

member, we are Christians; we are "called to be saints." We are not mere professors of religion; we are religious people; we are not mere theorizers, we claim a subjective experience; we have not simply been enrolled as Church members, we have "passed from death unto life"; we ask no man in the first instance to join a church, but "we pray you in Christ's be ye reconciled to God." We would have you lay a firm hold upon this truth, it is your great privilege to have communion with God. This is your portion, which is greater gain than fine gold," and "more precious than rubies." Consider well these things, and beware "of the adversaries." Never were the perils to personal religion more insidious nor more real. (1) One of the most obvious of these lies in "the relentless pressure, the sick hurry" of our modern life. "We are over-wrought, and over-driven." We have no time to live in the still atmosphere and refresh our weary lives with sacred leisure; we must therefore learn to "practice the presence of God" in "the daily round and the common task." (2) Another of these dangers is found in the habitual looseness and vagueness concerning Christian truth. "In the interests of that very warmth and fervor which have always been so characteristic of the life of our Church, we cannot too earnestly warn

rich morality, and a noble, ethical thoroughness. We must maintain "the ancient truths that principle is more than taste, that character is more than culture, that without holiness it is impossible to please God."

Next in importance to Personal Religion is the matter of Church Attachment. Value your membership among the Church of God as one of your greatest privileges. "Communion is the law of life," and Christian fellowship is the very essence of New Testament teaching. It involves not only the sharing of one another's joys, but, happily, the bearing of one another's burdens also. Methodism has always sought to emphasize the value of this glorious principle, and by her connexionalism has carried it beyond the circle of a local society or single congregation, to embrace the membership of the whole Church, and has thereby been made strong to do good.

Of the application of these principles, brethren, we need scarcely remind you. What your religious life needs, your Church life is intended to supply. You may find spiritual edification and strength in the ministry of the word, and in your gatherings for prayer and praise, while, if you are wise to use it, your burdens may be lightened, your doubts may be removed, your brotherly love may be deepened, and your godly zeal chastened

secret of your joy lies in your readiness to do and suffer. It is therefore your wisdom and your privilege, as it is your duty, to earnestly support and promote our various Church work. Let our Sunday Schools and Epworth Leaguers, therefore, of which the Conference this year has most gratifying reports, continue to receive your hearty encouragement. And especially do we counsel you to attest your loyalty to our Lord by all possible liberality in sending His gospel to the heathen and to others whose Christian privileges are inferior to your own. No one is converted to God who has no concern for the conversion of others. May "the love of Christ constrain you."

We again commend to you, beloved, the claims of Columbian College. The report of the Board this year was full of encouragement, and never was the Conference more deeply convinced of the importance of the institution to the interests of our work than now.

Permit us, brethren, one further word, and that a special one. We are solemnly impressed with the fact that we have met in Annual Conference Session for the last time in this great century. It is a time of retrospection and of introspection. It will doubtless provide humiliation, and gratitude, but may the most characteristic effect upon us be a more thorough consecration and a more courageous service. It is a joy to us that the Twentieth Century Thanksgiving Fund has met with such general favor and magnificent success, and we are confident your zeal will know no diminution until the full amount of \$1,000,000 is in the Lord's Treasury. Of still vaster importance is the Twentieth Century Revival Movement, which also was provided for by our last General Conference Session. This movement contemplates extraordinary evangelistic effort during the present year throughout the whole Church, and our faith should look for an in-gathering of tens of thousands—of hundreds of thousands—of redeemed ones. It should be the most glorious year of all Christian history, and may every member amongst us be eager to contribute towards such a result.

And now, brethren, "pray for us, that we may open our mouth boldly, to make known the mysteries of the gospel." And may "the Lord of peace Himself give you peace always, by all means. The Lord be with you all."

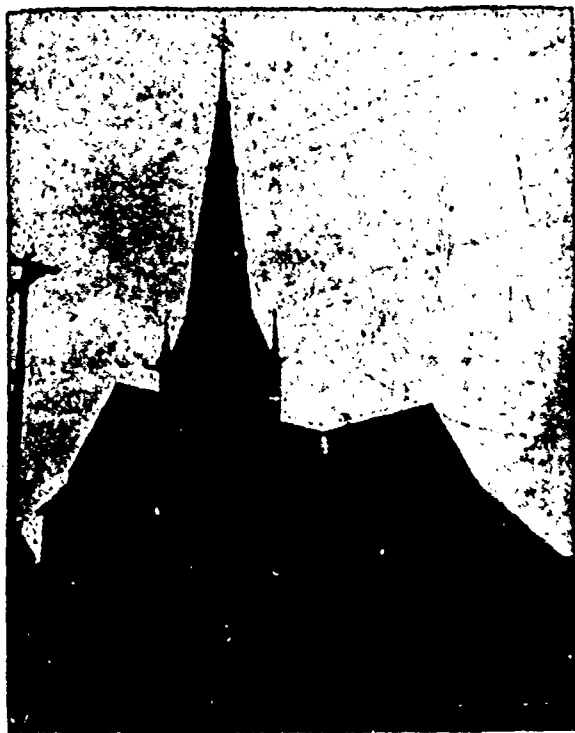
Signed on behalf of the Conference,
R. WHITTINGTON,

President.
W. H. BARRACLOUGH,
Secretary.

A HISTORICAL CORRECTION.

Our dear friend, Father Bryant, has called our attention to a historical error found in the article on "Chilliwack Methodism," which appeared last month. It was stated that "During Bro. Bryant's pastorate a new church was built at Chilliwack village." The facts are that this church was built during Bro. Joseph Hall's term, while the church at Sumas was built during Bro. Bryant's second term on the circuit, and was paid for before the close of the dedication services.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.



THE CONFERENCE CHURCH, (Queen's Avenue, New Westminster.)

you against that fluent depreciation of the systematic presentation of Christian truth in which a thoughtless religious public is, to-day, so apt to indulge."

It is well to be reminded further that our religion must produce righteousness. "Christianity in the long run is simply a method of goodness; God's way of making men good." "So is the will of God, that with well doing ye may put to silence the ignorance of foolish men." The fruits of our faith must appear in a

and yet inflamed by the spiritual intercourse made possible in the Love-feast and Society Class.

Nor is this all. The application of the principles referred to point also in the direction of obligation and duty. As a Christian—as a member of Christ's Church—the enterprises of the Church are your enterprises; your discipleship will often mean even sacrifice; yet be assured "His commandments are not grievous." On the contrary, the very