying to the great fallen one, sir, there is a great gathering to-night in the city of Toronto, the purpose of which is the overthrow of your kingdom. Ah, said the arch fiend, let them alone; they have been holding gatherings for 1800 years, and my kingdom is as stable as ever."

What a reproach to Christians, what a withering condemnation of their apathy and indifference. Yet here we have here to-night the corporate body of this city welcoming within their cor-

porati
true t
source
T
the sh
the ec
effect
ever,
they v
sons s
A
tion li
than i
I
tions
we m
Why
taking
'becau
find t
writte
M
he sai
the Cl
were e
tion.
exten
being
among
would
expre
by th
I
choir
M
the m
"
nomin
tian A
the ba
be a st
prejud
of the
self w
Before
and as
he gav

poration a Convention comprising a number of young men who, if true to their principles, will deprive that corporation of a large source of their income.

The spreading of Young Men's Christian Associations means the shutting up of saloons and billiard halls, and while we wish the corporation well, we hope and trust that the young men will effectually cut off their income from such sources. There is, however, this reflection, that while they might suffer loss in this way, they would gain immensely from the diminished cost of jails, prisons and reformatories.

A council does well to foster and encourage such an Association like this, and money had better far be expended in that way than in maintaining police and providing prisons.

Like you, sir, I love the old land, and I love our own institutions here; but there are many things in Christian effort in which we might imitate our American friends with great advantage. Why are they so whole-souled in all their great Christian undertakings. Is it because they are abler men than we are? Is it because their advantages are greater than ours? In reply we find the answer in God's word,—they honour God, and it is there written "Them that honour me I will honour."

MR. W. LEEMING, of Montreal, next spoke. The present age he said, was emphatically one of conflict. In these Associations the Christian young men formed themselves into an army, and were acting under the orders of the great Captain of their salvation. He returned thanks for the warm reception which had been extended to the delegates, and referred to the efforts that were being made by these Associations to advance the work of Christ among the young men of the country, and trusted that these efforts would be abundantly blessed. On behalf of the delegates he again expressed his thanks for the hearty welcome that had been given by their friends in Toronto.

Hymn, "Blest be the tie that binds," was then sung by the choir and audience with much spirit.

MR. D. L. MOODY, of Chicago, was next called upon to address the meeting. He said

"I am pleased to see so many here to-night belonging to different denominations. If there was no other reason for forming Young Men's Christian Associations the one fact that they are necessary in order to break down the barriers that sever the different branches of the Church of Christ would be a sufficient reason for their formation. Without some such softener of prejudices we are apt to grow up with the conviction that all the Christianity of the world is compressed in our denomination. I remember the time myself when I used to think that our church contained all the piety of the earth. Before the war a traveller in the South stopped at the door of a slaveholder and asked him if he was a Christian. The old man appeared to be deaf for he gave no answer, so the traveller turned to his slave and asked him, "Is

your master a Christian?" "Oh no," replied the negro, "he's a Presbyterian." The man then asked the negro if he himself was a Christian. The negro quietly replied "O yes, I'm a Methodist." The poor negro had evidently no idea that any but Methodists were Christians, and there are unfortunately too many like him. But when we got working together in some such Association as this, then we see eye to eye, then we recognize in each other, brother soldiers in the great army of Christ, although marshalled in different regiments. When I went to England I felt cold at first, but I soon broke through the ice, and when I got at the hearts of the people there I found them so warm and loving that I've felt homesick ever since I left there. My subject to-night shall be—To every man his work. We have all got a work to do in this world. I cannot help feeling that away back in the councils of eternity a work was laid out for you and I to do, and that if we do not do it, it will be left undone, and we will have to answer for it in the day of judgment. Nobody can do our work for us, you can't do my work, and I can't do your work, but each of us can do our own work. Some people have the idea that it is enough to have Christ in the pulpit, and that he should not be brought into our places of business or our places of pleasure. The Jews of old had the same idea when they shut God out of his own temple. But that idea is exploded. We must have Christ everywhere. It is this idea of confining Christ to the pulpit that makes men spiritual dwarfs. I know men to-day who use the very same prayers that they used fifteen years ago. They are God's dumb children. They do not allow themselves the use of their limbs and it is no wonder that they grow up helpless cripples. God does not allow us to warp up our talents in a napkin and hide them in the earth. We must use them for his service. God has not promised to do anything for us that we can do for ourselves. He has given us these gifts and he expects us to improve them. It would, if I may be allowed the expression, be extravagance in God to do anything for us that we can do for ourselves. It will not do for you to say that you have no learning and cannot speak for Christ. God often chooses the weak things of this world, strong in faith, to confound the mighty. When he wanted to choose a successor for Elijah, he didn't go down to Jericho to the school of the prophets, he went and took an old farmer from behind twelve yoke of oxen, and to him entrusted the unfinished work of Elijah. And when he wanted to choose a leader for the Israelites he didn't go to the eloquent among the people, but he chose Moses, a shepherd in the wilderness. That was God's choosing. If we had been choosing we would have sent an eloquent man, it is altogether likely we would have sent Mr. Punshon to do the work. Some are afraid to speak for Christ because they feel themselves alone; but I tell you that one man with the love of Christ in his soul is a majority wherever he is. I once went a hundred miles to form a Young Men's Christian Association and found only a man and two boys in the Hall when I got there. My companion wanted to go home feeling that it was no use trying to do anything in that place. But I told him I was not discouraged so he went with me into the street and we began singing "Jesus of Nazareth passeth by." We soon attracted a large crowd and to them we told our message. We were not long in forming a Young Men's Christian Association there. And the work went on and prospered. One judge got up and said, "I have stumped this county twice in a political canvass; and I am going to stump it once more—this time for Christ." The leading men of the town joined with him in the work, and the cause there goes bravely on. I have lately been down in Vermont, and it would seem as if the footsteps of the Almighty were heard upon those green mountains. I tell you, friends, that we live in the morning of a glorious day. The shadows of night are departing and the glory of day begins to crown the East. Men are everywhere giving up their business to get time to tell their fellow men of Christ. You may think the day is long of coming but it is coming nevertheless. A dying

mother for Jesus buried, I mother's night. staying wait for for him. me and him, say boy we I less, and been reg it does I ceived a Christia death, ti that wit conversi message hours of our Assc of dolla there w knew th were rai content Gen. G; around I The def without retreat. to has com must no revival; carpeted saved th that is n compel t as well; his fath "Oh!" s of doctri As the b question hay, wh him, but did all t rock. "I boy, "I should; any nar was foll and a co New Te found in

mother placed her hands upon the head of her little boy and told him to wait for Jesus, that he would take care of him. The poor mother died and was buried, and the poor boy having no home to go to went and sat down by his mother's grave, waiting for Jesus. He waited there all through the chill night. In the morning a man passing by that way asked him why he was staying there. "My mother's dead," replied the boy, "and she told me to wait for Jesus, that he would come and take care of me, and so I'm waiting for him." "You have not waited in vain," replied the man, "for Jesus sent me and I'm come to take care of you." The boy started up to go off with him, saying at the same time. "Well, you've been long a coming." Like that boy we may feel that Jesus is a long time coming, but he is coming nevertheless, and when he does come we will feel that all our toil and waiting have been repaid. Some people have asked me, does the work pay? I tell them it does pay. From one of the towns in which I labored not long since I received a letter from a young man whom I had induced to join a Young Men's Christian Association. In that letter he told me that he was on the point of death, that the doctor had told him he could not live twenty-four hours, and that with his latest breath he thanked me for having been the means of his conversion. I turned to the fly leaf of the letter, and found written on it a message from his attendant to the effect that the young man had died two hours after writing to me. When we gathered around the smoking ruins of our Association Hall in Chicago—a building that cost a quarter of a million of dollars, and on which there was only a small insurance—there were those there who asked "Does the work pay?" But the merchants of Chicago knew that it paid, and before night one hundred and twenty thousand dollars were raised to aid in its reconstruction. In this conflict we must not be content with holding our own, we must wage a war of aggression. When Gen. Grant met with a repulse in the Wilderness, he called his officers around him to consult what was to be done; but they were all speechless. The defeat of the day had shut their mouths, and so the conference broke up without any result. The generals went to their camps expecting an order to retreat. But they were mistaken. They were not long in receiving an order to "advance on the enemy at daylight in solid column." The time has come when we, too, must advance on the enemy in solid column. We must not be content with a revival every now and then; we must have a revival 365 days in the year. I have known men who believed in building carpeted and cushioned churches, and who thought that if men wanted to be saved they might go in there, and if they didn't, they might be lost. But that is not our policy. We must go into the by-ways and roadsides, and compel them to come in. Tell the story of the cross, and if you can't tell it as well as you'd like, tell it as well as you can. A little boy once said to his father "Pa, why is it that I never hear you speaking about Jesus?" "Oh!" says the father, "I'm established; I'm not puffed up with every wind of doctrine; I don't need to go about talking about Jesus; I'm established." As the boy said nothing, the father went off, thinking he had settled that question. Another day, however, they were out in the fields drawing in hay, when the horse got stuck in a hole. The father struck him and coaxed him, but to no purpose, he would not stir. They helped forward the wheels, and did all they could to help him forward, but there he stood as immovable as a rock. "I wonder what ails the horse?" said the father. "Oh!" said the boy, "I guess he's got established." In prosecuting our Master's work, we should never forget His gentle example. You can't scold the Gospel into any man. Once, when distributing tracts in Chicago, I found that a man was following me, leaving an infidel tract wherever I left a Christian one, and a copy of Tom Paine's "Age of Reason," wherever I left a copy of the New Testament. He was the keeper of one of those low saloons to be found in large cities. I went to him and asked him to send his children to

the Sunday School. He refused, but offered to read through the New Testament if I would read through Tom Paine's "Age of Reason." I agreed, but told him at the same time that he had got the best of the bargain. I asked for liberty to hold a prayer-meeting in his saloon. He scouted the idea, but said he had no objection to a friendly meeting where the talking would not all be on one side. I offered to come at a certain hour if he would gather his friends together, and to listen for the first 45 minutes, if he would only give me the next fifteen. He agreed. When I got there at the appointed time, I found there the hardest lot of atheists and infidels I ever saw anywhere. I only took with me a little orphan boy we had reclaimed from the streets, and who had learnt to pray. On the meeting being opened, an atheist got up and proclaimed that there was no God! He was immediately interrupted by an infidel, who said he could not go so far as that; he believed there was a God. They then disputed with each other for their whole 45 minutes. At the end of that time I claimed my fifteen minutes, and called upon the little boy to engage in prayer. He did so, reverently petitioning his Heavenly Father that he would come down in mercy and forgive the wicked thoughts that had just been uttered, and that he would turn their hearts to Christ. At the end of our prayer-meeting of fifteen minutes, the infidels had all slunk out one by one. The man in whose house the meeting was held, came forward, with tears in his eyes, and said:—"Mr. Moody, I give in; my children you can have for the Sunday School!" It is the duty of Christians to keep their lamps trimmed and burning, waiting for the coming of the Lord. Infidels do not read the Bible, but they read you and I; see to it, brethren, that we are living Christians, known and read of all men. A vessel sought Cleveland harbor one dreadful night, in a storm. The pilot shouted out, "Captain, can you see the lighthouse?" "Yes, I see the lighthouse on the cliff!" "Can you see the lower lights?" The captain replied that he could not. The upper lights—the lights on the cliff—were burning brightly, but the harbor lights had been allowed to go out. The pilot warned the Captain not to try and go into the harbour; but the Captain replied that the storm was raging so fiercely that he must go in. The vessel drove on, missed the channel, struck a sunken rock, and went down in the darkness. It is just so in our struggle. The upper lights are burning bright as ever. But the lower lights—what of them?

Voluntary by the choir, "*Blow ye the trumpet*" was then sung, and a collection taken up to defray the expenses of the Convention.

REV. W. M. PUNSHON spoke:—No spiritually healthy man could look on these Associations, he said, without thanking God and taking courage. He rejoiced in the extension of those Associations to this Dominion, and was extremely glad to meet so many persons here who had the right spirit animating them. These institutions were symbols of rare and precious meaning—expressive of homage of man to man—for to work for each other was man's chiefest duty, and man's chiefest pleasure. He was rejoiced to see before him so many evidently impressed with God's truths. Having alluded to the fact that Christianity had as it were changed the world's atmosphere—had become an active, powerful agent—he said he was right glad to see their young men making such good use of it. There was no question—as an English preacher once put it—that the world is wrong side up—that it can be

righted—and that believers should unite and say, “We will right it. (Cheers.) What was wanted was the earnest sustained enthusiasm which prompted Lord Shaftesbury to doff his coronet and preach to thieves. (Cheers.) They wanted the faith and enthusiasm which marked those Christians in the olden time, which led them to brave fire and sword and every species of persecution. (Applause.) His word of advice to all would be, “Be hopeful—be well furnished.” He addressed the delegates especially on the Christian duties of the young men of the age. They were not strangers to the abominations of great cities, but, depend upon it, if they had any of the enthusiasm left among them which had animated Robert Browning, the philanthropist, the fate of such abominations would be decided, and the love of Christ would be proclaimed. It was that sort of enthusiasm which they wanted—living faith, the great secret of all the success they had been able yet to command. The Reverend speaker proceeded with his address, counselling the congregation to walk in the ways of Christianity—to avoid ignorance, and practice devotion, which cannot exist without that knowledge which those Associations were wont to impart. There was work for each to do, and if they were idle, the result would shame them. With thrilling eloquence, which the Reverend gentleman at all times commands, he proceeded at some length, and with considerable power, to press upon the attention of the audience the absolute necessity of their following the precepts of the Gospel. When the speaker sat down the audience burst into loud and prolonged applause.

The Hymn, “I will sing for Jesus,” was then sung as a solo by Miss E. Dexter of Toronto, the audience joining in the chorus

“O help me sing for Jesus,
 Help me tell the story
 Of Him who did redeem us,
 The Lord of life and glory.”

the effect was very good and the volume of harmony from the large congregation thrilled the hearts of those present with pleasure and devotion.

REV. WM. STEPHENSON then moved a vote of thanks to the speakers who had given us such able and eloquent addresses this evening, and Dr. Carlyle moved a vote of thanks to the Trustees of the Church and the Choir, which were carried unanimously.

REV. JOHN JENNINGS, D.D., of Toronto, then pronounced the Benediction and the meeting closed.

MORNING SESSION.

THURSDAY, 29th Oct., '68.

The Convention was called to order by the President, at half-past nine, after an hour spent in devotional exercises, conducted by Mr. D. L. Moody.

Hymn "*In Thy great name O Lord, we come,*" was sung, after which, the President opened with prayer.

The Minutes of previous session were read and confirmed.

A number of resolutions were offered by the delegates, and referred to the proper committees, viz. :—

Moved by A. I. McKenzie, of Hamilton, seconded by A. McCallum, of Hamilton. Subject:—"Reformatories and Houses of Industry for Boys." Referred to Committee on Associations.

Moved by William Anderson, of Toronto, seconded by B. Nash, of London. Subject:—"The establishment of Cottage Meetings." Was referred to Committee on Associations.

Moved by F. W. Morse, of Port Hope, seconded by A. McCallum, of Hamilton. Subject:—"Plan to Organize Courses of Lectures." Referred to Committee on Associations.

Moved by W. Anderson, of Toronto, seconded by G. R. Allen, of St. Thomas. Subject:—"Publishing Proceedings of Convention." Referred to Business Committee.

Moved by J. R. Dougal, of Montreal, seconded by Thomas Leeming, of Montreal. Subject:—"That the several Associations discuss the subjects embraced in Circular of Provisional Committee." Referred to Committee on Associations.

Moved by H. S. McDonald, of Brockville, seconded by Thos. Leeming, of Montreal. Subject:—"Business Committee to decide place for next Convention." Referred to Business Committee.

Sung hymn, "*Let Saints below in concert aid.*"

The second topic for discussion, "How can the Meetings of our Associations be best sustained, made profitable, and attractive," was then opened by

Mr. T. H. Dredge, of Montreal, who ably discussed this point for a quarter of an hour. He advocated more system, greater preparation, mental and moral, and more hearty, living enthusiasm.

Mr. D. L. Moody, of Chicago, advocated commencing their meetings with stricter regard to time—each man ought to come to them warmed up—not go there to get warm. He thought each man ought to have something to say, and if he had nothing

to say, let him get up, read a verse in the New Testament, and then get out of the way. Let there be no talking for talk's sake—let there be no dreary, dry, long speeches. These meetings must be real, live gatherings. If a man wants to sing, let it be done without formality. A bell usually hangs before the Chairman,—let him give it a tap, and strike up a verse of some good hymn, if he wishes it. He need not rise, but sing out heartily, loudly. w

Mr. Wm. Anderson, of Toronto, was convinced they were far behind as regarded the attractiveness of their meetings. It was everything to avoid dull, dry, prosy discussions. They were learning how to do it in Toronto, and found the five minute rule to work well; where you have a large meeting let the time be reduced from five minutes to three minutes.

The Chairman put a motion that during the remainder of the session the speeches be limited to three minutes. Carried.

Mr. Bartlet, of Windsor, while concurring in the remarks of previous speakers, thought they looked at the matter more from a city than a country point of view. In the rural districts their plan of procedure necessarily differed widely from that of their city brethren. The system suitable in one instance was not the best in the other.

Rev. A. Rogers, of Collingwood, asked that some member be more specific, and detail fully and minutely the programme at some one of their meetings.

After singing the hymn, "*Am I a soldier of the cross;*" the discussion was resumed, by

Mr. Leeming, of Montreal, who believed that in the case of village young men particularly, an intellectual entertainment must be provided, their minds must be fed if their souls had to be reached. Extracts from some celebrated authors might be read to advantage.

Mr. J. E. Wells, of Woodstock, thought members ought to be canvassed beforehand for their attendance. If this were done more systematically, larger and more enthusiastic meetings would result.

A. C. Wilson, of Ottawa, in advocating enlarged efforts said, that every day they saw the English, Irish, and Scotchman come to this land, and though unknown to one another, the mere tie of having a common country binds them—makes them desirous of helping and serving one another. Was this to be the case,—and would not those having a higher, holier bond of kinship join heartily to help one another in such a good work.

Mr. H. S. McDonald, of Brockville, thought Mr. Leeming hit the nail on the head exactly when he urged the introduction of literary discussions into those meetings.

Mr. J. K. McDonald, of Toronto, agreed with the last speaker. What they needed in the country more than anything else was the presence of one or two leading spirits, who should take the initiative worthily. As to the introduction of literary discussion that should be regulated by the wants of the locality. In some places, such as Toronto, the introduction of this plan would inevitably lead to the destruction of their Association. Elsewhere such a plan might be of immense advantage.

Mr. Thomas Craig, of Port Hope, believed in making the meetings interesting by literary discussions.

Mr. Robert Baldwin, of Toronto, said, that if it were necessary to have the intellectual element, by all means let it be introduced. But members should keep their thumb well on it, or else it would soon totally displace the religious element.

Mr. Thos. Muir, of Hamilton, said, that they had in their Association two meetings weekly. One was for purely literary matter, and the other for devotional exercises. That plan had been found to work very well.

Dr. Skinner, of Kingston, advised the reading of short essays at the weekly meetings. In Kingston an Association in connection with one of their churches had been exceedingly prosperous. They had a large hall, which was well filled, and at these meetings they had a very efficient choir, and their musical selections were carefully prepared. Again, essays were read—sometimes essays which had been prepared by ladies,—and occasionally a public lecture of interest added variety to the proceedings.

The discussion then closed.

An unknown friend sent up a short communication suggesting that the Y. M. C. Associations required the aid and prayers of mothers, and that they could do much by special prayer, and personal effort on behalf of their sons, and other young men, to bring them to Christ.

The hymn, "*Now, O Lord, we ask Thy blessing,*" was sung; after which, Rev. J. G. Manly, of Toronto, engaged in prayer.

The Convention then proceeded to consider

THE FOURTH TOPIC.

"How shall we increase the numbers and efficiency of our smaller Associations?" which was introduced by

Mr. F. W. Morse, of Port Hope, who was allowed fifteen minutes. He said one of the first means to increase the efficiency of their Associations was the prayer-meeting. There should be no long prayers, no long exhortations, no lengthened readings from the Bible, but make the proceedings under each head as

short and as lively as possible. Then the Bible-class came in—get the best man you can for this place—with a large heart, full of the knowledge of Scripture, kind and courteous,—the newspapers were also of immense advantage in forwarding the interests of the Association—the tract distribution work also added to the attraction and usefulness, of the Association. Their rooms, must, if possible, be made the head-quarters of all benevolent movements, and mission, and other work must be closely prosecuted. The number and efficiency of their Associations would unquestionably be advanced by these means. On this and other points, much, he thought, had been learned by young men at this Convention, and he hoped it would result in practical effort.

Mr. R. H. Holland, of Montreal, who thought the meeting might be made attractive by having a social occasionally. A good, hot tea, for instance, would have the effect of warming up their hearts. (Laughter.)

Mr. D. L. Moody, of Chicago, said, that in one respect it was easier to organize Associations in the country than in the city. City men generally had their time so fully occupied that it was only with considerable difficulty they could find time to devote to the work of the Association. In the country towns and villages the case was different, and those who should take hold of the work had generally some leisure time on their hands which they could advantageously devote to this object. When he was quite a young man and lived in the country he had plenty of leisure on his hands in the evenings, and would have been glad to attend the meetings of a Young Men's Christian Association had there been any in operation then. The country Associations should not place so much dependence upon receiving assistance and delegations from the cities in order to get the steam up, but should go to work themselves.

Mr. Thomas Dredge, of Montreal, spoke of the importance of securing the co-operation of the press, which was mighty alike for good or for evil. It was a great help to an Association where the press was favourably disposed and ready to aid them in their work.

Mr. Wm. Anderson, of Toronto, hoped that members of Associations in other places would always make it a point to visit the rooms of the Toronto Association when they came to the city. They would always receive a cordial welcome and be made to feel thoroughly at home. They were always pleased to see their friends from other places, and to invite them to take part in their proceedings. Toronto members visiting other cities and towns where Associations existed, should not forget to visit them. This interchange of social and Christian fellowship was most valuable in its results. They should all feel that they were brethren in the cause of Christ.

Mr. A. Hendershot, of Welland, spoke of the formation of an Association in that town under very favourable auspices; they were just organized and could not report much work as yet done, but hoped to be able to give a good account at next Convention.

Rev. Dr. Burns, of Chicago, said, that in reading Christian biographies he was often impressed with the idea that incipient Christians tried to copy too much, and were distressed because their experiences were not like those of other religious people. It was so to some extent with Associations. Newly formed bodies were too solicitously endeavouring to copy older Associations at the danger of losing their own individuality. He would say to them, don't copy too much, but push things your own way. The natives of the Lagoon Islands, when the missionaries arrived to preach the doctrines of salvation, were conscious of their need of instruction, and said, "We are all in the dark, and waiting for you to teach us." In something of the same spirit the country Associations looked to the city organizations for guidance, and perhaps expected rather too much from them, and under-estimated their own powers. They needed to cultivate their own resources. The Associations in the country kept a little too quiet. They should stir the people up and announce their times and places of meeting, so that everyone would know it. It was, perhaps, not advisable to blow your own trumpet too much, but it might not be amiss if some Associations in the small towns and villages were to take a lesson from the *Globe* and its juvenile trumpeters, and begin to make a little noise in the world. (Laughter and applause.)

Professor Wilson, of Toronto, spoke briefly upon the subject of "Reformatories for Boys," to which reference had been made in a resolution. He said, he wished to throw out a suggestion. This Association of Ontario and Quebec would eventually become one of the Dominion. Well, he wished to remind the young men that there is a large class of youths who are growing up in the cities and large towns who, if not looked after, would fall into the road to ruin. It should be one of the special duties of the Young Men's Christian Association to look after these youths. He was in correspondence with friends in England, who asked him if he could get homes for some of their redeemed youths. This summer he had two fine little fellows sent to him, and he had provided homes for them in religious families. He had applications at present for some twelve youths, but he could not assure his friends in England that he could place the youths that might be sent to him in religious families. If the Associations could let him know from time to time of religious families where youths could find suitable homes, he would feel obliged, and he would endeavour to obtain the boys. The Young Men's Chris-

tion Associations should take this matter into their serious consideration, and they would find it very profitable and interesting. He thought in this respect they should constitute themselves into a sort of moral police force, and look up good Christian men and women, who should take charge of the children. (Applause.)

The Business Committee reported the following, as the order of business for the afternoon session:—

A devotional meeting from 2 to 2½, p. m., to be led by Rev. Dr. Burns, of Chicago.

After routine business, the fifth topic, "Christianity in young men: its special characteristics, advantages and dangers," shall occupy thirty minutes. Rev. F. H. Marling, of Toronto, to whom the subject had been committed, to have fifteen minutes allowed him for its introduction.

Half an hour to be given to answer questions on practical subjects, after which the third topic will be introduced, by Rev. Dr. Ormiston, of Hamilton. Subject:—"The special work of Y. M. C. Associations. How can they render the best service to the Church, and how can churches best aid them?" and discussed for one hour.

After singing the hymn, "*Almighty God, Thy Word is cast;*" the Rev. G. A. McNutt, of Toronto, pronounced the benediction.

AFTERNOON SESSION.

The President, at the conclusion of the half-hour prayer-meeting, again took the chair, and called the Convention to order at 2½ o'clock.

A psalm was read by the President, and prayer offered by A. J. McKenzie, of Hamilton.

The "Minutes" of morning session were read and approved.

The following resolutions were then submitted, and referred by the Chair, to the proper Committees, viz:—

Moved by Wm. Anderson, of Toronto, seconded by A. Williamson, of Stratford. Subject:—"Central Executive Committee to be appointed by Convention." Referred to Committee on Associations.

Moved by Rev. A. Rogers, of Collingwood, seconded by J. R. Dougal, of Montreal. Subject:—"Early Closing." Members to use their influence to further the movement. Referred to Committee on Associations.

Moved by J. E. Wells, of Woodstock, seconded by Thomas Dredge, of Montreal. Subject:—"Fraternal Greetings to Convention of Maritime Provinces, etc." Referred to Business Committee.

Moved by J. K. Macdonald, of Toronto, seconded by Thomas Craig, of Port Hope. Subject:—"Recommending Associations to discuss the subjects considered in Convention." Referred to Committee on Associations.

Moved by F. W. Morse, Port Hope, seconded by Thomas Dredge, of Montreal. Subject:—"The Chair to appoint Central Executive Committee for the Provinces." Referred to Committee on Associations.

Moved by Rev. John Potts, of Hamilton, seconded by A. J. McKenzie, of Hamilton. Subject:—"Inviting the Convention to Hamilton next year. Referred to Business Committee.

Moved by F. W. Morse, of Port Hope, seconded by W. B. Copp, of Toronto. Subject:—"Pledging Members to renewed vigour,—relying upon presence of Holy Ghost." Referred to Committee on Associations.

Moved by A. Bartlet, of Windsor, seconded by J. E. Wells, of Woodstock. Subject:—"A Committee to consider feasibility of employing Agent to labour in Association work." Referred to Business Committee.

Moved by F. W. Morse, of Port Hope, seconded by Dr. Skinner, of Kingston. Subject:—"Temperance." Recommending members to practice total abstinence. Referred to Committee on Associations.

Rev. F. H. Marling, of Toronto, introduced

THE FIFTH TOPIC.

"Christianity in young men, its special characteristics, advantages, and dangers,"—speaking to the following effect:—"Religion in the heart was not like a solid body, say a lump of ice, which could not change its shape, but rather like a liquid, "living water," readily accommodating itself to a vessel of any form or size. Christ is not the Saviour, exclusively, and specially, of man or woman, child or adult, rich or poor, worker or sufferer, but of each and all alike, dwelling in every heart that will receive Him. Thus, the "special characteristics of Christianity in young men" correspond to those of young men. It takes up and inspires all that is youthful and all that is manly in their natures; their physical health, vigour, and delight in work; their aid and hopefulness, so confident of success; their self-sacrifice; the spirit that led on young men, as volunteers, to "the front;" their courage, daring all; their sociability, drawing them to one another, and so often, alas! leading them astray; their ambition, and their adventurous spirit.

Christianity did not destroy, but regulated all these, and so assumed a type different in the young man from that of the young woman, or the old man, beautiful as each of these was in its place. The "advantages" of this form of piety were its boldness for the most enterprising and aggressive works for Christ; the exemption

from domestic or commercial responsibilities leaving the mind and time free for out-door service; the sanguine confidence which half ensured success; and especially, the access to young men enjoyed by those of their own class. The "dangers" to which Christianity in young men was exposed, were—the spirit of *self-confidence*; censoriousness in judging of their elders; rashness, in undertaking too much, followed by fickleness upon disappointment; a morbid sensitiveness to shame; and temptations which appealed to the animal in the man.

Rev. Mr. Withrow, of Toronto, spoke of the importance of revivals of religion among young men, and as there were a great number attending the educational institutions in the city, an effort should be made to encourage revivals among that class of the community.

Hymn, "*Rock of ages, cleft for me,*" was sung.

Dr. Skinner, of Kingston, maintained that as the young men were exposed to the evils of intemperance, the Young Men's Christian Association should make special efforts to save their members from this great danger. The "Temperance Pledge" should be laid upon the table at the meetings, and the young men should be induced to sign it.

Rev. R. Rogers, of Collingwood, referred to the dangers of social drinking in religious families. Much injury was being done to the young men in Collingwood from this very cause.

Mr. A. Williamson, of Stratford, advised the young ladies present to look after their brothers and induce them to become temperance men.

Rev. John Potts, of Hamilton, was delighted with the character and entire spirit of the Convention. He had been in the habit of preaching special sermons to young men for years, and he would go back to Hamilton fully resolved to do more than he had ever done for the elevation of young men.

Hymn, "*Nearer, my God, to Thee,*" was sung, and A. T. McCord led in prayer.

Mr. Thomas Leeming, of Montreal, in the absence of Rev. Dr. Ormiston, opened the discussion on the following subject:—"The special work of Young Men's Christian Associations. How can they render the best service to the Church, and how can churches best aid them?" In his opening remarks he said he had received only ten minutes notice. They should remember that the Church was the representative of Christ on earth; but the Church had great powers; it had the power of branching out. He looked upon the Young Men's Christian Associations as skirmishers; they could skirmish with the enemy,—drive him into a corner,—and then the ministers could have a chance of firing a big gun into him. (Applause.) They were also educators; they could visit the sailors, and distribute tracts among that neglected class

of the community. They could tell them they had Bethel service in the neighbourhood, and invite the sailors to attend. By this means much good might be done. But how could the Church aid the Young Men's Christian Associations? The day was not long passed when the Ministers of Montreal did not recognize the Young Men's Christian Association. They thought it was going to take part of their work out of their hands. But, fortunately, that time was past, and the young men and the ministers were working together, and much good was consequently being done. The ministers could preach sermons for the young men, and encourage them, and the ladies could assist them by encouraging them and working with them. (Applause.)

Mr. W. B. Copp, of Toronto, thought that the Associations could render aid and service to the churches, by means of reception committees, whose duty it would be to find out the young men who come, strangers and friendless to our cities and towns; interest them in our meetings, inquire into their denominational preferences, introduce them to the pastors, and so bring them under the influence of the blessed gospel, "which is able to make them wise unto everlasting life." The men who work on these committees should have large hearts, and with a hearty smile, and a grasp of the hand, be ever ready to welcome young men and make them feel at home amongst us; much good might thus result.

Mr. Rollo, of Toronto, said, that if the Church did all its work there would be no need of Masonic, or other benevolent societies; but as the Churches did not do all their work, it was necessary to have Young Men's Christian Associations.

Mr. William Anderson, of Toronto, said he had been brought into contact with nearly every minister in the city, and he had never found any antagonism between them and the Young Men's Christian Association. He had never asked for a favor that had not been readily granted by the ministers. He referred to the good that was being done by the Sunday Bible classes under the management of the Associations in various parts of the Empire. When in London he visited one of these Bible classes, where he found about two hundred present,—only fifteen or twenty members of the Association. The remainder were picked up on the street by individual effort. At the close over one hundred were invited by the teacher to remain to tea with him. By those means the young men's names and addresses were ascertained, and a Christian influence was thrown around them which bore good fruit.

Mr. H. S. McDonald, of Brockville, returned thanks on behalf of the Association he represented for the good time the Delegates had had together. He did not think that the clergy should manage the Associations, whose practical working should be in the hands of the young men. The cities and towns should assist in forming Associations in the villages. Mr. McDonald then took leave of the President and Officers of the Convention.

After singing, "*Blest be the tie that binds,*" the consideration of the subject was again resumed by

Mr. D. L. Moody, of Chicago, who spoke of the advantages of a reception, or visiting committee being established in all the cities and towns, whose business would be to find out the strangers, and bring them to respectable boarding-houses, and into the church. By this means the young men would have a religious influence thrown around them, which would have lasting beneficial effects, and they could help the Churches in this way—the Association is only the Church in action—both are united for one work and cannot be divorced.

Sheriff Thomas, of Hamilton, spoke in forcible and interesting terms of the necessity which existed for the young men and the churches going hand in hand in the good work in which they were all engaged.

Mr. George Hague, of Toronto, spoke warmly of the character of the Young Men's Christian Association, which he thought was a grand institution. Like many others, at one time he looked upon them with a degree of coldness and suspicion, but having seen their fruits, he felt they were doing a noble work. One thing they very clearly carried out, and that was the union of the Church of Christ. They advanced liberal ideas, and frowned down the narrow-minded sectarianism too prevalent in some of our churches, and if they do this, it was a good work, and the churches should co-operate with, and support them. He heartily wished them God speed.

Rev. Mr. Withrow, of Toronto, reminded the Convention that the British Soldier's spiritual wants should be more carefully attended to than heretofore; those brave men had left their homes in the fatherland to come out here to defend us, if necessary, and he thought it was due to them to have them looked after and cared for. Hospital visitation was another important work that ought to be attended to.

Mr. Robert Baldwin, of Toronto, replied that the Association had, during the past eighteen months, done much in distributing tracts among the soldiers, and had some of them as members of the Society. Prayer-meetings had also been held in the poorer districts, children brought into the Sabbath Schools, &c.

Mr. Thomas Muir, of Hamilton, thought that the ministers in the country, who knew when a young man was coming to the city, should give him a letter of introduction to the Association.

Rev. R. T. Thomas, of Toronto, spoke of the importance of the young men showing a bold front in the service of their Master. He once heard of a Highlander who was asked to play a retreat upon his bagpipes, but the brave fellow merely squeezed his pipes, and said that he had never learned that tune. The young men should never retreat, but should press on in the service of Christ.

Hymn, "*I love Thy Kingdom, Lord;*" was sung.

THE COMMITTEE ON CREDENTIALS REPORTED THE FOLLOWING
AS LIST OF DELEGATES AT CONVENTION.

BROCKVILLE.

Herbert S. McDonald.
Robert Tennant.

COLLINGWOOD.

Rev. R. Rodgers.
W. A. Parlane.

GALT.

John Abernethy.
John Patterson.
Douglas Russell.
W. Grandy.

HAMILTON.

A. J. McKenzie.
George A. Young.
A. McCallum.
Rev. John Potts.
Thomas Ball.
George Black.
W. E. R. James.
William Givin.
Sheriff Thomas.
George Sweet.
Thomas Muir.

KINGSTON.

James Scott.
John N. Glidden.
Henry Skinner, M.D.
B. W. Robertson.

LONDON.

J. T. Boyd.
Benjamin Nash.
Andrew Thomson.

MONTREAL.

Thomas Leeming.
Thomas H. Dredge.
R. H. Holland.
D. Bentley.
J. R. Dougall.

OTTAWA.

John McMillan.
Andrew C. Wilson.
Geo. B. Shaw.

PARIS.

Peter Adams.

PORT HOPE.

Thomas D. Craig.
F. W. Morse.
W. C. LeLean.

ST. THOMAS.

James M. McCrone.
G. R. Allen.

ST. CATHARINES.

Thomas H. Nasmith.
R. McKinley.
W. C. Copeland.

STRATFORD.

E. Whitehead.
Alexander Williamson.
James Sharman.
Rev. E. C. W. McCall.

TORONTO.

Daniel Wilson.
Robert Baldwin.
James Carlyle.
B. Homer Dixon.
George Hague.
John Macdonald.
John K. Macdonald.
William Anderson.
Walter B. Copp.
F. W. Kingstone.
R. Faircloth.
J. C. Hamilton.
John Laird.
Thomas Wilkie.
J. D. Nasmith.
E. J. Joselin.
W. J. Robertson.
R. Wickens.
George Goulding.
M. L. Hutchins.
John Morphy.

WHITBY.

Rev. K. McLennan.

WINDSOR.

Alexander Bartlet.

WOODSTOCK.

Prof. J. E. Wells.

WELLAND.

A. Hendershot.

CHICAGO.

Rev. R. F. Burns, D.D.
D. L. Moody.

The Committee on Associations reported, by Dr. Carlyle, the following resolutions, which were adopted, as read, viz. :—

1. *Reformatory Prisons for Juveniles*, seconded by George Hague, Toronto.

Whereas these Associations, although not themselves able to carry on other religious and moral institutions, yet are looked upon as a power to move in such forms of Christian work as are neglected by others, and as it is a painful fact that young people of the criminal class are, by the present system of jail punishments, rather confirmed and trained in vice than turned from it; therefore be it

Resolved, That this Convention call the attention of our Associations to the necessity of Reformatory homes, and Industrial schools for these classes being established in our cities, and of legislation, which would give the care of such youthful criminals to these benevolent institutions; and further,—

That we recommend to our country Associations, especially in county towns, to take under their special care the placing of such reclaimed youth as come out of Reformatory schools, so that they may be kept under religious influences, and their interests watched over in the future as much as possible.

2. *Establishment of Cottage Prayer-meetings*, seconded by A. Williamson, of Stratford,

“Whereas there are in all our cities and towns numbers of the poorer classes, who from various causes do not attend the house of God, and to whom the gospel is not preached; therefore be it

Resolved, That this Convention recommend to the especial attention of its members, and the Associations of these Provinces, the establishment of ‘cottage prayer-meetings,’ in neglected districts, as a means of grace, both to our young men who engage in the work, and to those who are not otherwise taught the ‘word of life, and salvation.’

3. *The Press, and Quarterly Journals*, seconded by Thomas Leeming, of Montreal.

“Whereas it is pleasing to know that leading newspapers in several of our towns and cities are managed by members of Associations, and also that the general press of the country constantly opens its columns to favour, in every way, the movements of these Associations.

Resolved, That the thanks of this Convention are due to the managers of the ‘daily press’ for past favours, and the Associations are strongly recommended to make wise use of this means for increasing their usefulness, and a general knowledge of their work. Also, we would urge such of our members as have this important agency, in any way under their control, to use their great power fearlessly, to the honour of the Master. Also, that as ‘quarterly organs of Y. M. C. Associations’ are in existence in New York and London, (England,) there seems as yet no opening for such an ‘organ’ in Canada, and the Associations are recommended to correspond with and support these periodicals.

4. "*Associations to discuss Convention subjects*," seconded by J. K. Macdonald, Toronto.

"In order that the practical good intended to be done by this Convention to the different Associations here represented may be attained; be it

Resolved, That Associations be recommended to discuss the subjects embraced in the 'printed circular' for the Convention.

5. "*Temperance*," seconded by J. D. Nasmith, Toronto.

"Whereas it has become a question of general inquiry and practical importance in what relation these Associations should stand to the 'temperance' movement.

Resolved, That this Convention recommend to the members of the Associations of the Provinces the importance of maintaining a careful avoidance of the appearance of evil in their personal habits, the desirableness of using every possible effort to draw away young men from haunts of dissipation, and the co-operating, in such a way as each in his judgment may think it incumbent on him, in such movements as aim, either by the force of personal example, or by direct effort, at the reformation of the intemperate, and the preservation of the community from the evils of drunkenness.

6. "*Early closing*," seconded by Thos. Leeming, of Montreal.

"Whereas a great obstacle to drawing young men into religious movements exists in the present pernicious system of long hours of business:—

Resolved, That the members of these Associations use their influence in their respective positions and localities, on behalf of early closing.

7. "*Central Executive Committee*," seconded by A. J. McKenzie, of Hamilton.

"That the following gentlemen be a 'Central Executive Committee' to take charge of the general affairs of these Associations, including general arrangements with lecturers, the procuring of statistics, the appointment of general agents, the extension of these Associations into new fields, and also to make the necessary arrangements for the holding of a Convention in 1869, to include, if possible, all the Provinces of the Dominion:—

William Anderson, Toronto;
 T. J. Claxton, Montreal;
 J. S. McLean, Halifax;
 Thomas Muir, Hamilton;
 ——— McMullen, St. John;
 Robert Baldwin, Toronto;
 James Carlyle, M.D., Toronto;
 George A. Young, Hamilton;
 John Macdonald, Toronto.

8. "*Pledging members to renewed vigour*," seconded by

Y.
find
whi

As:
me
fait

bu
ar

to
ar
th

T

w
co
M

t
b

s
i

"Resolved, That in this the 'First Annual Convention of the Y. M. C. Associations of the Provinces of Ontario and Quebec,' we find the most encouraging tokens of success in the great work which engages our prayers and energies.

"That in view of this success, and the power which these Associations are exerting for the present and eternal weal of young men, we pledge ourselves to labour with fresh zeal, and increased faith in God, in their behalf.

"That in all our efforts we rely not upon the power of man, but upon the presence of the Holy Ghost, and that 'in Christ we are one.'

9. "Thanks to Provisional Committee."

"Resolved, That the thanks of the Convention be presented to the 'Provisional Committee,' appointed at Detroit, to make arrangements for this Convention, for the able manner in which they have discharged their duties."

The Business Committee, through Mr. William Anderson, of Toronto, reported the following recommendations.

1. That the proceedings of this Convention be published forthwith, and supplied to the Associations of Ontario and Quebec, and corresponding Societies in United States, and Britain; and that Messrs. Anderson, Carlyle, and John K. Macdonald be a Committee to carry out this resolution. The expense of such publication to be paid out of the funds of this Convention, if sufficient.

2. That this Convention accept the invitation to hold the second annual Convention in Hamilton, and that the time for holding such Convention be left to the Executive Committee, and Hamilton Association.

3. That the matter of raising a fund to employ an agent to assist in the formation of Associations, be referred to the Executive Committee, to report at next Convention.

4. That the fraternal greetings of this Convention be conveyed to the Convention of Y. M. C. Associations of the Maritime Provinces at its next session, and that the Executive Committee be requested to send a delegate to their next convention.

5. That Associations in these Provinces should write to the Corresponding member of each Province, who will give information as to lecturers, their terms and engagements.

6. That the thanks of this Convention are hereby tendered to the Toronto Y. M. C. Association for their warm, hearty and earnest efforts to render the sessions of great profit and pleasure to all present, and whose untiring labours have resulted so successfully.

To the Deacons of Bond-street Congregational Church; Trustees of Richmond-street Wesleyan Methodist Church; and Trustees of Knox's Church, for the use of their several churches, for the meetings of the Convention.

To the Grand Trunk, Great Western, Northern, London and Port Stanley, and Welland Railways, for return tickets issued to delegates.

To the "Globe," "Leader," and "Telegraph" newspapers, for publishing full reports of our proceedings in Convention.

To the Christian friends who have so kindly entertained the delegates in their homes.

To Mr. Dexter, and the Misses Dexter, for their services in conducting the singing of the Convention.

To Rev. Dr. Burns, and D. L. Moody, of Chicago, for their presence and valuable assistance during the sessions of the Convention; and to the Rev. Wm. Morley Punshon, for his address at the "welcome meeting."

On motion the report was adopted.

A solo was sung by Miss Dexter, "*He shall wipe the tears from every eye.*"

Mr. D. L. Moody, of Chicago, was then called upon to answer a number of questions proposed by delegates concerning the general and practical working of Associations.

The Minutes, up to this stage in the proceedings, were then read by the Secretary, and confirmed.

Rev. F. H. Marling briefly addressed the meeting, expressing the gratification, and without doubt, the profit, which all in attendance had received from the exercises of the Convention.

The President then called upon them to sing the doxology, "*Praise God from whom all blessings flow.*"

Rev. Dr. Cocker, of Toronto, closed with the benediction, and the Convention adjourned.

FAREWELL MEETING.

The Convention met in Knox's Church, this evening, to hold the closing meeting. The spacious church was completely filled in every part. Many of the citizens of Toronto, unable to gain admittance, had to return home. On the platform were Rev. W. M. Punshon, Rev. Dr. Green, Rev. Dr. Ryerson, Rev. Dr. Cocker, Rev. Lachlin Taylor, George Hagne, Esq., B. Homer Dixon, K.N.L., Daniel Wilson, LL.D., Hon. John McMurrich, and several other leading clergymen and laymen of the city.

Rev. Alexander Topp, A.M., conducted the opening services.

Hymn, "*All hail the power of Jesus' name,*" was sung. A portion of Scripture was read, and Mr. Topp lead the meeting in prayer.

John Macdonald, Esq., President, then rose and said:—

"In the history of all gatherings there is a period when they must end, when however pleasantly friends have enjoyed each others company, they must separate. In the history of this Convention that point has been reached.

But yesterday we met in the Bond-street Congregational

Church
to rec
7
howe
work
the r
enter
the n

toget
met
hand
hear
frior
of th
of n
of c

U
P
E
P
I
t
l
(
)

Church for organization; in the Richmond-street Church we met to receive "words of welcome," and now we meet to say "farewell."

There is a sadness at all times in saying "farewell," lessened, however, in this case, when we know that it is but the signal for work; we met not to talk about the Convention merely; not of the number of delegates, or the friends by whom we have been entertained, but to work and to do all that we can in increasing the numbers of our Association.

But the Convention has produced much good. It has brought together the friends who love this work, many of them who never met before; they have seen each others' face, grasped each others' hand, gathered comfort from each others' counsel, and had their hearts knit together, as the heart of one man. Our esteemed friend, Mr. Moody, has contributed much to the interest and profit of the Convention, and we trust that we shall all have the pleasure of meeting him again. Difficulties we will meet in the prosecution of our work, but do not be discouraged; nay go

Forward, forward, act like men,

Never yield.

Do not be discouraged, when

Driven back, return again,

Never yield.

Firmly utter what you know,

Truth can bear the hardest blow,

Strokes but make the metal glow,

Never yield, never yield.

Forward, forward, to despair

Never yield.

Truth and goodness, now so rare,

Soon shall flourish everywhere.

Never yield.

Forward then the ages cry!

Forward! martyred hosts reply,

Forward! forward! valiantly,

Never yield, never yield.

Rev. Wm. Stephenson was then introduced to the meeting. Upon rising to speak, he regretted the absence of the Rev. Mr. Potts of Hamilton, who was to have spoken on that occasion. He then proceeded to say that he felt a deep interest in all that pertained to religious work, and consequently he took a deep interest in the success of the Young Men's Christian Associations. After proceeding at considerable length, relative to the character of that love that induced the young men to enter upon their labors, he dwelt for some time, in eloquent terms, upon the Christian work that was being performed by the young men. He regarded Christian Associations as a most practical exposition of Christ's command to love one another. Love was the very soul of all that pertained to religion—it was the magnet that attracted men into communities, and promoted peace and harmony among them. It attested a universal brotherhood. He rejoiced exceedingly in the progress of the institution in

this city. Christian love, had gathered here young men from afar. A blessing had rested on their Convention, and he trusted when they met again that their privilege would be to recount nobler deeds and speak of mightier triumphs. (Applause.)

Mr. J. R. Dougall, of Montreal, was next called upon to address the meeting. He said that the expressions of welcome from their Toronto friends had scarcely died away, when they had to bid them farewell. He had been present at Young Men's Christian Associations in Boston, Chicago, and other places, and he had seen many platform scenes, but he had never seen such a pleasing farewell scene as that which he witnessed on this occasion. He said that the labor of the Young Men's Christian Association was an extension of the Church's work, and he urged upon all mothers, sisters and brothers to encourage the young men in the glorious enterprise in which they were engaged. He had never seen a Convention pass away with so much regret at its shortness. At it they had learned more clearly, than ever, that these institutions were well suited for giving "*every man his work.*" Young Men's Christian Associations, more perhaps than any other institutions of the day, represented the Church in action. These Associations had climbed to the height they had aimed at—they were now a power in the land, and he hoped their influence for good would continually increase. (Applause.) He urged the young men delegates from all parts of the country to work more earnestly, and in all places, as devoted servants of the Master to

Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high your royal banner,
It must not suffer loss.
From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict
In this his glorious day;
"Ye that are men, now serve him,"
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose.

At the close of his address, the audience rose and sang with great effect, the hymn, "Stand up for Jesus."

Dr. Carlyle, of Toronto, was the next speaker. He said that although every young man was expected to do his duty, he would detain the meeting but a short time. He would say, however, that the members of the Convention just brought to a

close,
their
ciatic
and
the s
bretl
but l
enab
spea
tion.
ther
vali
don-
vow
city
pra
ing
den
be

spo
yes
in
sw
in
otl
th
be
tr
sp
re
w

st

st

c

l

r

l

s

c

close, had bound themselves to endeavor to do still more for their fellow-men. He feared that the young men of this Association had not the sympathy and the prayers of their mothers and sisters, as fully as their American friends; but they had the sympathy and support of many generous and noble-hearted brethren, who would give them not only their encouragement, but he was sure they would contribute freely of their means, to enable the young men to carry on their great work. The speaker alluded briefly to the progress of the Toronto Association. He regarded it as a live body. The young men met in the Bond Street Church that afternoon, had solemnly bound themselves to walk more closely with their God—to fight more valiantly in the ranks of the Great Captain. He, for one, had done so, and, with the help of God, would fully observe that vow. (Applause.) He asked all the mothers and sisters in the city, interested in this work, to give them their sympathy and prayers, in this effort to do their duty. Money was forthcoming; but prayer and sympathy were mighty weapons; and the demonstration that night convinced him that these would not be wanting. (Applause.)

Mr. Douglas Russell, of Edinburgh, was next called on, and spoke of his experience in the old land, dating back some seven years ago. At that period the work of God began principally in the north of Ireland. By-and-by the great revival wave swept across the land till it reached some of the principal cities in Scotland. Glasgow, Aberdeen, Edinburgh, Stirling and other parts were visited with a knowledge of God's truth, and the movement then so well begun, still continued, to the great benefit of hundreds of human souls. Having alluded to his travels through Canada, and the efforts made by him in the sphere of Christian labor, he closed with some interesting remarks in reference to a work of grace now going on in Galt, where many had been brought to Christ.

Hymn—"Battling for the Lord," with chorus, was then sung, led by Professor Jones, of Toronto.

Rev. R. F. Burns, of Chicago, was then introduced. He said they had a deadly enemy to contend with in this land, as well as in other lands, and it would need all, young and old, to come up to the help of the Lord against the mighty. Think of 150,000 grossly immoral publications circulated by the English press yearly, and of the vast lava flood of similar literature pouring over this continent. There were foes to be met, and fought, and vanquished. (Applause.) Then there was Popery. In the place from which he came they had some trouble on that score. It was a great power. In Chicago, out of a population of 141,000 reported as the Church-going section, they claim over 100,000; and to purchase the votes of the lower class of Roman

Catholics in the cities, politicians pay large prices; for it is a fact that, in 1866, the corporation of New York city had granted the sum of \$124,000 to Roman Catholic institutions in that city, and to all other denominations of Christians and Jews the sum of \$4,000. They had also voted the sum of \$5,000 towards the building fund of the Young Men's Christian Association, which, to their honor be it said, they indignantly refused; and further, that during six months of the present year they had granted to these Roman Catholic institutions the sum of \$100,000. And this system was not confined to the Eastern States; for in the new Western States of Idaho and Colorado, we find the Legislatures of each giving \$30,000 for the support of Roman Catholic schools. And the increase of their ecclesiastical institutions on this continent has been enormous during the past half century. But they do not stop here. The energy of American Romanism is boundless. It outruns the advancing tide of our civilization, so that we learn by experience the truth of the European proverb, "Discover a desert island, and a priest is waiting for you on the shore." It is dotting the western prairies with churches, and convents, and religious houses. An article in a recent magazine informs us that an American "saw two years ago, at Rome, a better map of the country west of the Mississippi, than he ever saw at home, upon which the line of the Pacific Railroad was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance." Last year the poor Roman Catholics on the other side sent to the old man at the Vatican over \$3,000,000. These were facts showing the power of Popery on this Continent. The young men connected with these organizations have to study the craft and wiles which marked this system and oppose its machinations to the utmost. And what weapons had they to do battle with. Ah, thank God, they had the sword of the Spirit, the "old old story" of the Saviour's love, and the Holy Spirit to move men's hearts. When we went to Ann Arbor after the Detroit Convention, the engine that drew the train, bore on its front this beautiful christian emblem "The Cross and the Bible," and over the western plains that device is being carried forward with the iron horse. Let the Cross and the Bible ever be upheld by their young men. These weapons were mighty, through God, to the pulling down of Satan's strongholds. The truth of God is full of power and must conquer, only we must as *men* "stand fast," be strong, and if faithful to our trust and faithful even unto death we shall inherit a crown of life. (Applause.)

A collection was then taken up and the Hymn, "Shall we gather at the River" sung with much spirit by the audience, and the President called upon

M
the su
that it
thous
fear th
it was
friend
he co
who
friend
kindr
ant el
and f
at las
men
those
get a
citiza
too n
few
item
whil
and
in sl
nity
spea
dent
Gosj
glor
affe
agai
bee
bati
side
bre:
a m
frot
bro
for
wo
mi
on

Mr. D. L. Moody of Chicago, who said he had no fears for the success of the Protestant religion when he remembered that it was stated in the Divine Word that one should chase a thousand and two would put ten thousand to flight. He did not fear the progress of the Roman Catholic Church, and thought it was better for Protestants to pray for their Roman Catholic friends, instead of speaking harshly of them. For his own part he could say that the Roman Catholic Bishop of Chicago, who was a fine warm-hearted man, was one of his best friends. If their Roman Catholic friends were only treated with kindness they would have no trouble with them. The Protestant church required life in the members; more earnest prayer and faith in the power of God to save them and to bring them at last triumphantly to Heaven. The speaker urged the young men to further effort, and the citizens to more liberality towards those engaged in this good work. They ought, he said to get at least \$50,000 to build them a hall of their own. The citizens of Toronto were liberal, but \$50,000 more was not too much to require of them—all they held was His—and the few thousand dollars required for this object was a small item. You can be your own executors and give now—do good while you live with your money, not wait 'till you can't use it, and then leave it to somebody to fight over, there are no pockets in shrouds, and you can't carry your gold and silver into eternity, but work done for Christ will live forever. He proceeded to speak of the Christian work, and related several touching incidents that had come under his own notice of the power of the Gospel to save the fallen sons of men, and to ensure them a glorious reception in the kingdom of their master. It was an affecting thing to think that they would never all meet again on earth, but he would say to them what had been said by a christian soldier, to his brother on a battle field in the South. They went into the fight side by side, and pressing on towards the front, a bullet entered the breast of one and he fell mortally wounded—his brother stopped a moment, raised up his head, while the life blood was streaming from his breast, and as he was turning to leave him, the dying brother called him back, and in a deep voice said, "Charles live for Jesus, and we'll meet in heaven." As a parting word, he would say, let all find some work to do, and do it with their might. Let them live for God, and they would meet in heaven on the resurrection morn.

The audience then rose and sung

"There is a fountain filled with blood,

Rev. W. M. Punshon then pronounced the benediction. While the large congregation was passing out of the church, the Hymn "*Say brothers will you meet us*," was sung, and the Farewell meeting of the First Convention closed.

SS
REF
CIR
SR
REF
CIR

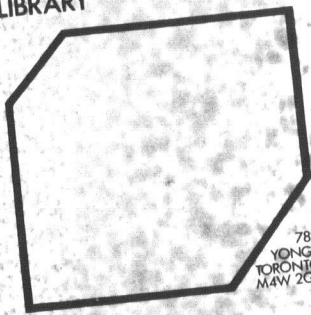
STATISTICS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS IN ONTARIO AND QUEBEC.

PLACE.	PRESIDENT.	SECRETARY.	MEMBERS. Active Associate Hon'y.	Meets on.	Library.	Reading Room.	Prayer M'tngs.	REMARKS.
Brookville	H. A. Gordon, M. D.	H. S. McDonald.	30 46	8 Frid. 3 Frid.	300	Open daily Open 3 n'g's w'k.	Wednesd'y Friday	Prosperous. Not very lively. Prosperous.
Collingwood	Rev. R. Rodgers.	Jno. McGregor.	15	10 Mond.				
Galt.	James McKee.	S. B. Reed, Asst.	51					
Hamilton.	Thomas Meir.	Geo. Black, Cor.	85 43	Frid.	150	Open daily.	Saturday	Very active.
Kingston.	Rev. J. H. McKerns.	Thos. Ball, Sec.	33 13	3 Mond.		Open daily.		Hopeful.
London	No Report.	Fred. Prime						
Montreal	L. Cushing.	Alfd. Sandham.	389 213	40 Tues.	1687	Open daily.	Daily & Sab.	Prosperous.
Ottawa.	Jno. McMillan	G. P. Drummond.	160	12 Tues.	100	Open daily.	Semi Monthly	Very lively.
Paris	Edward Fudger.	W. A. Lamb, Cor.	20 18	2 Tues.	105	Open daily.	Semi Monthly	Rather low.
Perth	Alex. Morris, M. P.	H. H. Fudger.	94	Mon.		Open daily.	Monthly	Prosperous.
Fort Hope	F. W. Morse.	Jac. F. Bain.	30 70	Frid.	25	About opening.	Weekly	In good standing.
Stratford	James Hogg.	E. S. Whitehead.	20 14	5 Wed.			Friday	Doing well.
St. Catharines.	D. W. Baddeley.	Wm. Johnson.	20 9	Tues.		Just opening.	Tri-Monthly	Organized Oct. 89.
St. Thomas	D. K. McKenzie.	Arch. Letch.	46 60	14 Mond.	170	Just opening.	Tri-Monthly	Reports progress.
Toronto	Daniel Wilson, J. J. D.	Wm. Anderson, Cor.	300 49	33 Tues.	920	Open daily.	Saturday	Working vigorously.
Welland	A. Hendershot.	W. B. Copp, Sec.	30	Tues.				Just organized.
Windsor	Alex. Bardet.	Jas. R. Smith.	28 20	Thurs.		Yes	Weekly	Active.
Woodstock	Rev. T. A. McMullen.	T. Woodbridge.	29 9	Thurs.		Yes	Fortnightly	Requires reviving.

Associations sented in Barrie, Belleville, Cobourg, Guelph, Goderich, Owen Sound, Peterborough, Prescott, Whitby, &c.

...y & Corporation, Rescorla, Whitby, & Co.

METROPOLITAN
TORONTO
LIBRARY



789
YONGE
TORONTO
M4W 2G8