

THE CANADIAN EPWORTH ERA

Vol. VII

TORONTO, AUGUST, 1905

No. 8

BISHOP MALLALIEU'S GREETING

TO THE SEVENTH INTERNATIONAL CONVENTION OF THE EPWORTH
LEAGUE, IN DENVER, JULY 5TH



ALL HAIL, the two millions of Epworth Leaguers of the Methodist Church in Canada, the Methodist Episcopal Church South, and the Methodist Episcopal Church.

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Break the Chain

Chain letters are a nuisance. Don't write them. By the burden of time and expense which they lay on busy folks, they are as likely to repel as to interest. The chain feature renders them rather professional and perfunctory, and so without any force. They do not recommend a thing that is strange. The cause of missions and the evangelization of the world is being belittled by this means just now. They are a burden to the Post Office Department. Don't write them. Better break the chain.

Streets of St. Petersburg

St. Petersburg is, I suppose, the worst paved capital in Europe. The roads are made of large cobblestones, and much done in the centre. When you add to this the holes caused by traffic and frost, it can be imagined that jolting over such thoroughfares in a crazy vehicle like the droshki, which answers to our cab, is not a pleasant experience. When the snows fall these horrible roads are, sometimes in twelve hours, converted into the most perfect and smoothest streets in the world. The noise of carriages and carts who bumping along has given place to the quiet and noiseless progress of the sledge. In other words, the streets of St. Petersburg, from having been the worst in the world, have suddenly been transformed into the best and easiest roads imaginable.—Welleley's, "With the Russians in Peace and War."

A Word About Reading

Most of our schools are closed for the summer, and most of our young readers have laid aside their school-books and entered upon their annual vacation. It is expected that a large part of this period shall be spent in rest and recreation. Excursions, picnics, hay rides, visits to friends, and scores of other innocent forms of amusement which boys and girls enjoy are, in their place, healthful and helpful. So we wish our young friends joy in their freedom. But we beg to offer them one word of counsel as they enter upon the summer's rest. You cannot spend all your time in merrymaking, and you ought not to try. After you have enjoyed all the sports you can, there will still be a margin of time left on your hands. Spend part of it in getting acquainted with two or three good books. Every good book you read carefully and with appreciation adds something to the interest and value of your life; for a good book is a friend that will never forsake you, but will be always by our side to counsel and comfort you. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

Try to form two or three of these precious friendships before the time comes for you to take up the routine of school work again.—Children's Visitor.

Renewed Esteem

John Kendrick Bangs once ran across a gift copy of one of his books in a second-hand bookshop, still having its inscription on the fly-leaf: "To his friend, J— G—, with the regards and the esteem of J. K. Bangs, July, 1899." Mr. Bangs bought the copy and sent it to his friend again, with a second inscription beneath: "This book, bought in a second-hand bookshop, is sent to J— G— with renewed and reiterated regards and esteem by J. K. Bangs, December, 1899."



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VII

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No. 8

A Beautiful Badge.—The badge used at the Seventh International Convention of the Epworth League recently held in Denver, was unique and beautiful, illustrating the good use to which the metals of Colorado can be put. The excellent picture on this page will give our readers a very good idea of the badge. In the blank space in the centre, the word "Canada" was inserted for the Canadian delegates.

✠

Another Convention Number.—The editor of this paper has received several expressions of appreciation concerning the Sunday-School Convention number of last month. Our report of this Convention far surpassed that of any other religious paper in completeness. We aim to do a similar service for our readers in this issue by giving them a view of the great Epworth League gathering in Denver last month. Those who were not able to attend, will doubtless appreciate the good things which these pages contain.

✠

A Good Maxim.—"Always be occupied" was one of the maxims of Wm. H. Prescott, the historian. It is a good rule. Don't shrug your shoulder and repeat the lines about, "All work and no play makes Jack a dull boy," for the rule does not say, "Be always at work." It means that we are to be doing something, whether work or play, every hour of our waking life. The great foe of an active, useful life is the habit of lazily "dawdling"—letting time slip by in a vacant, empty way. Always be occupied.

✠

Our Country's Destiny.—"Canada is a broad country, a well-watered country, a country with grand mountains, and great rivers—lakes, like seas, rich treasures of gold, of silver, of coal, of iron, of oil, wheat and fruit." But none of these possessions can make Canada a great country any more than a fine coat can make a fine man. Our country's destiny just now more than any of us perhaps realize is in the hands of the young men and young women, of the boys and girls of these very years. All sorts of enemies are working hard against her life and institutions—the infidel, the greedy money getter, who sees nothing beyond the horizon of his own interest, the saloon-keeper, the impure, the ignorant—each has a menace for our country. Greece was once the honored of nations. We dig in the earth to find the story of Troy, Babylon and Tyre, each of which had its day of glory. Will Canada stand a glorious country throughout the ages? Every citizen, young or old, of Canadian

or of foreign parentage, can do for his country what no one else can do. He can make of himself a citizen to be depended upon. Faithfulness to duty and perfect honesty in all social and business relations are two most valuable virtues of which every Canadian can become possessed.

✠

A Coming Nation.—In a recent editorial, *Collier's* has this to say: The Dominion to-day is one of the four greatest exporters of wheat, and her water-



THE OFFICIAL BADGE

power, as yet but little utilized, will some day make her one of the greatest manufacturing countries of the globe. Already the United States is looking to her forests for timber, and her railroads are destined—from the most conservative estimates—to double their mileage in the next ten years. Even to-day, Canada exceeds the railway mileage of Italy and Spain combined. Her trackage is equal to about three-fifths of all the systems of Russia or Germany, and is more than three-fourths of all Austria-Hungary's. It almost equals the total mileage of the British Isles; and Argentina excepted,

Canada has more railroads than all the countries of South America combined. The whole continent of Africa has less than half as many laid rails; and the systems of any minor power of Europe could be added to that of Australasia before the Canadian roads would be matched. In short, Canada has more railroads than Belgium, Netherlands, Switzerland, Portugal, Norway, Sweden, Servia and Greece, all combined, and yet these nations have a total of more than six times Canada's population. There is both a political and a commercial significance in all this, which the world is just beginning to see. There is no other dependency in the world of Canada's power and proportions. Her climate matches that of Russia, while her domain is vastly greater. The railroad development is the barometer test of a country's civilization, natural wealth and enterprise. It is not the outgrowth of mere population. Canada has outgrown her colonial days, and is, in fact, a nation taking a foreplace in the industry and commerce of the world.

✠

Lack of Training.—A London editor remarks that Russia is reduced to the condition of Spain after the war with the United States. Russia laid all the shipyards in the world under tribute to procure magnificent battleships and cruisers. Time, thought, and millions of money were lavished on the navy; but she neglected to train the officers and men in handling the scientific instruments entrusted to their use. "The weapon is not only useless but dangerous without the trained mind, hand, and eye behind it." "No question is raised of Russian bravery; no suggestion that they fled in panic. The mere fact of their attempting the perilous passage of straits on the enemy's shore, after a long and trying voyage, is alone indicative of stupendous courage, making them worthy foes of their extraordinary opponents."

✠

Too Light.—Bishop Fowler told the girls of Lasell Seminary, at the recent Commencement: "There is some power in the merely fashionable woman, but she cannot be the real woman of the future, for she is too light." The man or woman who lives simply for the fashions leads really a most contemptible life. There are fashions—the usages of a polite society—which need to be regarded, but the individual who thinks most of forms and ceremonies, and not at all of the spirit and aim of all existence, is indeed, as Bishop Fowler intimates, "too light" for the purposes of modern civilization.

Christian Character in Business

An Address delivered at the Seventh International Convention of the Epworth League in Denver, by MR. W. J. FERGUSON, of Stratford, Ont.

I AM one of those who belong to the great army of moderately successful, rather than to the great and mighty sons of commerce. There are not many John Wanamakers in the United States or Timothy Eatons in Canada, men of great ability and executive force. In other words, there are not many Niagaras of men—the world is mostly served by the many rivers and streams.

In an age when money-making is so apt to be considered the standard of success in life, we must emphasize that there is a higher need than pecuniary gain, and that satisfaction with life means much more than accumulation of wealth. At a time of such abounding prosperity when men are becoming rich through an increasing knowledge of natural laws and dominion over nature, surely the Church will arise and bear witness to the eternal truth, that the things that are seen are temporal, and only the things that are not seen are eternal.

The gigantic enterprises that are driving forward material development as never before, should excite the Church to preach that these are worthy only in proportion as they regenerate mankind. There has been such a race to become possessed of money, and so much printed and taught concerning how to become money-makers, that the pulpit must try to make men.

Men become so absorbed in money matters and personal ambitions that they neglect the claims upon them. True, business life is largely one of ceaseless strife and competition; but see to it that your commercial supremacy will be achieved by honorable means.

Mercantile business forms so important a part of the community interest, that of necessity it calls for executive ability of a high order; and men with ability who gravitate to such positions, must necessarily be important factors in civilization, and it is desirable that their example should be good. They also naturally become the custodians of much wealth, and must remember to temper their pursuit of it with moderation, and that money-making is not the end of life, but that man's chief end is to glorify God, and that business is their channel in which to do it. To this end honesty is in demand, which after all is the very best policy, not only to the public, but towards your competitors.

It is important that we get right views of religion in its relation to secular pursuits. Christian principles underlying our business relations are a necessity, and need to be constantly applied in the interest of business itself. Christianity is Christ, and nearness to Him and His example should be the end of all effort. Religion is not an appendix to a man's life, but a principle pervading it.

If men are not Christians in their business, when are they? Is it at their meals, or a few moments before retiring to rest, or at church on the Sabbath? If religion is kept out of your business it can have no real influence in your life.

A business man should stand for something in his own community—for uprightness—a silent protest against wrongdoing.

Are religion and secular engagements hostile to each other? Is it a fact that what one promotes the other destroys? Are they not kept too much apart? Business should not be hostile but helpful to spiritual life; but a criminal disregard of right in your eager race to become rich will produce an atmosphere which will deaden, if not kill, your religion. The sacred and secular are not antagonistic. A truly religious man will be as religious when engaged in his ordinary calling as in the observance of religious ordinances.

The incorporation of religion into business life nourishes the sentiment and gives a tinge of actuality to it. It is a useless thing if not incarnated in daily life. Devout exercises foster religion in the heart and have been instituted for that end; but business engagements do not necessarily repress it. We could not grow without devotion, nor be healthy spiritually without exercise in secular activities; we need balancing by both.

Business and religion are both losers by severance. It is not meant that spiritual exercises are to recruit the strength

which we are to exhaust in business engagements; but we often speak as though that were a fact, and as if fluctuation and not progress were the law of the spiritual. Not doctrine or devotion alone is enough, a consistent life is also needed. It is no use to be thought excellent as saints and yet be waspish and selfish to the point of dishonesty.

Religion that ends in itself as a sentiment is very little worth. The world will not estimate a man's religion by the extent of his religious exercises. Religion must regulate a man's life and not be considered incompatible with the emergencies of business. What's wanted in business is applied Christianity. The world's test calls for probity, integrity, honor and generosity in your intercourse and business with others. If not, it is like a mill full of machinery and motion and no results.

The great want of the age is men; not only men who have learned how to speak about religion, but who practice it in this world's affairs. A kind of a man, however, which we don't want, is one who seeks to make up in religious pretension what he lacks in competence for his daily task, or covers questionable business conduct with a sanctimonious air, which disgusts men. If you wouldn't be known to do anything wrong, why, don't do it!

The kind of business men the world needs are those whose religion extends to every part of their nature and life, so that we shall have large-hearted, clear-headed, ready-handed, high-souled men, unbending in their integrity.

Are you in that class? We want such men for the world's sake; we want them for the Church's sake; she needs them to raise her to a commanding influence to carry on her mission. Business needs the lofty morality which religion inculcates, and to have it we must feed in the pastures and drink at the wells of life.

Many of your lives are rich in blossom—in promise. See to it that they will not be barren of fruit. The demand is that you be first a Christian then a business man. Personal wealth in the best asset. Character millionaires dwarf the mere money millionaires. Men must stand higher than money. Wealth worship is a calamity; it tends to servility of manhood. Get a right ideal before you work to it. Let your vision reach out. Don't be blinded by objects near at hand. If you would climb you must have an ideal.

Are there difficulties in climbing life's pathway? Yes, the best inheritance that a young man can have. Their friction produces an atmosphere and tonic, pregnant with life and success. They develop the element of persistence, of doggedness, of purpose, which are not inconsistent with Christianity when properly regulated by fairness. Persistence in well-doing becomes an inspiration to us when we see the bravery of a man who sticks to a losing cause until he wins.

That was the General Grant type of man. The same quality becomes heroic when battling with evil habits in business or out of it. There is corruption in business because men who are honest in their intentions are not always honest in practice because they lack this dogged purpose to do right. The indulgence in little commercial sins, however, which, because they are little, are permitted, should at all times be censured and guarded against.

It is painful that the love of gain leads people to wink at wrong. You may pay your debts and defraud no man and yet act dishonorably. You act dishonorably when you pass a worse opinion on your rival than he deserves. Conduct is nine-tenths of life, and is what counts. You have just as much religion as you put into practice. What a man is engraves itself on his face. As Emerson says, "What you are speaks so loudly that I cannot hear what you say."

Character is what wins. It begets confidence in others, and confidence opens doors of opportunity. There is call for so much business to be transacted on no better security than promise to pay, that it rounds to the credit of the mercantile community that its integrity is such as to permit without much loss the transaction of so much business.

Integrity is the tap root of commerce. Business men have

much to do with our national reputation both at home and abroad, and success in their ranks much to be desired, but just as well expect a healthy flourishing business on a diet of sloth and chicanery as a rosy countenance on late nights and debauchery. The simple conditions lying at the base of health, if observed, secure longevity. In like manner, the conditions of success in business are based on lines within the reach of any business man.

An outlook upon the various ways traversed by men in their effort to reach fortune reveals this:

What do men undertake to do when they enter business, either help themselves or others? If the latter, they will have broad success and a peculiar satisfaction.

Unselfishness is the winning platform, and is adopted by

than by an heroic effort to subdue selfishness. Unselfish service is the key to acceptance, whether it be in matters religious or commercial.

Does your life bear the test of that kind of Christianity? Results are what people are demanding to-day. Prove your faith—talk is cheap—they won't have it. Christ said, "Ye are my witnesses." Are you? Are you working on those lines?

Let us emphasize that men are not great because of what they do for themselves, but they are truly great because of what they do for others. This century will be devoted to lifting the people to think of and do for others.

Don't bend your neck to the yoke of gain, but of service. The true basis of success in life is the elimination of the



THE DENVER COMMITTEE OF 1905

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Centre Row—Harper Leiper, Wayne C. Williams, Carl A. Johnson, E. W. Merritt, J. F. Harris, C. M. Deardorff.

Front Row—John D. Allen, John W. Springer, Halsted L. Ritter (Chairman), W. J. Whiteman, Earl M. Cranston, G. M. Edwards, M.D.

some from the highest motives, and by others from policy. Show me a man who does not exercise an interest in his fellow's welfare, who does not consider the things of others, and I'll show you a man whose progress financially, if not arrested, is at least greatly hindered. A merchant or manufacturer who does not study the interest of the people first and himself last will soon be out of the race.

The greatest obstacle to the free use of Christian principles in business is the old, world-wide common sin of selfishness, against which vice the whole Bible and Christianity are turned, and need your help to win the battle. The lesson of the new century is the brotherhood of mankind, and in the pursuit of wealth we must temper it with that thought. There is no way by which the Church can more surely claim the attention of thoughtless men to the article of Christianity

article and quality of selfishness. Christianity at work simply means unselfishness. Just in so far as you seek to serve others will you travel towards the highest point of success.

Ministry of service should be your aim. If the law of right and wrong find in you a channel unobstructed by selfishness, prosperity will be yours. Do you think of the man at the other end of the bargain? You do wisely and well, look for him and his interest in the transaction, and you will thus best serve yourself.

Remember that business is simply incidental to life, and all life but the portico of eternity.

This life is an opportunity to show fidelity to God and fairness to man. Face your opportunity, feel its obligation, triumph over difficulty, and the glory of Christian success in business is yours.

Responses to Addresses of Welcome

BY CANADIAN SPEAKERS AT THE INTERNATIONAL EPWORTH LEAGUE CONVENTION IN DENVER, JULY 5th.

By Rev. G. F. Salton, Ph.B.

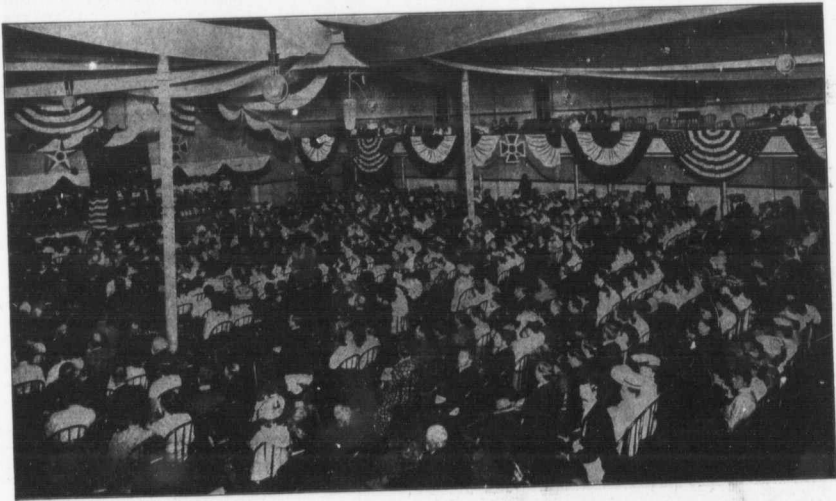
Mr. Chairman and Representatives of City, State and Church:

ON behalf of Canada, the biggest country on earth, our Lady of the SUNSHINE as well as of the SNOW, I sincerely thank you for that cordial greeting, that hearty welcome, and for the generous hospitality you have already extended to the representatives of 70,000 of your blue-nosed but ruddy, round-faced cousins of the North.

A fever, as infectious as the mumps, has apparently already seized the delegates from North, South, East and West, the fever to say good things about Denver. I verily believe, sirs, I have caught the infection myself, and that outside of Ottawa, the Capital of Canada, you have the finest city on the continent, and I am not at all surprised that the newly arrived stranger in heaven when shown the beauties and glories of the place by St. Peter, his guide, remained calm and quiet amid it all, and, in reply to an enquiry as to how he could remain rapturous amid such wonders of city

do this, sirs, the more readily because for ideas there is no geographical line and no irritating tariff-wall between you and us. So far as the work of the Epworth League is concerned we are not from Canada, nor from the United States, nor are we from the United States and Canada, we are from America, North, South, East and West. We have come to secure fresh stimulating thought, and it is a good thing to know that there is no duty on *thought*, no customs to pay on new ideas; we shall not have to smuggle these across the lines to get them home. We may go our way laden with these treasures and the customs officers are helpless to prevent us.

So, while blue-noses and bean-eaters fight in the Halls of Ottawa and Washington about fish and bait, and Pere Marquette Railway officials in Canada and C.P.R. officials on this side of the border fight against the silly, petty laws of deportation, let us sit in the spirit of that unity that breathed over us all when with tears of sympathy you followed with us to the grave of Queen Victoria the Good, and we, so soon afterwards, bowed with you at the grave of your beloved



AN EVENING AUDIENCE AT THE COLISEUM HALL, DENVER-INTERNATIONAL CONVENTION.

streets and beauties of scenery he simply replied, "I am from Denver."

It gives us *peculiar* pleasure to come to Denver, not only because we shall hear such men as Bishops Berry, of Buffalo, Galloway, of Jackson, and the Rev. Mark Guy Pearse, of EVERYWHERE, but because it affords us the privilege of studying the work of such men as Judge Lindsey, of Denver's unique Juvenile Court. I declare that if there were no other reason than this I would rather, at this present time, come to Denver than go to heaven, rather see Ben. B. Lindsey, "the Kid's Judge," than the Archangel Gabriel. In tens of thousands of cases of juvenile delinquency, where the home has failed, and the Church and the State have failed, the principles of Judge Lindsey will succeed in making good citizens of the children of the so-called submerged tenth, will succeed in enlightening and expanding their mental and moral horizon and providing amelioration of their moral status and the establishment for them of better standards of righteousness. We are going to take home with us some new ideas about the "Bad Boy" and how to save him. We will

Chief Magistrate. William McKinley, patriot, martyr, hero, Christian.

I am glad, sirs, to see that we are rapidly becoming one people. The annexation of the United States to Canada cannot be very far off. Sometime ago I heard a brilliant United States speaker at an after dinner speech bemoan the fact that so many well-educated young Canadians were coming to the States and seizing the best plums the business world grew. "Let them come," said the next speaker, it costs Canada \$556,000 to educate each of those young men and when their education is complete they hand them over to us for nothing and immediately proceed to educate more for us. But, sirs, the tables are now turned, you are training farmers, good farmers, better farmers than we can secure elsewhere, and when their education in farming is complete you send them over to us at the rate of 60,000 annually. Let them come, we have land and to spare, we have but a man and a half for every square mile of territory, so there is lots of room for every farmer you have and a little to spare for a few Denver citizens as well.

Let us assure you that the Epworth League motto is clearer and dearer to us as the years go by and that we expect this Convention will make it clearer and dearer still.

Yonder in the North we join with you in "Looking Up." The angle of life may have been narrow, but it is becoming larger. Please God it will soon be a right angle, and man, being upright, will gaze alike upon the perfection of his Maker and the imperfections of his fellows. We are not egotistic, but we Methodists of the north do not believe that we are worms of the dust. We are not worms but sons, "Sons of God, heirs of heaven and joint heirs with Christ Jesus."

Yonder in the North we strive with you to "Lift Up." We are confident that the most potent influence in the world is personality, that the most glorious work under heaven is character-making, and that winning character for others is winning glory for ourselves and reproducing on earth the Christ-life.

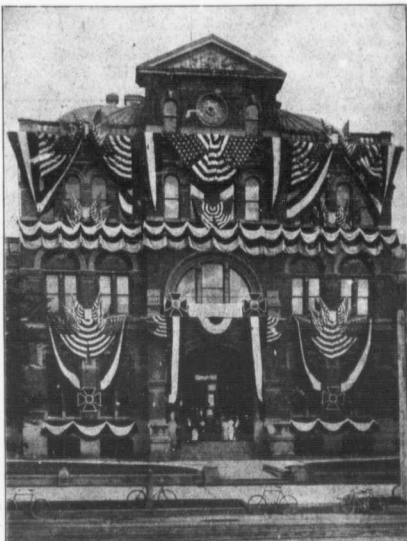
Yonder in the North we live for Christ and the Church. I understand it is a custom on American vessels in port that when Church service is to be held the stars and stripes are lowered that the flag of the Church may float above them. I venture to say, sirs, that though no people of the United States love Old Glory better than the young people of the Epworth League, and though no veterans of the Dominion of Canada love the Union Jack better than the delegates to this grand International Convention, the truest patriots amongst us to-day are quite willing that above them both—the blood-stained flag of Columbia and the dear old tattered Union Jack of England—shall float the pure white flag of the lowly Nazarene.



By Rev. Dr. Chown

CANADA is a big country to speak for. I am journeying through its magnificent distances much of my time, but the more I see of it, the less I feel that I can convey to others any adequate conception of its resources. Such figures as I might use would only be bewildering, even in those days when we speak in millions. I will not attempt the impossible.

We recognize, however, that bigness is not greatness, but only an opportunity for greatness scarcely yet begun. We have had a little bit of a political scandal recently over in Canada because some subordinate or insubordinate government official contracted, without consulting his chief, for some wire fencing to run along the border line, so that we might know when we pass from one country to the other; so little is the difference between us. It seems to me almost as though I were responding for a part of this great country, though, it must be confessed, we sometimes feel ourselves to be two peoples. Why there should be the smallest pebble in the stream to ripple the smoothness of our flowing friendship in this generation I have never been able to see. One can scarcely tell with truth why there should be the tiniest speck



CONVENTION HEADQUARTERS AT DENVER
East Denver High School.

of a fly in the precious ointment of our affection. Once in a while, however, a little querulous microbe seems to get in, despite our warm and sincere protestations of deep regard upon such happy occasions as the present. The genesis of this insect appears to me to lie in a slight misunderstanding of a big misunderstanding which took place about one hundred and thirty years ago.

I propose, if possible, to kill that pestilent microbe by turning upon it the X-rays of historic truth. The true inner history of England at the time of the American Revolution, when fully understood, affords no ground for discord, but rather of mutual rejoicing to-day.

It so happened that George III., who had a smaller mind than any English king before him, except James II., was wretchedly educated, and had also the misfortune of having an insanely ambitious and selfish mother. She continually dinned in his ears that the two former Georges had been kings only in name, but not in fact; that they reigned, but did not govern. She constantly repeated to him, "George, be a King." He was unwise enough to attempt to gratify her ambition. Both the constitutional parties of the country refused to be his tools. He therefore gathered about him, by bribery and corruption, a faction called a Party of the King's Friends. It was those miserable sycophants who exasperated the patient and loyal American colonists into a declaration of war for independence; notwithstanding the resounding protests of the great King of England. In ten years this erratic king reduced his government to a shadow, and turned the loyalty of his subjects into hatred; in twenty years he had provoked the revolt of the American colonies and brought England to the verge of ruin. The people of England hated him and his government as much as the colonists did, and would have had a revolution of their own had not the success of the Americans rendered that unnecessary. The lesson of the revolt to William Pitt was the necessity of so reforming the House of Commons that no king could hereafter plunge the country into war. Gradually, but surely, from this time forward, the absolute supremacy of the people was established, until to-day it may be truly said that kings and queens are not the governors, but the servants of the people. This emancipation England owes to America.

But it should be emphasized that the people of England in the mass was never sympathetic with the American war.



A GROUP OF CANADIAN DELEGATES AT DENVER

Top Row (from the left)—Mr. J. M. Denyes, Rev. S. Wilkinson, Rev. C. D. Draper, Rev. J. W. Baird, Rev. A. C. Farrel. Second Row—Rev. G. N. Hazen, J. H. Osterhout, Rev. G. W. Glendenning, Rev. W. E. Milson. Third Row—Rev. W. L. Armstrong. Fourth Row—Miss Draper, The Misses Smith, Mrs. F. C. Stephenson, Dr. Stephenson.

When they learned the cause and nature of the conflict, they refused to enlist in the army, and for the first time in her history, England was compelled to engage foreign mercenaries and send them to fight her battles. It is also true that when English officers obtained an insight into the character of the war, many resigned their commission, and their places were promptly taken by Tory New Yorkers. Lord Chatham, the great parliamentarian, gloried in the resistance of the colonies. "In my opinion," he said, "this kingdom has no right to lay a tax upon the colonies. Sir, I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves would have been fit instruments to make slaves of all the rest." "You cannot conquer America, he said. "If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I would never lay down my arms, never, never, never!" But to the king this noble man was only a tramp of sedition. Even a petition from the City of London in favor of the colonies was rejected with disdain. Then came the famous tea party, and the shame of the darkest hour in England's history lies wholly at the door of this king of foreign blood and foolish training. But the surrender of Yorktown, thank God, was one of the greatest victories for civil freedom known to England's history. It introduced the most brilliant epoch in English liberty. God was in it, and we are glad of it.

Why do I mention those facts? Simply to show that when history shines in its true light, it reveals that all English-speaking peoples are one in their highest ideals, and particularly in their passionate devotion to liberty. The Magna Charta, the Bill of Rights, and the Declaration of Independence, bear witness to this. The French people believe first in equality, and through it they propose to work out liberty. English people, believe in liberty first, and through it they are content to work out equality. Liberty is the guiding star of all peoples through whose veins courses the blood of the Anglo-Saxon.

And I have said these things to-day because we of Canada have a common interest with you in the American Revolution. It was a chief factor in bringing to us the freedom we now possess. Taught by your success, the great Fox said, "I am convinced that the method of retaining distant colonies to advantage is to enable them to govern themselves." And upon Canada free government was conferred without the striking of a blow. Our freedom has broadened out from precedent to precedent, until now it stands absolutely without the shadow of a fetter upon it. In all that constitutes civil freedom we stand upon a level with yourselves. Of monarchy we have none among us. A Governor-General, so-called, we have, whose power is not equal to that of the humblest citizen of our country, and if it were otherwise, we would fight for our liberty as you did in the glorious '76.

If there be one thing, however, that we Canadians cannot understand about you Americans—and I am sure it is not more than one thing—but if there be one thing, it is simply this, we cannot understand why you appear to us, you sometimes appear to think that the chain of heredity was broken by the signing of the Declaration of Independence, and by that act you became a new people upon the earth with a historic root; that somehow you dried up the great tides of English history, which bore you on their crested waves till then, and that the Pilgrim Fathers struck out of Plymouth Rock a mighty historic Mississippi of your own.

We do not so view history, nor do we wish that you should either. The stream of history parted, it is true, but the head waters of the divided stream are just the same. The unfolding of your history show that you have not broken the silver cord of heredity. Your expansion in the Philippines, and shall I say it, your occasional love of title, and shall I say it, your fondness for pageantry, as witness your presidential inauguration, bear witness to your ancestry. And I have a little fear that, despite the protest of your Constitution, and the persistence of blood will show a tinge of the weakness, as well as the strength of English character, so long as the true American dominates the destiny of your nation.

Yes, we are very much one. Some years ago I left Morrisburg, Canada, in a row boat in company with a few friends, and pulled up the St. Lawrence, until crossing it, we reached Pine Tree Point, the narrowest spot on that magnificent stream. After lunching there, we pulled out to midstream

and let our craft float down the river. One of our party played a flute. We soon discovered that the music was clearly echoed back from either shore. We listened, and from the Canadian side came back the music of "God save the Queen." We listened and from the American side came back the music of "My Country 'tis of Thee"; and for the first time in my life I vividly realized that though the two nations used different words, they sang them to the same music. And so it is. We may have different party cries, different forms of government, but the harmonies of our hearts are identical. We have the same lofty ideals of righteousness and brotherly love, and we express the fervor of our patriotism in the same inspiring notes of loyalty and triumph.

We are one at heart with you, and I pledge the Epworth Leaguers of broad Canada to stand shoulder to shoulder with those of your magnificent country in producing a Christian citizenship which will yet convert the great countries composing this western continent into kingdoms of our Lord and of his Christ; and make it our highest national and international joy to bring forth the royal diadem and crown Christ Lord of all.

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By Rev. Dr. Tovell.

I COUNT it an honor to be permitted, on behalf of my Canadian co-delegates, to reply to the warm and eloquent words of welcome, to which we have listened with feelings of unfeigned delight. My regret must be that my poor words will but feebly express the sincere appreciation of your generous sentences by every delegate from our Dominion. When we started for this Convention we were full of good cheer; we knew we were coming to meet friends. On our way we enjoyed ourselves—every face wore the look of expectant pleasure. And now that we are here our joy is complete, our cup runneth over.

We have been told that Denver is a wonderfully healthy city, that doctors have but little to do, that even Christian Scientists are starved out, that on every hand there is health and happiness. Believing this, we expect to develop a ravenous appetite and return to our homes fat and flourishing. We expect the butchers and bakers and provision merchants to get alarmed at the rapid reduction of their supplies.

But, sir, our company are peculiar in some ways. We are fond of wholesome food for our health's sake, but believe we, we cannot be reckoned on to reduce the stock of alcoholic liquors stored away in the cellars of your wine-merchants. Epworth Leaguers are staunch teetotalers. We stand for sober living. We belong to that school in which your own lamented Mrs. Livermore was a profoundly respected member. We belong to that army of which your own queenly Frances Willard was such a distinguished leader. We belong to that company that never failed to respond to the rallying eloquence of your own once matchless apostle of temperance, the late John B. Gough.

I said it was a joy for us to come to Denver. Let me add that it is a joy also to know that we are assembled within the bounds of this great Republic. Paul said on one occasion that he knew not whether he was in the body or out of it, but this he did know, that he was caught up into the third heavens and heard wonderful things. Well, really, as I put last week and this week's experiences together I scarcely know whether I am a Canadian or an American.

I pray that these old flags may ever be entwined about each other. I pray they may never float over hostile camps. Are we not brothers true, descendants from a common ancestry? Are not our ideals, aspirations, religious convictions, civil privileges, social instincts much the same? Is not the blood of the Wesleys, the Asburys, the Pilgrim Fathers, in all our veins? Verily we are of one blood. Let us keep up the old family reunions; let us entwine our flags around each other.

We have enjoyed being your neighbors. Now and then we have had disputes over boundary lines and fishing privileges, etc.; but these were only surface differences. We have cherished as neighbors a deep interest in your immense growth, and in all your great national problems. We have sent our greetings over on more than one great occasion, especially when a presidential inauguration was being held; and when we have been occupied with coronation festivities

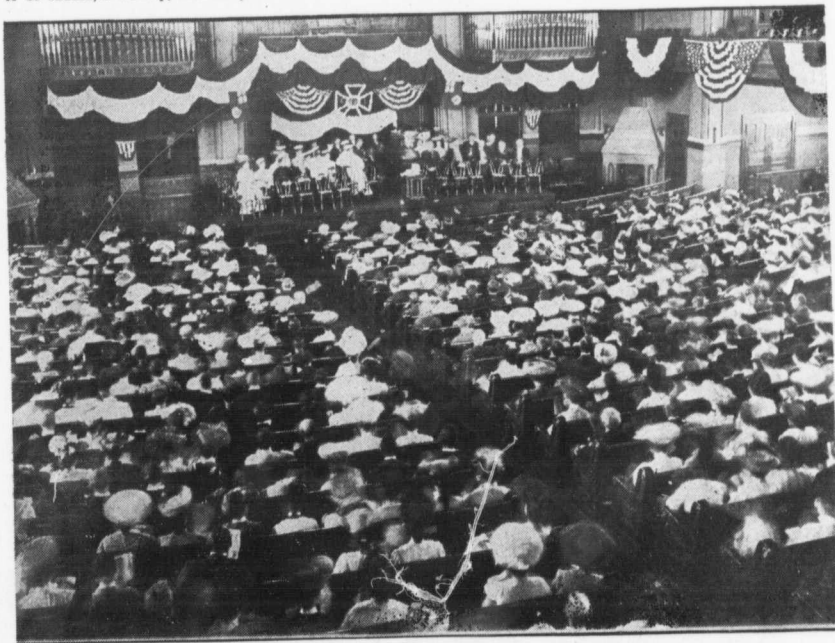
you have sent us your congratulations. We wept with you when your beloved President McKinley, your gifted Garfield, and your illustrious Abraham Lincoln were cruelly stricken down; and when we were bereaved of our beloved sovereign, Queen Victoria, you freely mingled your tears with ours. Thus may we continue to live. Looming large and clear I see the star of destiny for these two great nations—yours and ours—of Anglo-Saxon peoples; it is that we may all be one in our endeavor to help and bless all mankind.

May I say that we are here in your midst for a purpose. We are here to profit from the songs, the prayers, the discussions, the fellowships of this Convention. We are here, not to add to our physical strength, but to widen the range of our mental vision, to deepen the depths of our religious emotions, and to add fresh fuel to the flame of our love for the great work our Master would have us do. We are here to be endued, if we may, with the power our fathers in the

But, sir, like you in this country, we in Canada have other and better elements and forces of which to boast. We have an earnest Christian ministry, we have a spirit of denominational unity, we have a brave army of Sabbath-school teachers, we have heroic battalions of Epworth Leaguers and Christian Endeavorers, we have religious generals equal to the demand for aggressive and effective battle.

But the best of all is, "God is with us," as we believe He is with you. We are marching, marching on, marching under orders. One braver than Oyama, wiser than Togo, swifter and surer than Dewey, more persistent and prevailing than Kitchener, more invincible than Grant or Wellington, even the Son of the Great King of Kings—He is at the head of our forces.

We have come from the several provinces of our Dominion to join with the Epworth Leaguers of the United States in seeking a baptism of power, a baptism of love, a baptism of



CONVENTION AUDIENCE AT CENTRAL PRESBYTERIAN CHURCH, DENVER

Church had, even the Pentecostal flame, resulting in an evangelism that shall hold this continent for Christ.

I speak for the Canadian delegation. As with you so with us, "life is real, life is earnest." The battle is on in our country—it is on in yours as well—it is a struggle for supremacy between truth and error, Christ and Belial. We represent a force resolved to contend for the faith once delivered to the saints.

Our wealth is increasing, and with that increase comes the tendency to indolence, luxurious living, and licentious practices.

Strangers are coming our way, such as the Galicians, the Doukhobors, Italians and Chinese, lacking our ideals of life, and causing us to think deeply as to the future of our faith.

In the next twenty-five years, prophets tell us that ten millions or more people from all over the world will be added to the population of our Dominion, many of whom are ignorant of our Sabbath customs, strangers to our Holy Bible, and dead to all things spiritual and divine.

Already we have among us the mammon worshipper, the heartless gambler, the greedy combine, the home-destroying brewer, the character-wrecker, and the nation-destroyer.

fire, a baptism of the old Methodist zeal, a baptism of sympathy with the lost and erring, that we may follow Christ and win this continent for Him.

You, perhaps, have read of that pathetic incident in the life of Mrs. Judson, standing in the doorway of her Burman home by the sea watching the ship sailing away that was carrying her children to America for their education. That long dreaded hour had come, the most painful in the life of a missionary mother. She had to be separated from her children for years, if not for life, that they might enjoy the advantages of an education in a Christian land and in a Christian school. She had to make the selection between separation from her children or leaving her husband alone in a heathen land to carry on his work. She chooses to give up her children for Christ's sake; and, after many a long and tender caress, she bade them good-bye, and the great steamer turned her prow toward the open sea. The broken-hearted mother stood and watched the ship until it ceased even to be a speck on the distant horizon, and then turning into her room, sank into a chair and exclaimed, "All this I do for the sake of my Lord."

Manhood and Citizenship

An Address delivered at the International Epworth League Convention, Denver, Colorado, by Rev. S. D. CHOWN, D.D.

GOOD citizenship aims at making moral conditions in the town or nation where we live a little better than they are, or at the overthrow of some existing evil. The Christian citizen's ideal is the setting up of the kingdom of God on earth, or, in other words, the reign of Christian righteousness and brotherly love. He aims not at reformation simply, but at the re-formation of the nation's life according to the principles laid down in the Word of God, so that righteousness may cover the earth as the waters cover the sea, and in the end produce conditions in which "God shall wipe away all tears from human eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Citizenship in the kingdom of God only, makes us fit for citizenship in the United States and Canada.

If we would do the work of Christian citizens in this our day, we must gospelize two spheres of activity—the political and the industrial. The politics of both the United States and Canada are not based upon Christian foundations, nor are they erected according to the plumb line or the spirit level of Christian principles. In so saying I intend no offence to our public men, for whom I have great respect, a respect, however, which I have to indulge in with a good deal of discrimination. The outstanding fact, however, is that the game of politics and the ethics of competition are

developing manhood, and that men should not be used primarily for the purpose of making money.

The resources of the earth are for the benefit of humanity as a whole, not to gratify the lust of a few grasping millionaires. In view of the hard condition of many toilers, such persons shall yet be regarded as moral monstrosities. This earth is one of the mansions of the loving Father's house. The competition of to-day which exalts the dollar above the man makes it an ante-chamber of hell. Competition produces a civilization which is only a thinly-disguised barbarism, and perhaps, in so saying, we slander barbarism. Christianity is in the world to right these manifest wrongs, here and now.

If this be so, it will appear that we need some new kind of a Christian. How shall we get him? First, our conception of the meaning of Christian faith must be changed. Belief in a creed as such has little else than an intellectual value. It lacks in moral force. The thought that the office of faith is to produce agreeable emotions is fragmentary, and has an unhealthy ethical reaction. Faith is something greater and more fundamental. It is a power begotten of the spirit of God that touches the will, the innermost centre of personality. It operates in two directions; it has a centripetal and centrifugal force. Its intake fills the heart with divine love for brotherly human service; its output is a life organized in and for personal and social righteousness. You



DELEGATES FROM ILLINOIS

not in harmony with the teachings of Christ. The politics of Christ are summed up in the words, "Seek ye first the kingdom of God and the righteousness of the kingdom, and prosperity shall be added unto you." The politics of the United States and Canada epitomized say to us, in no uncertain sound, seek ye first prosperity and let righteousness creep in where expediency permits. A political campaign is generally a school of mammonism—not as it ought to be, an education in righteousness and brotherly love.

It is the duty of the Church, and particularly of the young people in it, to lift up the public life of the country to the level of the gospel of Jesus Christ. If we cannot do this, we must acknowledge the failure of Christianity to fulfil its mission.

Our industrial life also is unchristian. The only reasonable deduction from the teachings of Jesus Christ is that wealth should be used in all fruitful ways for the purpose of

cannot have your dependable Christian citizen unless you have a man with this kind of faith. To be a Christian is not simply to take refuge under the blood of Christ. That may minister to a subtle form of selfishness, but it is to believe all that Christ says and to try to practise it. Christianity is a divine power giving a man perfect self-control, so that he can do the thing he ought to do, and leave undone the thing he ought not to do.

The first duty of a Christian then is to be a man, and the first duty of a man is to be a citizen, or a man amongst men. We are under no obligation to get into heaven, that is a matter entirely of our own option; but we are under obligation to quit sin and bring heaven down into this world. The heaven above would be no poorer without us; in fact we should be so small as scarcely to be missed if we were to try to get into heaven simply because we think it is good for us to get there. The kind of faith we have just

described is the starting point in the development of a Christian citizen; but he needs for his life growth, and for his life work, certain distinctly Christian principles. These beliefs are the tools for the building of the kingdom, without which it can never be established.

The first belief is that it is a Christian duty to despise money for its own sake. There is nothing more needed in the world to-day than the power to despise selfish money. Have you ever stopped to think what a change would be produced in this world if Christians were true at this point? If I repeated this thought a thousand times it would not be too often in view of its importance. Again, a Christian man must be a free man. To be so, he must believe in the king-

dom of God above everything else. He cannot be master of himself unless he does this. If he does so, then God will add all he needs to him. If a man seeks first the things of the world, he is added to them; they possess him and they swing him. If you would occupy a higher and more dignified position than a dog's tail, you must seek the kingdom first, and have the goods of life added.

The kind of a citizen we need must believe in the value of men as Christ did. He taught that one man was worth more than the whole world. "What shall it profit a man if he shall gain the whole world and not be a man?" In the Authorized Version the translation is, "Lose his own soul"; in the Revised Version it is "Forfeit his life." What Christ means is, to fail in the development of himself. To the mind of Christ one man was worth more than all the material resources of the earth, and if we are Christian, we believe that if we believe nothing else. Abraham Lincoln used to say "that when it comes to be a question between a man and a dollar, I stand by the man every time." In that saying he showed that he looked into the very heart of Christian ethics, and that he was, indeed, a Christian.

While he is a man of vision, he must not be visionary. The world needs men who are not carried away by "isms," but are inspired with a spirit of humble social service. As an



A GROUP OF KANSAS DELEGATES

Then we must have men who can love and live the Golden Rule. This includes and interprets all the law and the prophets. We may have Christian tendencies, but we cannot have Christianity where the Golden Rule is unobserved.

A Christian citizen is one who can endure the cross and despise the shame that comes in making our Master, King of Kings and Lord of Lords. Revolutions are not made with rose water. We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; and the man who can't stand the test of obloquy and scorn that comes in crowning the Nazarene the world's King had better stay out of the conflict. He needs to be inspired with something of the feeling that is in the heart of one of

"ism" Socialism has no more power to help society than any other "ism" as such. We have no right to connect Christ with any programme of reform. He has not endorsed, but we have a right to make His name an inspiration for all righteousness. We fool ourselves with utopias. We go around bowing down before utopian idols when we should stand up and promote practical reforms. It is significant that while Christ was gifted with the most universal vision of righteousness, he went about doing good and satisfying the commonest needs of men. We must not only dream the dreams, but live the life of Christ over again. A desire to lead in a great reform and a vision, as we think, of what should be done, does not confer the right to lead. That is found in passion, sympathy, sacrifice and sanity.

Upon the Epworth Leagues of this North American continent God has devolved this vast responsibility. It is ours to turn the world upside down by believing heartily in the teachings of Christ and practising them. It is ours to show that we are in the world, not to get first and then give, but to give first and then get. "Give, and it shall be given unto you"; pressed down, shaken together and running over shall men heap into your bosom. Patriotism conceived of in this spirit will lead to the highest public service and the most perfect type of Christian. Such patriotism is the most convincing manifestation of religion. It makes not only ideal citizens, but altruistic members of society and satisfactory units of the family. I covet for our Epworth Leaguers the honor of leading in the great movements of Christian citizenship which are so insistent in their call upon us in the opening years of this twentieth century, and I am persuaded that the strenuous life to which I exhort the young manhood of this western hemisphere will not be considered by them as repulsive, but as attractive, and full of the grandest inspiration, because it has in it the ring of true conflict. "If Christ be lifted up, he will draw all men unto him."

Personal Responsibility for the Unsaved

An Address by Rev. CHARLES A. SYKES, B.D., delivered at the International Epworth League Convention in Denver

TO reclaim the fallen, to bring back the prodigal, to restore the wanderer, to rescue the unsaved, to bring all the world of human beings to the feet of Jesus, this is the task of the children of God *everywhere and always*. And it is ours, because it was first the task of our Saviour and King. In all evangelism, the pioneer and exemplar, the inspiring leader and peerless worker, was, and is, our imperial Divine Captain. He compressed into one sentence His whole subjective biography: "The Son of man came to seek and to save that which was lost." Luke, likewise, compressed into one sentence His whole objective history "He went about doing good." So that it is the King's business, not only as committed to us by the Lord Himself, and bearing the signature and seal of royal authority, but as the business which first of all, he himself undertook.

All intelligent zeal in this work kindles its enthusiasm, from the live coal brought from that celestial altar whereon the Lamb of God was offered in self-consuming devotion. Every disciple is called to be a co-worker with God the Father, a co-sufferer with God the Son, a co-witness with God the Holy Ghost in the great work of regenerating society and saving the world. Whatever other pursuit may claim our attention and endeavor, this is the one business of every disciple's life. This is his vocation; and all other things are but vocations. No other calling in life is legitimate if it does not further enable him to be "The Light of the World" and qualify him to act as the "salt of the earth." Until this truth and fact, this conception of life be acknowledged and felt, until this obligation and privilege become real and vivid, vital and vitalizing, there can be no adequate prosecution of this most colossal task ever presented to the mind of man. But on the other hand, let this conception of life, duty and responsibility take tenacious hold of every disciple, viz., I am called of God to bear the Cross after Christ, to follow the same business which He followed, "going about doing good, seeking and saving that which is lost!" Then let a holy affection, a passion for humanity, set this conception on fire with a flame of love, and before such a conviction, transfigured by such overpowering enthusiasm, the world's redemption and regeneration would advance as forest fires move, with the strides of a giant and the speed of a whirlwind, sweeping or melting all obstacles in its path, rapid and resistless as the march of God.

What the world needs to-day is not a new system of ethics or religion. It is simply a larger number of people who will make a steady effort to live up to the religion and ethics of the Lord Jesus Christ. This greatest of all wars has been going on for centuries. It is the ceaseless glorious conflict against the evil that is in the world. Every warrior who will enter that age-long battle, may find a place in the army, and win his spurs, and achieve honor, and obtain favor with the great Captain of the Host, if he will but do his best.

Jesus Christ said of Himself, "I am the Light of the world." Then He turned about and looking upon His disciples said, "Ye are the light of the world," "Ye are the salt of the land," not as cayenne pepper to sting the world, but as salt and light to preserve and save it. Then His disciples have that which distinguishes them from other men, as salt differs from the saltless, or as light from the dark; they possess a power of spreading thorough surrounding society that which distinguishes them, as the savor of salt will spread by contact, or the brilliance of a lamp by its elevation on its stand; and they have this power to savor and enlighten by virtue of their union of life and purpose with their Lord. And then He warns His disciples that if they fail in this, if the salt becomes saltless, when a social revolution comes a result of the processes of social corruption, men will cast out the unsalted Christianity and tread it under foot! And was not that what happened in the French Revolution? What did men care for the religion that failed to curb sensuality and pride and cruelty under the oppression of the old régime, the religion that had forgotten to deal bread to the hungry, to comfort the afflicted, to break every yoke and let the oppressed go free? What did they care for the religion that had done little or nothing to make men understand, and help, and love one another? Nothing. It was the first thing they threw

away in the madness of their revolt, and trampled under foot in the mire of their contempt.

We need a *real revival of religion*—the religion that has a glorious historic past of abounding successful achievement in all ranks and conditions of human society, a religion that has over and over again demonstrated its genius and power to meet and transform the needs of all people everywhere—the religion that has already founded the hospital, and the asylum, and the free school; that has broken the fetters of the slave, and lifted womanhood out of bondage and degradation; that has put the arm of protection around the helpless and innocence of childhood; that links the preaching of the Fatherhood of God with the practice of the brotherhood of man.

The duty and responsibility, now and forever, rests with the individual disciples of the Lord Jesus, "Whoever will come after me, let him deny himself and take up his cross and follow me." And there is only *one* cross. The Word of God knows no plurality of crosses. Christ took up the cross. That to him meant *self-sacrifice for others' salvation*, and it means that, and only that, to every follower and disciple. To "bear the cross" after Him is to give up ourselves to a life, or, if need be, to a death, as He did for the sake of saving men.

Moses anticipated such oblivious self-offering when he plead, "and now if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book, which thou hast written." The true interpretation of that sublime intercession to be identified with Israel is not to be found in a determination to be identified with Israel in their rejection of God. But Moses was offering himself as a sacrifice for the sinning people with whom God was so justly incensed, "rather than not forgive them blot me out of thy book."

Paul long after and with greater light upon the glory of such Divine altruism, said, "I could wish myself accused from Christ for my brethren." That was "bearing the cross" and "being crucified with Christ" and entitled the great evangelist of the early nations to say, "from henceforth let no man trouble me for I bear in my body the stigmata of the Lord Jesus."

All the Prophets of God had this conception of life, and that is why their work was ultimately invincible. Not that they were a class by themselves, a sort of spiritual aristocracy apart from the masses; but rather realizing that they had visions of God righteousness and the coming kingdom, believing that they had messages from heaven for men, they sought to have others see what they saw, and hear what they heard. They felt the truth expressed by a modern poet-prophet:

"Earth's crammed with Heaven,

And every common bush affame with God—
Only he who sees takes off his shoes and worships;
The rest sit round and pick blackberries."

This is the true missionary spirit, that in home or foreign lands, in the slums of the cities, and to save humanity.

By the instinct of the regenerative power working in the life of every disciple of Christ, which leads him out to pray and intercede for others; by the ties of affection and of blood and of kindred, by which God has "set the solitary in families" over the whole earth; by the constant and pledged co-operation and pleading of the Holy Spirit; by the encouragement and openings and beckonings of Divine Providence; by the beacon examples of all the flaming evangelists of all past time, and by the incomparable bliss and joy of soul-winning, ought we to realize our personal responsibility for the unsaved.

By the processes of destruction and decay and death at work in the world; by the value of human lives; by the very difficulties that lie in our path—ought we to rally to this call of duty.

In the words of the Golden Litany, "By the cold crib in which the Christ of our love didst lay; by thy flight into Egypt, and all the pain thou didst suffer there; by thy Holy Baptism and the glorious appearing of the Holy Trinity; by thy thirst, hunger, cold and heat, in this vale of misery; by

thy wonderful signs and miracles; by thy inward and great heaviness which thou didst have while praying in the garden; by the spitting on thee and the scourging; by thy purple garments and crown of thorns; by the nailing of thy right hand to the cross, and the shedding of thy most precious blood; by the nailing of thy left hand and that most holy wound; by the lifting of thy most holy body on the cross; by the bitterness of thy death and its most intolerable pains; by thy glorious resurrection in body and soul; by thy wonderful and glorious ascension; by thy glory, thy Divine Majesty, and the virtue of thy holy name." yea, by all that Jesus Christ was, is, and shall be to the whole world, and to each and every one of us, personally, individually, ought we

to feel and realize our heaven imposed responsibility, to save the unsaved in our homes, neighborhoods, communities, countries, nations.

Let it be understood we are not responsible for the conversion of the unsaved. We cannot compel every man to decide one way or the other, but we must bring to every human being the message of the Father's pardon and "welcome home," in such a way that the responsibility is transferred from us to him, and that we are delivered from blood-guiltiness. God will take care of the results if we do our duty; then whether the Gospel prove a savor of life or of death, our fidelity will not fail in its reward.

Young Life in the Church

An Address delivered at the Denver International Convention by REV. W. T. G. BROWN, B.D., of Hintonburg, Ont.

THE numbers and enthusiasm of a convention of Epworth League or Christian Endeavor is proof that we are not without young people in our churches and young people deeply interested in the religious and social questions of the day. But it cannot be denied there are large numbers of young people who neither reckon themselves in our churches or Leagues. It is useless in the hour of enthusiasm to be blind to the failure of the Church to reach the masses, especially in the great cities. Edward Bok, in his published articles in one of our leading magazines, certainly makes this

when he began his evangelistic work in London; English Methodism is said to-day to have its largest asset in young Rattenbury, and Evan Roberts is barely twenty-six. These indicate the enthusiasm and teachableness of young life, so ready to dare, to believe, to see visions and follow the great ideas God is giving to His people. The young must be leaders in the coming revival.

Young life is the hope of the Church, and our Church needs to win it into full sympathy and earnest service. We are working to build up righteousness, and I believe there is no



CROWDS COMING IN AT DENVER STATION

fact too plain for any denial, and his words are well calculated to stimulate serious enquiry in the Church.

This question of young life is an all-important one; it has been said that the discovery of the nineteenth century was young people, but perhaps the truth is that the Church was only becoming aware of herself, for the past everywhere shows the prominence of the young within the Church. In the advance movements youth has ever been in front. The aggressive working force of the early Church was composed of young men. The Wesleys were but callow students when they inaugurated one of the mightiest religious movements of modern times. Moody, before thirty years of age had entered on with triumph on his life conquest; Spurgeon was but nineteen

other organization on earth in which men may so efficiently labor for this purpose as the Christian Church. In principle it is broad enough to include every activity for the redemption of man, and we ought to make it so in practice. I believe every young man ought to belong to the Church; but many whose lives are clean, whose hearts are sound, whose ideals are high, are not in the Church. There are many activities to-day pre-eminently Christian and yet outside the Church. I have all sympathy with the Y.M.C.A. and many other clubs and societies doing much to redeem humanity, but I am inclined to think the existence of these is possible because the Church has failed to do her duty.

I am not able to solve this problem of an enlarged church

life, but I believe in none of these societies is it possible to do the work so well as it could be done in the Christian Church, for nowhere else on earth are foundations laid so widely and so well as in that organization, which more truly than any other represents Christ's kingdom on earth. When we see our duty and do it, we will lay hold on the life of the young in all its branches of activity and give it a home in the Church; in a word, we will relate life to God.

My word to noble-hearted young people, whether in or out of the Church is that "God wants to redeem the world through you." Mankind will be redeemed by a divine word, and God will give that word through His prophets, and these He finds among the young. The older can be priests, but the

religious activity. Commerce is crushing the highest aspirations out of thousands of young men. If these are to be won, the Church must appeal to the heroic in them and offer a full-blooded, enterprising and extensive Christianity. Spiritual mindedness must more and more show itself to be real manliness. The strong personality will win men, and if the Church can show her holy men to be strong men, she must win many to God. The salvation of America depends on the young, and the Church ought to feel it her duty to fit young men for this work.

If the principles of the Sermon on the Mount are ever to be applied to the social and industrial life of the day, it must be done by young men who have dared to believe the word of



EPWORTH LEAGUE DELEGATES SEEING DENVER BY ELECTRIC AUTOMOBILE

young will be prophets, for youth is the time of visions and ideals which give to the common grey of life "the gleam that never was on sea or land." "Not failure but low aim is crime," and youth believes in noble achievement and hopes for high things. Your lofty ideal is that which links you to God. Cling to it in spite of the sneers of men. God can find prophets among you, because you believe in the worth of life. Youth has not declared "all is vanity"; life is not a treacherous April day, a cheat and a snare, but a divine thing and full of the divine, since it gives glorious opportunity for nobler manhood and womanhood.

Open your hearts, young people, for all God wishes to teach. You have dreamt great things in innocence. These dreams were visions of God and can be made real only in righteousness. Because your hearts are pure you can believe great things. Hold to your vision of righteousness and God will give you a word for despairing and sinful and sordid men; a word which will mark you as a prophet of God. Happy is the Church in which the young have learned that noble ideals can only live in the atmosphere of purity in which they were born, and that, working with righteousness, these can be transmuted into the pure gold of noble deeds.

But not only will God find His prophets, but also His heroes, among the young. You are not called to ease, but to strenuous endeavor. God appeals to the heroic in man; the Church often fails because she does not. We are not preaching to men who have lost all hope in this life, and who can only be spurred to righteousness by the promise of a life beyond, but to men of vigor and hope—men full of enthusiasm, who believe in this life, and who believe themselves capable of doing something here and have no desire to escape the responsibility of an earthly existence. The trouble is that the strength and enthusiasm of present-day manhood has gone into commercial enterprise and not into moral leadership and

Christ, "Seek ye first the kingdom of God." It is for the youth of to-day to cure some of the evils of political life. Young men must stoop to this burden; they must feel as responsible for public questions as for personal conduct. It is not that we are merely to be indignant with the crimes of slavery and bribery in our economic and political world, but to let the needs of greedy, licentious, sin-cursed humanity take hold of us and burn into our souls a fierce patriotism such as possessed heroes in all the ages of oppression and ultimately broke the chain of every tyrant. He is a hero indeed who can suppress himself and constantly yield his life in service for others, and this is just what God demands. Young life cannot reach its best unless it denies itself and strives for others. Let us beware of softness and indulgence. There is some hope of a nation, even when engaged in a perilous war, which exhausts its treasury and drains the life-blood of thousands, but no hope when given over to ease and luxury. So, too, every individual who will live for self alone is doomed to corruption and death. Choose then your profession, not for the honor or ease or money it brings, but for the opportunity it offers of ministering to men. This may mean hardship, but God is looking for heroes, and I pray God the heroic in your soul may respond.

Who shall inspire the young for prophecy but the God who long ago touched the lips of a young man and gave him a message which he could not withhold? What shall be the strength by which these heroes shall conquer? "They shall endure as seeing Him who is invisible." "By faith they shall quench the violence of fire and escape the edge of the sword, and out of weakness be made strong." Prophets, apostles, martyrs, these all have responded to the heroic call, and in the battle have been encouraged by the voice of their leader, Jehovah of Hosts, the Mighty One of Israel, the King of Kings and Lord of Lords.

The Purpose of Life

An Address delivered at the Seventh International Convention, Denver, by REV. J. C. SWITZER, B.A., Wolsley, Assa.

THE young people of this immense audience are surely in possession of a rich treasure and abounding wealth, a mine of infinite worth, in the life which God has given them. This life consists of a body with the power to express the ideas of the mind and sentiments of the heart in forms that may be realized by others—seen, heard, read and enjoyed. This manifestation may be a magnificent structure, such as this in which we are gathered to-day; it may be a beautiful painting, such as we beheld at the rear of this platform; it may be a splendid musical instrument, such as we have listened to to-day; it may be a statue, a book, a law, a deed of kindness or an act of mercy.

It preserves a mind with the power to make live again that which has been buried in the grave of the past, which unlocks the secrets of nature, the earth beneath us, the firmament above us, and which even peers into the great future and brings from behind the clouds inspirations that beget nobler purposes, higher ambitions and more heavenly ideals, a heart with the power to sway the mind and body as a master musician uses his great organ for the expression of his moral and aesthetic passion, and a soul behind all, a vital something, a spark of ethereal fire, a Divine inmate, the pulse of all being, the citadel from which the government of the whole is carried on.

In fact, young people, you possess a life of the very same order as that of Socrates and Hannibal, Shakespeare and Longfellow, Livingstone and Wesley, and a host of others whose memory is clothed in glory. Your life is now at the full, it has reached its zenith of vitality. The child is but

make the world both happier and better. In a word, two very different effects have been produced by the lives of men in the world—the one destructive, injurious, down-pulling, and the other constructive, upbuilding, enlightening and helpful. The penitent thief spent his life in robbing his fellow-men, and the fruits of that life were innumerable streams of evil influence that poured forth to curse men. His soul was saved, but his life lost.

It is a terrible mistake, young people, to think that the salvation of the soul is sufficient. It is not. The influence of the good life is needed far more here than in eternity. Hence, it is not enough that our souls be saved just as we enter eternity.

A most natural question to ask at this point is, what was the Divine purpose in bestowing such a priceless gift upon the individual. When Christ stood before Pilate for judgment and was asked whether He was King of the Jews, His affirmative reply was followed by these words: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth"—the truth of the kingdom of God; the truth of the kingship of Jesus.

Hence, the divine purpose for the life of every young man and woman is to bear witness unto the truth of the existence of God, the character of God, His goodness, justice, mercy, the great fact of redemption, the principles and power of salvation. The life of each is to reveal more than human power or what can be attained by man in his natural condition. Each life by its high standard is to be a standing, living evidence of the reality of God, redemption and salvation. The



SOME MEMBERS OF THE RECEPTION COMMITTEE.

climbing the hill to the summit upon which you stand, and the matured man has passed over and is now descending on the other side. Your life is still in such a condition that you can mould it as you please. Soon it will become fixed, so that it will be impossible for you to refashion it.

It is the influence of individual life that is shaping the history of this world, its commerce, its laws, its social life, its education, its moral and religious life.

History reveals to us what other men have done with their lives. Some have used them to obtain the wealth, the honors, the positions of this world, to found dynasties and build up kingdoms, others to advance the educational interests of the world in writing books, founding schools and colleges, bequeathing libraries, and some have spent their lives to alleviate suffering, to transform character and

life is to show the divine touch, and thus be convincing evidence of God, redemption and salvation.

Two things are necessary in order that the divine design for the life may be realized, that is, in order that the life may be a witness to the truth.

First—The life must be saved, and by this I mean that the life must be brought into right relationship to God and the home. The parable of the prodigal illustrates the lost life and the found or saved life. When the prodigal was not in the right relation to the father and the home, but was away in the far land, that man was lost; but when he came back and put himself in the right relationship to his father and was willing to take the place of even a hired servant and obey at any cost, then he was found, or saved.

Second—The life must be lost. Certain gentiles, pleas-

ure-seeking and pain-avoiding people, went up to the last Passover feast. They informed Philip that they would like to see Jesus. Philip told his brother, and the two told Jesus. In a few words of response Jesus gave them the method of life. It is in figurative form—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12, 24). That is, the casting of the seed into the ground sets free in it certain vital forces that result in a bountiful crop. So the life that is planted in the needs of others sets free in itself vital forces which lift up the life and make it a very light, a witness unto

the truth. Yes, my hearers, if we would realize the divine design and be constant witnesses to God and salvation, we must live lives of loving helpfulness. The aim of the Epworth League is to help all who would so do. It is an organization having four departments, affording four spheres in which you can plant your lives in the needs of others to the greatest possible advantage of both yourself and others—the Christian Endeavor department, more directly to win and build up the soul life; the Missionary, to broaden the life to reach afar; the Literary, to inform and educate the mind, and the Social to make happier, to increase the fraternal spirit.

"Soul-Winners, their Equipment and Work"

An Address delivered at the International Epworth League Convention, Denver, July 6th, by REV. RICHARD HOBBS, Strathroy, Ont.

THE diversities of gifts, bestowed upon the Apostolic Church, and the differences of administrations, and the diversities of operations, were all evidently intended to secure to Christ and His Church, souls. And only as the agencies of the Church, and organizations of the Church, are accomplishing this grand end, are they giving proof of their apostolic succession. At this point we might very profitably look into all kinds of Christian work, and see whether we are succeeding or not.

But our time will not permit us to generalize. We must study this subject from the standpoint of the Epworth Leaguer as a soul-winner. And allow me right here to say that if we are not winning souls to Christ, we are not answering the purpose for which we have been brought into being:—"To this end were we born." Our very motto implies this—"Look up, lift up for Christ and the Church." Our very constitution has been planned and arranged with this in view. The Active member's pledge—I wish I could give it—confirms the idea that our primary work is to bring, or win, our young associates to Christ. Study as carefully and as critically as you may our four leading departments of work, and they all bear out the idea that we are to be soul-winners. Indeed, you may study the sub-divisions of every department and they all aim at the accomplishment of this essential and all important work of soul-winning. And I am not here to tell you, for the good reason that I cannot, which among the four departments shall become the most effectual in winning souls to Christ. Perhaps the Social may become as effectual as the Christian Endeavor! And I will not attempt to tell you which among the sixteen sub-divisions of our work is to conduce the most effectually to our great work of soul-winning, because I do not know. But I know this, that sometimes the most unlikely effort we put forth does the work. So that I urge that we work them all for all who are worth, so that by all means we may *save* or *win* souls.

Let us remember that we cannot drive souls to Christ. My young friends, our word is "Come! come to Jesus!" which, of course, means that we are there ourselves. We are to win souls, and to win is to gain by conquest or in competition. We are to win souls as a general wins a victory, or perhaps better still, as a young man wins his bride, which perhaps better still, as a young man wins his bride, which often means to win against fearful odds. But I prefer in our work to adopt the Master's method in obtaining guests to His great supper. At supper time the servant was sent out to say to them that were hidden, "Come, for all things are now ready." One would have thought that this is all that would be necessary to fill up the table, not so—"They all with one consent began to make excuses." Land, and cattle, and family relations, stood in the way, so they will never taste of God's great gospel supper. The next thing to be done is to go out into the streets and lanes of the city, and bring in the poor, the maimed, the halt and the blind. Yes, my young friends, we shall find in our work of soul-winning that multitudes are not able to come of themselves. Sin has so wrecked and distorted their moral faculties, that if they ever taste of this supper we shall have to bring them.

We shall have to become as eyes to the blind, and as feet to the lame, and as a will-power to those who have but little of their own—so that, left to themselves, they will never come. We must go out and bring them in, that the Master's

house may be filled. We must go out with a *persuasion* to get them in—I like this word "persuade"—this is Paul's word—"Knowing therefore the terror of the Lord, we persuade men." Do you know what it was that drew to Asa, King of Judah, such large numbers from the King of Israel, in the days of the divided Kingdom? It was because "They saw that the Lord was with him." It is the uplifted Christ that will draw all men unto Him. But it falls to our lot to keep the Christ of the Cross uplifted in all His glorious magnetism, both by our example and precept, and up to the degree that we do this shall we succeed in winning souls to Christ.

In the work of winning souls, let us not forget Paul's ground of persuasion—of pressing persuasion—"Knowing therefore the terror of the Lord we persuade men."

Let us notice their equipment for this service. On this question, much might be said about the character of the soul-winner, because I should say that character is a fundamental part of the soul-winner's equipment. He must be armed with the mind that was in Christ. He must be wise if he is to win souls. He must be a workman that needeth not to be ashamed, rightly dividing the word of truth. He must know the way to Christ for himself. Like the old stage driver, who did not know one tree from another from another all along from another, nor one man's residence from another all along the road, and the impatient interrogator was led to exclaim, "What in all the world do you know, anyhow, for you cannot answer a single question I propound?" answered—"I know the way from Bath to Bristol, sir." So the soul-winner must know the way from Bath to Bristol! But there is an armor complete for the soul-winner—a few of its weapons only can I notice—the weapon of prayer must be wielded by every one that would succeed in this all-important work. And his prayer must be of the nature referred to by the Apostle James—"The effectual fervent prayer of a righteous man availeth much." How much such a prayer, offered by such a man, will avail, I cannot tell. But such a prayer is more potential than natural law, for—

"Prayer stopped the bottles of the sky,
No rain on earth could fall,
Till the same power was exercised
The blessing to recall."

More powerful than bars or bolts or prison doors, as we see in Peter's deliverance.

The Word of God is another part of the equipment of a soul-winner. I would have us study the potency of the Word of God, so that we may learn how easy it is to do God's work in God's own way, by the use of God's own Word—"Which is quick and powerful, which is as a hammer, which is as the rain and the snow that cometh down from heaven." The seed is the Word of God, and the sword of the Spirit which is the Word of God. By all this, we learn something of the nature of our equipment. But, above all, in order to our full equipment for this service, we must be endowed with power from on high. We must have the baptism of the Holy Ghost. "Ye shall receive power—*dunamin*—after that the Holy Ghost is come upon you." With this divine dynamic power placed at our disposal for our equipment, it seems to me that we have but little more to do than to gather up the spoil of our glorious conquest in winning the world to Christ.

Lessons Suggested by the Convention

An Address by REV. G. N. HAZEN, B.A., at the Seventh International Convention of the Epworth League, Denver, July 9th, in the Closing Service.

TO me this Convention is like the reunion of one large family, for whether we live under the Star Spangled Banner or the Union Jack, we all speak the same old Anglo-Saxon tongue and inherit the same vigorous blood and racial traditions. We all bear the much loved name of Methodist, with common traditions coming down to us from Epworth, Oxford and the Foundery. We have in common the same sacred memories of heroic pioneer circuit-riders, who threaded the forests preaching in barns, log cabins and open groves, men whose hearts God had inspired with a consuming passion for souls, a divine message for lost men, a great vision of Christ's coming kingdom, men who well and truly laid the foundations of our Methodism on this continent. We still have the same religious faith, the same Wesleyan ideals, the same great mission to spread scriptural holiness throughout the world. Thus, with a common ancestry, a common religious heritage and a common work before us we are indeed one large family, and our gathering here to enjoy each other's fellowship and confer concerning the great interests of our common Father's kingdom will greatly strengthen the ties of international and religious kinship.

This great gathering of the youthful forces of Methodism from distant parts of this continent is very suggestive and inspiring. It will enlarge our vision of the great heritage that is ours upon this great continent with its vast areas of territory and rich resources in mine, field, forest, lake and river.

A GREAT PROPHECY.

But again this great gathering of youthful forces of our Methodism, representing as it does about 1,900,000 Epworthians on this continent, is prophetic of great things for the future. Our Epworth Leagues and Sunday-schools are the recruiting grounds and schools of discipline for the future leaders and workers of our Church. The thoughts, aspirations, visions, plans and opinions of the Leaguers of to-day crystallize into the character, the institutions and the enterprises of to-morrow. Therefore, as I have looked into the faces of these consecrated young men and women banded together for Christ and His Church, my heart is cheered with highest hopes, for here is the promise and potency of great things for the future.

A GREAT PURPOSE.

The great thought of this Convention has been evangelism—all for Christ and Christ for all—entire consecration to Christ and the conquest of the world for Christ. To apprehend what these watchwords mean is to apprehend the real meaning of Christianity. All for Christ presupposes—separation from all that is evil; any physical or mental habit that tarnishes or injures the beauty and usefulness of our lives; any association, alliance or pleasure that tends to win our affections from Christ; any inordinate love of wealth or power that is absorbing all our time or energy. These things must be given up. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." May the searchlight of God be turned in upon our souls now that we may see ourselves as we really are. "Search us, O God, and know our hearts, and try us and know our thoughts, and show us if there is any wicked way in us, and lead us in the way everlasting."

Absolute surrender to Christ implies complete submission to Christ, so that I say "Thy will shall be my will and Thy law shall be my law, and complete devotion of my life to the purposes of Christ, so that everything in my plans and activities shall be lifted up to that sphere in which I say "It is for Jesus Christ."

DIVINE ANOINTING.

After having separated ourselves from evil and consecrated ourselves to Christ, some energy from without must be brought into the life, that this consecration may be made effective and influential in life and service. But what is that energy? Turn to Acts 1. 8, "Ye shall have power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and

unto the uttermost part of the earth." But how does the Holy Spirit communicate this energy to us? There are two ways in which power may be communicated. One is strength applied and the other is strength incorporated. One is strength of a buttress which supports a tower. The other is that of food which a weak tottering man takes into his body, and by the process of assimilation becomes part of himself, giving life and vigor. The latter is the way in which the Holy Spirit communicates power unto us.

The Holy Spirit purifies the heart, producing ethical results in character and Christlikeness, or holy character is always an element of power in service.

The Holy Spirit illuminates, producing clearer conceptions of truth and duty, and knowledge is power.

The Holy Spirit is a Divine energy in the soul producing a stronger and more intense moral and spiritual vitality, and, as in the natural so in the spiritual, knowledge means power. Before Pentecost the disciples were weak children. Afterward they were powerful men.

The Holy Spirit produces in the soul a passionate love for Christ and humanity, which, like a mother's love, evokes a splendid courage and burning zeal which falters not in the face of greatest difficulties.

A GREAT MISSION IN LIFE.

I have now pointed out that through separation from evil, consecration to Christ and the anointing of the Holy Spirit, the individual is able to say, "All for Christ," but, as soon as he reaches that point, he necessarily feels, as the great motive of his life, that Christ must be taken to all, or "Christ for all," and, as soon as an individual or community becomes thoroughly imbued with this thought, revival fires begin to burn at home. There is earnest, agitating, prevailing prayer for the unsaved, sinners begin to tremble and are transformed under the mighty power of God, the self-sacrifice is promoted and men and women go forth as living witnesses for Christ.

But the work does not end there. The soul's vision of the world's need is now enlarged and the obligation rests heavily upon the community to proclaim Christ, not only in Jerusalem and Judea, but also in Samaria and unto the uttermost parts of the earth. This is clearly the will of God. It is His design that Christianity shall be a world-wide religion. The marching orders of the Church are, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If this be the will of God, then it is the goal of all history and toward this consummation God has been leading His people through all the past.

A GREAT STRUGGLE.

We have no easy conquest before us. Sin is strongly entrenched and very defiant. In order that Christ may be placed upon the throne of the world His church must be aggressive and militant. Read the Book of Revelation. Is it not a graphic picture of the great struggle between the powers of darkness and of light throughout the whole course of human history from the days of Christ until the final consummation of all things? There are plagues, persecutions, disasters and fierce battles. Every now and then there are songs of triumph and praise until finally the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign forever and ever. This struggle is ours. The same conflict is going on, but there is light ahead. The best is before us.

Shall we not now, before we say "Farewell," bow ourselves before God and by His Grace separate ourselves from all evil, dedicate ourselves fully to God, and by faith receive the anointing of the Holy Spirit that, going out eastward, westward, northward and southward over this great continent, we may go a masterful, militant host, illumined, girded, energized with pentecostal light and power that shall stimulate, organize and carry into action Forward Movements that shall reach out over our own lands and to the regions beyond, and, as you go, let this be your battle-cry, "All for Christ, and Christ for all," and determine to be conquerors.

7th International Convention of the Epworth League

Denver, Colo., July 5th to 9th

"ALL ABOARD FOR DENVER." was the call at the Union Depot, Toronto, on the morning of July 3rd, when the Canadian delegates started for the great International Convention by the Canadian Pacific Railway. The party numbered about 60, who were joined by others at Galt, London, Chatham, Detroit, and Chicago, until the total Canadian attendance reached in the neighborhood of 100. Mr. B. H. Bennett, of the Chicago and Northwestern Railway, accompanied the delegates and made the most complete and satisfactory arrangements for their comfort.

About 2.30 in the afternoon Windsor was reached, and the crossing to Uncle Sam's domains made by the big ferry boat, affording the travellers a magnificent view of the river and City of Detroit.

At Detroit we were transferred to the Wabash Railway, and were treated to some exceedingly fast going. For quite a long distance the train ran fully sixty miles an hour. Unlooked-for delays, however, brought us into Chicago some two hours late. Buses were in waiting at the Wabash Depot to transfer the people to the Chicago and Northwestern, and by midnight the weary delegates were snugly tucked away in their berths, tired enough to sleep well.

The trip from Chicago to Denver was exceedingly enjoyable, largely because of the pleasant companionship. A common purpose, a common interest, and a common destination, combined to make everybody feel very much at home with everybody else, and the time passed delightfully in social chat, Christian song, etc. Each morning prayers were conducted in one of the cars.

About noon of Wednesday, Denver was reached, and we found ourselves part of a great incoming crowd, which was being magnificently handled by the Reception Committee. The writer has attended many big gatherings of a similar nature, but never saw arrangements more complete and satisfactory than those adopted at Denver. It was almost impossible to go astray.

The Canadian headquarters were at the First Baptist Church, which was beautifully decorated for the occasion. Here were provided rest rooms, writing tables, etc., which proved to be a great convenience and comfort. The young people of the Christian Endeavor Society of this Church assumed the entire responsibility of looking after those who registered here, and right royally did they discharge the duties of hosts.

The three opening meetings on Thursday morning were devoted to the delivery of addresses of welcome and responses.

The President of the United States sent the following words of greeting:

"Pray express to the International Epworth League Convention my heartiest greetings. I wish them Godspeed in working for the practical application of their motto: 'Look up, lift up.'"

Greetings were received from India, as follows:

"Twenty thousand Epworth Leagues from India send greeting to the convention assembled at Denver. May the Lord, who is our captain, help you to plan great and noble things, and fight far the battle line for the speedy evangelization of the world. Next year is the jubilee

of India Methodism. Remember us in your prayers, in your resolutions, and in your active help, for we still greatly need your help in the task of lifting India's millions from the slough of heathenism to the mound of Calvary.

"Yours in the bonds of service,

"W. A. MANSELL,

"Gen. Sec. of the Ep. League of the M.E. Church for India."

The Christian Endeavor Convention, meeting in Baltimore, sent the following message:

"The International Christian Endeavor Convention at Baltimore reaches hearty hands across the continent to greet the Epworth Leagues at Denver. 'One is our Master, even Christ, and all we are brethren.' 'VON OGDEN VOGT, Gen. Sec.'"

This friendly greeting was much appreciated and was received with great applause. A suitable response was telegraphed.

Trinity M.E. Church was the popular place of meeting, and while the other auditoriums had good audiences, most of the people who attended were persons who had previously attempted to get into Trinity Church. It is a magnificent stone structure, splendidly located, at a point where five streets converge. Surmounted by a large cross, it is frequently taken for a Catholic place of worship, but its internal arrangements are quite simple, and yet impressive and beautiful. The church is said to be one of the largest and finest in the world.

The crush to get into Trinity Church was so intense that it was almost impossible to keep the aisles clear. The evening of Wednesday was devoted to a grand concert, when the Oratorio of Elijah was rendered by a large chorus. The excellent music was much enjoyed by those who reached the city early.

The Central Presbyterian Church is a splendid auditorium, and was usually well filled. The Coliseum, the third place of meeting, was not so well located, and was badly ventilated, so that it was not so popular.

The churches of various denominations were freely offered for the use of delegates as headquarters. One of the States was quartered at the Jewish Synagogue, and the Rabbi took part in the rally which was held during the convention. The spirit of fraternity prevailed everywhere.

A Young People's Society

Rev. A. E. Craig, in speaking of the Epworth League at one of the opening meetings, said:

"We come in three battalions, representing the young Methodists of this great continent. I say young people—for we are all young. 'If any old fellow is mixed with the boys,' instead of putting him out we have compelled him to remain with the youth. So we are young people, though not so young as once we were. We represent a young society, which, too, is not so youthful as once it was, for, be it said, we have passed the experimental stage of our childhood. We can no longer claim suzerainty in the ecclesiastical household simply, because we are so young and interesting. We

do not even claim to represent the adolescent stage of church life, but we have reached that period of young manhood when we feel compelled to stand squarely on our feet and vindicate our right to be by what we are and what we can do. You may not be surprised to learn that we find the impulsive power of our league shifting somewhat and finding its dynamic in other aims and influences than those which formerly moved us.

We can no longer expect interest in our organization to be maintained through mere novelty. We find that youthful effervescence is not energy sufficient to carry our society to successful issue. So we have been reaching out through the several years of our experimental period for certain great purposes that make their peculiar appeal to the young heart, and are at the same time ideas great, with meaning for the Church.

An advancing army sometimes finds its movements impeded by its heavy transports, and by its unnecessary regard for order, to say nothing of its care for the sick and wounded, and its duty to the dead and dying. Therefore, it sends out its lighter footed scouts to ascertain the lay of the country and the position of the army. So in our youthful enthusiasm we have chosen to break a little from the conservative ranks of our elders. While they may be retarded by their reverence for the old order of things, and the dead issues that have served their generation so well, we have hastened on to that vantage point, where we can the better see what will be the issues of the future, and so prepare ourselves for them.

For instance, we have come to recognize that the League has an educational mission in the Church. A spirit of intellectual awakening is abroad in the land. Our chief peril lies in the extreme secularization of these mental activities. The League feels called to share its responsibility in touching these agencies with its religious spirit.

The new evangelism demands our concentrated energies. We are compelled to admit that we do not find the same frequent occurrence of those mighty revival awakenings that once swept over our churches and communities like vast forest fires in earlier frontier days. But if we do not see the same revival fires, neither do we see the same forest fires, and for similar reasons. Conditions have changed.

In changing our methods we are only keeping pace with the changing conditions in this age of dissolving views. We believe that for the permanent welfare of the kingdom of God on earth one former is worth ten reformers. If we are not having as great success as our fathers in snatching brands from the burning, we are laboring harder to put out the fire. While we do not deprecate the value of the spasmodic revival and the mighty upheaval of the community, we urge strongly the importance of the continuous revival and hand-to-hand evangelism.

The League, too, has discovered that it has a social mission. If we do not insist as strongly as some would desire that our young people come out from the world, we are urging them to improve the world in which they live. We do not believe that the superlative grace of Christian fortitude is shown by running

away from the enemy. A barrel of salt in the attic will not save a pound of meat in the cellar. We believe that the Lord's parable of the leaven implied that leaven and meal should be in the same dish. We hold that not only the individual, but society must be regarded as the subject of redemption.

By society we are coming to mean, not only our own narrow circle, but the entire world. While we have not reached the skill of failed Puck, who could put a girle round about the world in forty minutes, we have come to the age when space has become vastly reduced and continents have shrunk. We are now on neighboring terms with all the world. As young people we have taken up the problem of missions, and find it fascinating in interest and stimulating to duty. We are hoping to live to see the day when all the world will be lapped in universal law, and that the law of Christ.

If we are to do our duty to the world we must see to it that this beloved land of ours is saved for Christ. If we are to swing the incandescent light of a purer faith amidst the darkness of heathenism it can only be done by increasing the candle power of the light at home.

Meanwhile, we must be pardoned if we look out on these issues with hopeful expectancy. We fully endorse the virile words of Phillips Brooks: "Any man who expects anything less than the best is to be the ultimate purgatory of God, has no right to live upon God's earth." Yet we feel compelled to look on the right side rather than the bright side. We will not say with the morbid man, "all's ill." We dare not say with the dreamer "all's well." We prefer to say, like hopeful Christians, "all's not yet well, but all will be well." Trusting then our highest hopes, we have come to this convention to plan large things for God, to expect large things from God.

S. H. Hadley and His Work

One of the most striking figures at the convention was S. H. Hadley, superintendent of the Jerry McAuley Mission in New York. Whenever he appeared his simple story of rescue work thrilled and melted the great audiences.

He spoke at the Coliseum Hall on Sunday afternoon to a congregation of men. The theme of his thought was God's graciousness, and his text was: "God is love, for He is kind to the unthankful and the evil."

"A great many people believe God is only kind to the good people," said Mr. Hadley. "I was a sinner once on every possible occasion. He was wicked, awfully wicked, but God never rested until He brought me to Him and tied me to His feet. Anyone who rejects God's whole-hearted love will live in despair."

Water Street Mission is one of the places in New York that all Methodists are proud of. The mission has been established for more than a score of years, and in the last twenty has been run by Mr. Hadley, though he was at one time just Hadley. The speaker said that at any time when a meal was being served at his place there were probably a dozen thieves, a dozen convicts and several murderers present.

The great mission worker said that the first time he got drunk he was eighteen years old, and he took the liquor at the solicitation of a false friend who argued with him for half an hour. The last drink he took was when he was forty years old and the night that he was converted through the instrumentality of Jerry McAuley.

"Rum will make a thief of any man. Let a man get to drinking and sinking and he will endure the worst, the most agonizing despair that man can suffer. And the worst part of it is that this habit lives in men and seems a part of their

lives. In my work at the Water Street Mission I have had men come to me that were absolutely dying. There have been hundreds of these. Poor, wretched creatures. Miserable! Oh, God only knows what they suffer. They have come by the hundreds and have been saved.

"There was one night a big Scotchman, one of the finest big men and with one of the best faces on him of any man that I ever saw in my life. He was drunk, so drunk that when he entered the mission he fell on the back seat and could not get any further. It was afterwards revealed that this man, ashamed of himself, had started to the river to end his life. That night I asked who wanted me to pray for them and to be saved. This drunken, friendless man staggered forth and was saved. He went out into the world and is now one of the leading men of Norfolk, Va."

At this point the men began to weep; many held their hands to their faces and others covered their eyes with their handkerchiefs. Mr. Hadley continued his story. He told of another fine looking man who came from the highlands of Scotland, and said:

"He was given fifteen cents to come to the mission. He took the money and bought rum at the rate of two drinks for a nickel. When he arrived at the mission he was terribly drunk and hardly knew his name. He was converted, and now holds an important position with hundreds of houses under his charge for J. Pierpont Morgan. And there is not a penny's security required." There was more weeping, but when Mr. Hadley told of saving a girl on the New York Bowery there were more tears and sobs than at any other time, and about one man out of every six hid his face. A majority of the women covered theirs with their handkerchiefs.

Education and Culture

"That education is not intended to make dreamers" and that the mission of the church is to disarm the existing indifference to education were the salient points in the address delivered by Rev. Herbert Welch, of Delaware, Ohio.

"Education is not intended to make dreamers, not critics, rather than workers," explained Professor Welch. "It is not," he continued, "intended to make narrow specialists—men like Herbert Spencer, for instance, to whom the worlds of art and literature never opened and who missed the simple, humane and spiritual things of earth."

"Education is not a thing of pride. It humbles, and it also enlarges and perfects the individual."

Professor Welch gave a number of statistics to prove the greater achievements of college men, declaring that 70 per cent. of the leaders of the United States today are college-bred men. In conclusion, he emphasized the necessity of consecrated brain. "And the value of it all," he said, "is not what you can get out of it—this education that we should all have—but what we can give as a result of it. Not can we attain, but the service we can offer."

Rev. Jas. Allen's address considered the question of education from the broad viewpoint of what it will do for the United States and Canada in placing the North American continent at the head of the civilized world.

"We have the physical basis for one of the greatest empires ever established in the history of the ages, and it is the business of the Epworth Leagues to see that we have the character and equipment for it. There is no true power but the power to help; no true ambition but the ambition to save. Is it to be our destiny to help and save the millions of benighted souls of other lands? To do this we

must become a nation of peace, where shall be cradled learning and the arts."

Mr. Allen made a direct appeal to his audience for a careful consideration of the question of education, holding that the matter should be earnestly studied and weighed as on the education of the people, on the cultivation of a general love for the best and most beautiful in literature and art, in music, in science, in learning generally, depended the efficiency of the service that must be given to Christ.

A Mother's Meeting

On Sunday afternoon, when the big men's mass-meetings were in progress, a service for mothers was held in the Central Presbyterian Church.

"Mothers" of all ages and nationalities flocked to the meeting yesterday afternoon, to listen to talks on children by women who have devoted years of deep study to the question. Mrs. M. C. George, was chairman of the meeting and introduced as the first speaker, Mrs. Grace Farrington Grey, of Minneapolis, who spoke on "The Spiritual Development of the Child." She told of the stages of development and how carefully the child should be watched and guided through every stage, and the importance of the training on all the after-life of the child.

A Southern woman on the platform as a lecturer is a rarity, but Mrs. Mary Harris Armour, of Eastman, Ga., brought before her audience "The Responsibility of a Mother for the Salvation of Her Child."

"I believe in my soul that when I come before the Judgment seat I will be held accountable for the Little Life so close to my heart, and if I do not save it I am guilty," said Mrs. Armour. "The harvest that is ripe is not the man rich in worldly experiences, but the little child at your knee."

"It is absolutely in your power to save your child, and you must do it. There is a God—a prayer-hearing and prayer-answering God. Oh, mothers! If you are here and know that your boy or girl is going wrong, pray! Get right down on your knees and pray. In spite of every influence in the world or earth, you can save your child. It is not so much what you say as what you do—the best argument for Christianity is a Christian."

The third speaker, Mrs. Anna Hobbs Woodcock, of Fairfield, Neb., took for her subject, "More Than the House That Jack Built." She is an impressive speaker and a wonderful mental picture artist. From the seven years of famine in Egypt she drew four mental pictures as an introduction to her talk on the child.

In part, the Child passes through three stages: First, perception and memory; second, Imagination and understanding; third, reflection. How many of you mothers remember the first day your boy went to school? How you watched the hands of the clock, and it seemed to you that they would never creep around to twelve, and then at last you saw him coming, and in a moment a chattering, wide-eyed boy sprang into your arms, and he had so many things to tell, so many new things he had learned that first day at school.

"Do you often wonder why a boy has so many things in his pockets? It is his ingathering period. I have here a pocket cut from a boy's trousers, and I am going to see what we find. Some string, of course, a toy watch, a nail, a cork, a comb case, a mouth organ, a jackknife, a pocketbook, empty, of course; a rubber, a whistle, a slate pencil, a lock and an Epworth League badge. Just like your boy's pockets? Yes, and just like the pockets of your boys, but mothers, have you ever looked carefully into the mental pocket of many boys? It is the ingathering period, remember, and he is storing up treasures for future use. When

you find those pockets full, be careful where you let him go.

"Mothers, the storehouse! Won't you look after it better? Teachers, superintendents, is there not something for you to do?"

"You say, 'What help is there for my child?' Remember, there is a Christ. He will lay His hand on the head of your child if you lead him to the throne."

Defending the Sabbath

Rev. T. Albert Moore, of Toronto, Canada, spoke on "The Sabbath: Shall It be Sacred or Secular?" The present desecration of the holy day speaker grew very eloquent. "In the Ten Commandments we are told by God to keep the Sabbath holy," said Mr. Moore. "Six days shalt thou labor and do all thy work," saith the Lord.

"The Sabbath is sacred and must be kept sacred. God knew what man could do and his capacity for work. God knew man could not stand endless toil. He, therefore, gave him one rest day in each week that he might lift himself to a higher plane.

"Moralists and scientists show that it does not pay to work on Sunday. Sunday work is not suited to our physical, mental or moral nature. What a great privilege the Sabbath is, and perchance the hand that would rob us of that privilege."

The speaker told of an old Indian on a north-western reservation who could not be tempted to work on the one day that he had been taught should be kept consecrated to his new faith. The story of a converted Chinaman was also given to show that if Sabbath breaking could be avoided by these weaker men it could be avoided by those more fortunately situated.

"At Lord's day more than 2,000,000 people were forced to labor because of the mighty materialism of the age which leads us to divert from the right for the sake of profit. Works of necessity are permitted on the Sabbath, but no works of convenience. There is a great distinction between the two." The speaker took occasion to praise President Roosevelt for his stand in favor of strict Sabbath observance. "Thank God," he said, "we have a man in the highest office of the nation who knows how to observe Sunday. I noticed in the accounts of President Roosevelt's hunt in Colorado that there was no work for him on the Sabbath, and I know that it is a regular practise of his to attend divine services on that day. King Edward of England is another man who keeps Sunday. I know that in this day and age of Sunday newspapers, Sunday excursions and so many other attractions, it is hard to keep the day holy, but I urge you to 'hold the fort' and protect your sacred heritage."

The Junior Conference

The junior workers met in Conference in the beautiful and commodious Grace Methodist Episcopal Church. They have lost none of their enthusiastic and optimistic spirit, and had one of the most practical and spirited sessions of the convention. The church seats about eight hundred people, but the attendance was so large that many had to stand. Miss Robinson, the cultured secretary of Junior Work, in connection with the Methodist Episcopal Church, presided, and was very helpful with her apt, bright and practical suggestions. The addresses were helpful, suggestive and planned to solve real problems in up-to-date ways. The discussion was intelligent and frank, manifesting the strenuous purpose of the workers to be fully furnished for the present day needs of their great work, and overflowed into an adjourned meeting for further Conference. The music was as cheering, up-

lifting and sweet as would be expected from junior workers. Rev. J. W. Totten, of Claremont, Ont., gave a most suggestive address on "Methods of Religious Training." He urged, with practical suggestion and illuminating illustrations, the winning, interesting, busy, intelligent, loving and Holy Ghost methods. Dr. Lillian Merrill, of Denver, told how to work successfully with boys and Mrs. Ethel Walker Trimble, of Marathon, Iowa, how to work successfully with girls. There was much new suggestions in both addresses, and any synopsis could not adequately describe them. All the addresses should be published in full, so that workers, who could not be present, could obtain the benefit. Here are some suggestive sentences:

"Get the juniors interested; they are inquisitive; arouse their curiosity and you will help them."

"Boys are naturally religious."

"The Boys' Department must be Christianly in action."

"Make the Church the centre of boy life for the community."

Gymnasiums are good, but not to be compared with outside pleasures. The mountains, the rivers, a cave, nature's glories in forest and flower, may all be used to train the boys for Jesus. The nearer you get him to God's clear air, water and work, the sooner will he open his soul to the great God."

The address of Mrs. Trimble was a story of girl life, so natural and so true that everyone was impressed with it. She showed that mothers and workers with girls must frankly talk with young girls and show them where danger lurks and waits to prey on them. So delicately and yet frankly did she deal with a very difficult question that we could wish she could sit down by every girl's chamber and tell her sweet story. It is to be printed as a tract, and we hope every Canadian Methodist home will have a copy.

Pastor's Conference

For the first time in the history of International Epworth League Conventions, a Pastor's Conference was held, which was attended by over 200 pastors. Bishop Wilson, who presided, said that owing to the representative character of the audience, it was one of the largest gatherings of the convention.

The general topic was, "The League, the Pastor's Opportunity."

Rev. W. B. Fleming, Maplewood, N.J., spoke of the "Pastor's Opportunity in the Devotional Meeting."

By a chart the speaker showed that 90 per cent. of the members of the Protestant Church in America were converted before 23 years of age. Not more than 2 per cent. of those who pass 23 are ever converted. Not one in 50 after 24 years of age.

The fact that the young naturally are feeling after God makes their enlistment for Christ and His service both possible and comparatively easy. It places in the pastor's hands the keys of the future. The future will largely be what the members of this generation make it. If we can win the present generation for God we shall have the entire Church of God in our possession. An early conversion means a life saved to Christ and His Church, as well as a soul won for His crown of rejoicing.

The League provides for the training as well as the winning of souls. The speaker showed that not only the large majority, but also the most successful members of the Church were won in early life. Such enter upon the great work of life with their powers undiminished by sin, for sin wastes the faculties of body, mind and soul. It closes doors of opportunity that never open in latter life. The League aims at enlisting helpers for the Church's great

work of evangelism. This work requires vision and enthusiasm, both of which are possessed by the young. The chief work of evangelism must be done, not only for, but by the young. As a rule, Christian workers succeed best in dealing with others about their own age, and the pastor's determined effort should be, first, to win his young people to Christ, then to organize them along the lines of personal soul winning, for the world can never be saved en masse. Christ alone can save the world, but it is surely not irrelevant to say that He cannot save the world alone. He is dependent upon His Church.

The second speaker was Rev. J. W. Herring, D.D., Huntington, W. Va., whose subject was "The League, the Pastor's Opportunity in the Social Gatherings." The social gathering, said the speaker, is not a prayer-meeting, nor yet is it an irreligious assembly. It is not the place for long faces and sanctimonious airs, nor yet for the absence of all devotion. He claimed that our social nature in its own sphere is a holy enjoyment. Whatever comes from God is holy. Pleasure may be a sacred thing. It may be as religious to laugh as to cry.

This, it was claimed, is not the general conception in the minds of our young people. This is a false conception, therefore, the pastor should seek to correct. He must also aim to save his young people from so-called "polite society," which too often is lacking in genuine reality.

He must seek to convince his young people that sin and pleasure do not necessarily go together; that social instincts may find a complete development apart from the debasing influences of society so-called. The social gathering also furnishes the pastor with an opportunity of setting up a kind of mutual exchange of blessings between his young people and himself. The pastor has many things the young people need, and the young people have some things the pastor needs. He may impart to them his lofty ideals of a kind of truth, and at the same time catch from them their buoyant achieving spirit.

But in the social meeting and all his associations with the young, the pastor ought to play the part of a pastor rather than that of a clown. It is not his business to furnish all the amusement for the party. He must not be too frivolous and light-hearted, but always conduct himself as a Christian gentleman. In all things he should seek to be an example to others.

The third speaker was Rev. M. B. Williams, Oak Park, Ill. Subject, "The League, the Pastor's Opportunity in the Cabinet Meetings." The scope of the pastor's opportunity is largely bounded by the lines of his own case, and his young people. As we age we tend to become stereotyped. Youth is plastic, and has ideals waiting for the touch of a prophet's hand to mould them. As a tree lives by the new wood it grows each year, so the Church must continue her existence by the new life constantly coming into her.

In the cabinet the pastor finds the very core of his opportunity among the young. The great problem of the Church today is of leadership. The pastor in the League Cabinet, the pastor, has some of the coming leaders of the Church to be moulded, trained and directed, men as Christ found the first leaders of the Christian Church in the apostolic band. In order to mould these coming leaders aright, the pastor must himself be a man, a many man, a man of God, a trained man, an experienced man, who has proven the value and power of influence in actual life; not a mere closet philosopher, but one who actually mingling with others in the practical affairs of life; and in the cabinet the

pastor finds one of the largest and most effective points of contact with the young, active, throbbing life about him. Each member is a strategic centre of influence. Therefore, the pastor should seek to be a centre of faith to his young people. By his optimism and hope he should laugh away the old suggestions, "I will not," and "I cannot." Through the cabinet, representing every department of Christian work, the pastor may touch his entire League.

The fourth speaker was Rev. J. W. Baird, B.A., of Sarnia, Ont. Subject, "The League, the Pastor's Opportunity in Personal Fellowship."

A very animated and profitable discussion followed.

Dr. Spencer, Editor of The Central Christian Advocate, said that the great need of the Church to-day was not more pastors, but more pastor. He discouraged the lecturing mania, and advised our ministers to emphasize the universality to the work of their own pastorates.

Another suggested that the pastor should join sometimes in the out-door life and sports of his young people. Another the importance of teaching our young people to emphasize the universality of Methodism not to leave their loyalty to Christ and His Church behind them when they leave for a summer outing, or change their place of abode.

It was also suggested that pastors should be diligent to follow their young people thus removing with letters of introduction.

The Editor of The Epworth Herald then spoke, and discouraged anything like a spirit of pessimism with reference to the League. In the League, he said, we are broadening and strengthening the shoulders of our young people for the burdens soon to be placed upon them.

Bishop Wilson then closed the discussion in a very earnest address, declaring the present situation to be hopeful. All Leagues, he said, are not at high water mark of spirituality, nor are all churches, but many of them are spiritually active and progressive. It is the pastor's great opportunity to raise the League to a higher state of efficiency.

Nuggets from Speeches

"God meant you to be big. Why don't you act like He meant you to be?"—Dr. Quayle.

"The religion that does not save a man out of selfishness into love will never save him out of any hell into any heaven."—Mark Gay Pearse.

"The functions of citizenship are as sacred as the songs of Zion, and the ballot is as holy as the book of Common Prayer."—Bishop Galloway.

"Individualism should be cultivated. One must not wait for someone else to tell him what to do. He must see things for himself and then go and do them."—Rev. W. S. Matthew.

"The chief asset of Christianity is men, seasoned men. God has little use for temples and rituals, save as far as they help to make men. When men are in danger the temples are razed."—Bishop Hendrix.

"Success is wrongfully measured by dollars. The love, confidence, kind words and good opinion of friends and acquaintances have more true value than all the gold in our mountains without them."—Mayor Speer.

"Don't tell a man who is clean in his moral life and physical life that because he is not a Christian he is worse than a ditch drunkard. For when you say that, you tell a lie. But every man should have Christ in his life if he is to do the best that a man can do."—Dr. T. S. Henderson.

"I belong to that school which believes that men do not have to go to paradise to get heaven, for I believe that we can find a heaven right here on earth, in the doing of good works and continuing in the work of uplifting the world and making it better and better."—Dr. DuBoise.

"We have to deal with that acme of foomdom, the Christian Science of to-day. It is fool optimism when they say such things as suffering, ugliness, sin and sorrow are not in the world. I can take any of them with me and show them all kinds of sin, sorrow and suffering in the world."—Rev. W. J. Calfee.

"You can't live and work with men without getting part of their character and they part of yours. Such is the philosophy of association. Association is necessary for the formation of character, and the best association that a man can get is with Jesus Christ, the best Man that ever lived."—Dr. T. Henderson.

"It wearies me to hear people saying that they are trying to love God. We have no business trying to love God, and if we were true Christians the love for our Maker would be as automatic as the air we breathe. It should be a natural consequence, and the love should be as intense and as abundant as it is possible for us to give."—Bishop Berry.

"The self-centred life is the diminishing life. Where self is the centre, the orbit is small. Self is the bridge by which man goes back to the animal. They tell us that self-preservation is the first law of nature. That is not true. Self-sacrifice is the first law of nature, and not until man recognizes this fact does he rise to the heights of which he is capable."—Bishop Hendrix.

"When Christ came into the world to save sinners He did His work now, and rationally speaking. He did not procrastinate and delay. The use of the present time, the all-important now, is one of the needs of the day, in not only religion, but in business and even in social life. Most men do not realize that they will soon be too late, and the now that God has given us is lost."—Prof. G. E. Stevens.

"The only way to serve God is to save man. Let us take a message home with us to lift up our fellow-man. What we needs is sympathy. Let this be one message. It is sympathy that will raise the stricken and help the self-afflicted. If you find one of His poor wandering men, lift him up, give him sympathy. The mightiest power on this planet is human sympathy. The mightiest agent that God can give is human sympathy."—Bishop Galloway.

"The question of amusements as they affect young people must be met with a sweet reasonableness and sanctified common-sense. Instead of frowning upon them when they break over the bounds of the Church has placed around amusement, it is better to establish confidential relations as does a wise mother with her son. Better than to lose the young people, keep them telling you all about their Brood over them and keep them in the path of righteousness by love and not by force."—Dr. C. K. Jenness.

"How much our ancestors have to do with our success I do not know, but it is a great part. Those who have gone through the wilderness and have blazed a way for us are entitled to credit and respect from us. It is a great thing to be well born, although it is a greater thing to be trained by intellectual, well-minded, God-fearing people. It is fine to start life well, but it is better to end well. I had rather come from nowhere and be somebody than come from somewhere and be nobody."—Rev. E. T. Hagerman.

"I believe that this is the best day that the world ever saw. I am not one who believes that the world is going to the dogs. I believe in the optimistic theory that the world is a better world than it ever was before. There never was a time when there were so many honest people, and this is true in every walk of life, and especially in the business world. There never was a time when there were so many pure-minded people, and there were never so many holy people as there are in the world to-day."—Dr. H. M. DuBoise.

"I think all the young people's organizations of the Christian churches have great opportunities before them in the ordinary fields of Christian activity, but particularly in setting up a high standard of personal righteousness in business and political life. The safety and prosperity of the city, the State, the nation depend upon the individual integrity of those who make up the population. There should be just as much Christianity brought to bear upon the political and business problems that confront us as upon spreading the Gospel, building up congregations, and other purely religious questions."—Dr. S. J. Herben.

Personal Paragraphs

The Governor held a reception in his offices at the State Building, when about 1,000 delegates paid their respects to him.

It was cause for regret that Bishop Joyce was not able to attend the convention through sickness, and special prayer was offered on his behalf.

Rev. W. T. G. Brown, B.D., of Hintonburg, and Miss Ireton, of Kintore, joined Mrs. Cutbert's "House Party" to the coast at the close of the convention.

Rev. Melvin Taylor, of Montreal, was not able to attend the convention. His place on the programme was ably filled by Rev. A. C. Farrel, of Red Deer, Alta.

Dr. H. M. Dubose, General Secretary of the League in the M. E. Church, is a genial man, who wears "the smile that won't come off." It is always a pleasure to meet him.

Rev. Hamilton Wigle, of Winnipeg, delivered a strong missionary address at the Coliseum Hall on Saturday evening. Western Canada was well represented on the platform.

Rev. W. E. Millson, of Wheatley, Ont., was musical conductor at the Central Presbyterian Church through the whole convention, and did his work exceedingly well. His enthusiasm was contagious, with the result that the singing was fine.

Bishop Warren makes his home in Denver. It was appropriate, therefore, that he should deliver one of the addresses of welcome. In addition to this, he gave a magnificent missionary address, and delivered an eloquent sermon on Sunday morning.

Rev. Mark Guy Pearse was a great source of attraction, and many more people wanted to hear him than could gain admission to Trinity Church. His peculiar style of speaking is not very well adapted to a great audience, and much of what he said was not heard by many.

Mrs. F. C. Stephenson was one of the few lady speakers who could be easily heard by the great audiences. At the Missionary Conference in Trinity Church she gave a splendid address on "Missionary Study Classes and How to Run Them." She was quite at home on this subject, and presented many illuminating facts and suggestions. Dr. Stephenson took part in the Conference on Summer Schools and Assemblies.

Rev. Hiram Hull, of Kenora, Ont., was the giant of the convention. He was a member of the Resolution Committee, and addressed the Christian Endeavor Society of the First Baptist Church on Sunday evening.

Rev. J. McD. Kerr and his brother, of Detroit, delighted the great audiences with their sweet songs. They were in great demand, singing three times every day. On Sunday morning they conducted an overflow meeting in Trinity Church school-room, when Rev. J. McD. Kerr preached.

Bishop Galloway is a prince of preachers. With a fine presence, a melodious voice, and a piercing eye, he seems to have all the qualifications of the true orator. His sermon in Trinity Church on Sunday morning was simply glorious. Whenever he was announced to speak the people flocked in crowds.

As usual the Canadian speakers distinguished themselves. At the welcome meeting at Trinity Church everybody admitted that Rev. G. F. Salton, of Ottawa, made the speech of the hour. Dr. Tovell and Dr. Chown did equally well at the other places of meeting. Their fellow delegates were proud of them.

The closing services on Sunday evening were of the evangelistic type, when fervent appeals were made for immediate decision for Christ and consecration to his service. Among others, Rev. W. L. Armstrong, B.A., of Portage la Prairie; Rev. G. W. F. Glendenning, of Halifax; Rev. C. A. Sykes, B.D., Rev. I. Tovell, D.D., gave appropriate addresses.

Dr. Quayle is a unique figure on the platform. His great shock of red hair is usually sadly tumbled before he gets through his speech, and his manner is not impressive. But let him once get warmed to his theme and all else is lost sight of. His humor is quaint and spontaneous, his style epigrammatic and forceful, and his ideas vigorous and inspiring.

Convention Notes

The weather for the convention was ideal, not a single really hot day was experienced during the whole trip from start to finish.

Most of the Canadians enjoyed a trip to Colorado Springs and Pike's Peak on Monday. Did they have a good time? Well, just ask some of them.

For the first five illustrations in this paper we are indebted to The Epworth Herald. The others are supplied through the courtesy of the Rocky Mountain News of Denver.

We have not able to find room for all the convention news in this issue. Some of the addresses which have been crowded out will appear in a future number.

The singing of Professor Whiteman's choir in Trinity Church on Sunday morning was worth going a long way to hear. The organ in this church is said to be one of the finest in the world, but it was not heard to very good advantage during the convention.

The dryness of the atmosphere in Denver made the visitors very thirsty, and vast quantities of water were consumed. Fortunately the quality of Denver water is first-class. The vendors of stronger liquids did not report any perceptible increase in their sales.

One of the most striking features of the convention was the splendid decorations. In other cities the streets have been much more lavishly adorned than in Denver, but never have the auditoriums been more beautifully or more tastefully decorated at the Seventh International.

The place for the next convention was not decided upon, but the choice was left to an Executive Committee. It will probably be Washington, D.C.

Exactly 100 Canadian delegates registered at the First Baptist Church. This is less than have attended previous conventions, but the distance and the expense explain it to some extent.

Everywhere about the streets and in the vestibules of the churches were young people wearing a button which read: "I am from Denver—ask me." And every question received the best of attention.

The members of the Committee of Arrangements were bright young business men of fine executive ability, to whom the convention owed much for the smoothness with which all the plans were carried out. Chairman Ritter, Secretary Williams and others worked almost night and day for the comfort and convenience of the delegates. A fine picture of the committee will be found on another page.

To many people the State "yells" constituted a very unpleasant feature of the convention. They were mostly very silly jingles without sense or poetry. They were tolerated on the trains, but in the churches were decidedly out of place. We are pleased to say that the Canadian young people did not catch the contagion, but gave expression to their enthusiasm by occasionally singing their national anthem.

The prevailing note of this convention has been a protest against the commercialism threatening the Church, on the one hand, and a prophetic yearning for a widespread, tremendous revival of religious fervor, which shall, among other things, sweep away the worldly-mindedness and sordidness now too prevalent and make the grand old democratic Methodist Church a church of the whole people.—Denver News.

A wonderful acceleration ought to be perceived in the onward push of humanity now that the old sources of progress are reinforced by this wonderful educational movement. The public schools less than a century old, the Sunday-school but a half century, the religious organization of young people a matter of decades—what does not all this signify in estimating the relative progress of coming years! Rocky Mountain News.

The Denver High School was a hive of industry. There were rooms for chairmen of the general committees, bureaus of information, bureaus for entertainment, a general post-office, women's missionary headquarters, excursion headquarters, where all sorts of such information could be had for the asking, and tickets at reduced rates. Scores of young people were at hand to supply every need. Guides to places of entertainment stood ready for the new-comer.

The Canadian delegates held a Dominion rally during the convention in the First Baptist Church. There was an attendance of about 150, including a number of ex-Canadians, who gave brief reminiscent addresses, followed by a period of handshaking. At this service a hearty resolution of thanks was tendered to Mr. Letts and Mr. Cansey, and their efficient helpers of the First Baptist Church, who had done so much to minister to the comfort of the Canadians. The Canucks will never forget the kindness of these friends.

On Saturday afternoon quite a number of Canadians, with others, went out on the "Switzerland Trail" for a run through the mountains. Before starting it was "ated that a doctor and a nurse were on board. We thought this an unnecessary provision, but before the journey ended we were led to appreciate the thoughtfulness of the local com-

mittee, for one of our party became seriously ill, owing to considerable exertion in the high altitude of the mountains. She had to remain in Denver for several days after the convention closed, but slowly recovered.

The practical part of the work was dealt with at the Departmental Conferences on Friday morning. We intended reporting all these very fully, but have been disappointed in the arrangements made. The largest audiences were at the "Spiritual Work" and "Missionary" Conferences, indicating where the deepest interest of the Leaguers is centered. At the Spiritual Work Conference, Rev. J. A. Doyle, of Lunenburg, Assa., gave a very suggestive address on the "Devolotional Meeting as a Means of Spiritual Culture." We may be able to report it in a future issue.

In responding to the address of welcome in the Central Presbyterian Church, H. A. E. Craig, of Ottumwa, Iowa, said: Henceforth during our stay we shall feel free to appropriate anything we need from the hat-rack and easy-chair to a mountain peak or a gold mine. Indeed, we have already appropriated countless measures of your invigorating fresh air, and have staked out many a claim on your glorious mountain scenery—two of your most valuable assets, I believe. We beg of you, however, to view with indulgent grace any slight irregularities into which we may have been allured. If you see us disparaging ourselves unbecomingly, kindly attribute it to the fact that amid these sublimated heights we have become a little light-headed. If we seem to look more spirituelle than becomes the common citizen of us, remember that many of us are a mile nearer heaven than we are accustomed to dwell.

Temperance Thrusts

"All hell broke out in laughter the day a saloon was opened in New York with prayer and Christian song."—Bishop Wilson.

"What we need at this time is a divorce from the saloon. We should stop the practice now in vogue when the State licenses the drunkard-maker with one hand, and with the other punishes the victims of liquor for committing crimes."—Rev. Dr. Bright.

"A legalized saloon is a shame to civil government and an insult to God. A saloon is the same whether it be situated in the darkness of an alleyway where murders and thieves may seek the companionship to be indulged in upon a open street, in sight of the multitudes that go by."—Bishop Wilson.

Bishop Charles B. Galloway assured those present that they had his sympathy and co-operation in the work of temperance and prohibition, and declared he would die fighting. His remarks were brief, and at times indulged in pleasant humor. He told of a darkey who had been left in charge of the inner door of the meeting-place of a temperance society, and said the darkey knew his duty, for in the midst of the proceedings he called out to the "Fellow-patriots, there is a man out here with the right password but the wrong breath." It is needless to say that the man and his breath were not admitted.

The resolutions read on Sunday evening contained this pungent paragraph:

Resolved,—That we believe the temperance movement to be especially important to the social conditions of our own times, and that no compromise should be made in the incessant warfare that must be carried on by the Church of God against all forms of intemperance.

That we reaffirm our conviction that the Methodist Church is the greatest and most efficient temperance agency in the

world, and urge Epworth League members everywhere to adhere closely to the position of Methodism in its warfare against the liquor traffic in all its forms;

And that we hereby heartily commend all the forces that are working for the promotion of temperance and prohibition of the liquor traffic by education and legislation; and we express our especial gratification over the substantial victories won, and the encouraging progress made by the Anti-Saloon League in the United States and the Dominion Alliance in Canada, and recommend to Methodist young people, earnest co-operation with other churches and organizations through these mediums.

Evangelism

"Every man and woman is an infinite treasure. Save it for God. There is God in all men; find it."—Rev. M. S. Rice.

"No church deserves to exist, unless it is proving a stimulating stream to transform and vitalize the influences in the political and social life of the community."—Dr. Murray.

"We need more heart. What I advocate and believe in is the old-time revival, and it has been many years since the church saw one. Some of you may not admire William Jennings Bryan, but he knows what he is talking about when he says that America needs more heart to-day.

"Methodists need a great awakening—something to rouse them to a rousing sense of their vast duties as Christians. Our Church, as well as other churches, is so permeated with the spirit of commercialism that the spirit of Christ is crowded into the background."—Bishop Berry.

"People need more heart to enter with more vigor into the campaign for the glory of God. I believe the day of the great revival is coming, and that we will have such revivals as the world has never seen—revivals that will sweep from one end of the world to the other."—Rev. W. J. Calfee.

"I have not much faith in the religion that goes miles away over the sea, into the desert, to seek out converts, and doesn't care whether the man at home is damned or saved. Our personal responsibility should let us take equal care of everyone, but the man at home comes first."—Rev. A. J. Lovett.

"Let this be your motto for evermore: 'Look up that you may lift.' The only hope you have that you will ever lift up is to look up. You who have been lifted up, reach down with the strong arm and lift up the lowly and weak, and God bless you and make you a thousand times stronger."—Bishop Hendrix.

More than seventy-five per cent. of the boys quit the Sunday-schools of the country before they are seventeen years old and never return. Evangelism means the retaining of these young men in the fold of God, away from the dram shop and gambling dens. We need evangelism in the home to save these boys before they become hopeless wrecks, and evangelism is what we must have."—Dr. Handley.

"The Church has come to be regarded as a sort of hospital for the sick and poor. Scarcely one in a score of Christians can to-day intelligently point out to a sinner the way to God. Personal Christian experience, a knowledge of how to wield the 'sword of the Spirit,' and a consciousness of the presence of the Great Leader—these are the requirements of a soul-winner."—Rev. J. H. Young, D.D., of Kansas City.

"There is but one Gospel which the world needs to-day—the Gospel of Jesus Christ—which is the declared purpose of God toward man. There has never been a time in the history of the world when people were so ready to receive the Gospel. But they do not want the theories of theologians. They want the great elementary truth. To-day, the basis of appeal must be both intellectual and moral."—Rev. Joshua Stansfield, of Indianapolis.

"The only cure for sin is the atonement of Jesus Christ. Russia, with two thousand years of Christianity, is a nation of weakness, licentiousness and degradation, a nation of paganism. Russia has fallen before Japan. We applaud Japan, but weep in our hearts that a nation of Christ should be overcome by a nation of nominally pagan, but with a Christian heart; while Russia, in fact, is a nation nominally Christian, but pagan at heart."—Rev. John Handley.

"It is the heart-to-heart work—the getting down and shaking hands with people, looking them in their eyes and showing them that you are in earnest that inspired." Of course, the impersonal work done in the pulpit has its value and the congregational work is good, but the real thing in religion is to let the erring ones you would work on feel that you do not consider yourself any better than they, only more enlightened by the good God, who is anxious to do as much for them as He has done for you."—Dr. Mark Carlisle.

"Education cannot move the world, although this is the cry of the reformers. The idea that environment will do anything is quite as elusive. The sins committed in the brown stone front are the same as those committed in the hovel. It is personal evangelistic work that will straighten out the tangle and go toward creating the millennium the soul is looking for. It will change the existing condition of affairs, when even this great convention can be held, with young people in Denver not knowing that there is such an organization."—Rev. J. F. Stout.

Missionary Endeavor

"When churches learn that they have a responsibility far out-reaching their own immediate membership they will learn the secret of usefulness and they will cease to stagnate."—Dr. C. F. Reid.

"To neglect the cities and let the thousands of ignorant people in these centres of population grow up in ignorance of the Lord, means the utter failure of the Church in the further advance of the Christian religion." The most important question that the Church of Jesus Christ has to-day is how to convert the inhabitants of our great cities. The question is how to save them. In Chicago there are many, many thousands of foreigners."—Rev. A. D. Traveller, D.D.

Bishop Warren told of the wonderful growth of the Christian religion among the heathen nations, especially in India and China. God commands us to still further spread the knowledge of his kingdom and promises success. Livingstone said God only had one Son, and he was a missionary. As Christ came as a physician, teacher, and Saviour, so we go to foreign lands to heal, to teach, to save. As he drew illustrations from his visits to India and the Philippines, the audience increased in faith that all the people should yet acknowledge our Christ.

"There was a time when Japan didn't want our religion. They were not progressive then like they are now. Now

they want our religion. It is this religion that has almost astounded the world in many instances. It is this religion that taught the Japanese how to treat their enemies. It is this religion that caused Togo to act as he did toward his enemy who was in command of the Russian army when Japan's leader fell captive. Japan knows this in a way and craves for more of our religion. It is the religion, broad thought and education that has not only asserted itself in this war, but has asserted itself in innumerable other ways."—Rev. D. S. Spencer.

What They Thought of It

I was profoundly impressed with the loyalty of our American cousins to the Stars and Stripes, and to the Methodist Church. I returned from the great convention bound to be more loyal to my country and my Christ.—Rev. R. Hobbs.

A splendid Christian holiday for young people, and they were choice people, too. When one thinks of the vast army and great resources represented by such a host, one is mightily encouraged and inspired in his own work for the kingdom of God.—Rev. C. A. Sykes, B.D.

The convention made these impressions on me: (1) The Epworth League has lost none of its enthusiasm. (2) There were many older people in attendance, showing that interest in the welfare of the young is increasing. (3) The League is intensely practical rather than theoretical in its methods.—Rev. T. Albert Moore.

A vast multitude of intelligent young people who came to Denver, many of them from a long distance, with the definite purpose of using the convention, not as a means of social enjoyment, but to discover the best methods of personal growth in grace, and of effective work to advance God's kingdom.—Rev. James Allen.

The great convention, and such it may well be called, which has just been held in Denver, will be memorable for its vast numbers, for the spiritual influence which characterized the meetings, for a beautiful spirit of Christian fraternity; but there is one feature that stood out prominently, that was the evangelistic idea, with the underlying thought that the world must be saved, and if so, it will and must be by each individual Christian, baptized by the spirit of His Master, going out to win his brother and his neighbor for Jesus.—Rev. J. W. Totten.

The International Epworth League Convention at Denver, though not equal in numbers to some previous gatherings of the same sort, owing to the distance of the place of meeting from great centres of population, was a big thing, animated by a grand purpose. To the inside it stood for much more than to the onlooker from a distance. The evangelistic note rang true throughout the convention, and sent many of the delegates home with a new fire in their hearts. The great need of the home seems to us to be more faith in the kingship of Christ. The forces that unmake Christian civilization are operating with such strength as to produce a pessimism within the Church which needs to be overcome, or disaster will follow. The Church's activity in regard to social and political conditions received an emphasis at the convention, which, we trust, will result in a concentration of effort to overthrow the forces which are wresting the sceptre of sovereignty from the hands of Jesus in this western world.—Rev. S. D. Chown.



Christian Endeavor Convention at Baltimore, July 5-10



THE Christian Endeavor Convention at Baltimore, July 5th to 10th, was a great success. The meetings were attended by large numbers from all parts of the continent and from several foreign countries. The attendance was estimated at 25,000.

The principal meeting place was the Fifth Regiment Armory, accommodating nearly 16,000 persons, while auxiliary meetings were held in Lyric Hall, seating 4,000. Nineteen churches were occupied as State headquarters.

Addresses of welcome were delivered by Governor Warfield, of Maryland, and Mayor Timanus, of Baltimore. The annual review of the Christian Endeavor work read by General Secretary Von Oden Vogt showed that to-day there are 66,772 societies of Endeavor—49,339 in the United States and Canada, and 17,433 in other lands. The net gain for the year has been 2,014. A marked feature of the convention was the "International Festival of Praise," under the direction of the Rev. Carey Bonner, of London. The Rev. Carey Bonner, in prayer, pre-bowing of 20,000 heads in prayer, followed by momentary silence, and closed by congregational singing, was wonderfully impressive. Rev. J. A. McAllister brought the first greeting of Porto Rico to an Endeavor Convention; Dr. H. G. Challock spoke on behalf of China; Jiro Abranti for Japan; Rev. A. Esler for Canada; the Rev. Messrs. F. S. Hatch and R. A. Home for India; Miss Evanka S. Akrobova for Bulgaria; Miss Ellen Jones for the American Indian; and Bishop Walters and Arnott for the negroes.

Junior Rally

The junior rally, which was given at the Armory by a chorus of at least 500 children, was one of the greatest successes of the convention. The singing was excellent, and the flag exercise, which was somewhat new to the Endeavorers, excelled anything that has ever been given at an Endeavor convention. The formation by the children of the national and Maryland flags and the C. E. monogram, was performed with wonderful precision, and brought forth thunderous applause from the vast audience.

25 Years Ago and Now

Mr. William Shaw, a general treasurer of the United Society, spoke on "Wast Christian Endeavor Has Done," saying in part:

"A missionary returning to this country after an absence of many years, was asked what feature of church life impressed him most. He replied instantly, 'The wonderful activity of the young people in church work.' The changed conditions in our church life have come about so gradually that many people have failed to note them. We judge by comparisons.

Twenty-five years ago the ruling idea in the church was that children should be seen and not heard. The result was that few were seen and none were heard.

Twenty-five years ago the ruling idea deavor has revealed to the church that it is out of the young people that the Kingdom of Heaven is to be made.

This week 65,000 Christian Endeavor prayer-meetings will be held, and tens of thousands more by societies that belong, and ought to be, in our fellowship.

These prayer-meetings are the classrooms of the churches' spiritual training school.

Here the educational principle, "No impression without expression," is being worked out.

In perfectly natural ways young people are given an opportunity to give expression to their aspirations and ideals, and to cultivate their talent as witnesses for Christ. The possibilities of these services along evangelistic lines cannot be overestimated. Here, under the most helpful conditions, young people are faced with the question of decision for Christ, and here, surrounded by their companions and friends, they receive the training necessary for growth in character and service.

In our plan of Junior, Intermediate and Young People's Societies, with the society as a whole, it is scientifically correct and practically workable. Its degree of success practically depends upon the leadership and material furnished by the local church.

Twenty-five years ago the church that had a well-organized young people's society was the exception. To-day the church that does not have such a society is a curiosity.

Christian Endeavor made the prayer-meeting the heart of the movement and has laid great emphasis on testimony and prayer, as it ought; for without prayer and testimony the church would die.

But Christian Endeavor has not only a heart and voice, but hands and feet as well. Through its system of committee work it offers opportunity for training in service to every member. This training is as broad and comprehensive as the mission of the church, and covers every department of life and activity.

It recognizes the religious, social and intellectual needs of the young people, and the claims of philanthropy and reform. The system is so flexible that it can be adapted to the needs of the smallest, or the requirements of the largest church. It unifies the activities of the young people, so that while each department is in charge of specialists all are united in the common work.

Through the executive committee it gives to the pastor a cabinet by which he can touch and direct every line of work in which the young people are engaged.

Twenty-five years ago a small percentage of the churches had mission circles composed of girls or young ladies. Now we have thousands of our brightest and best young men vying with the young ladies in their interest and enthusiasm for missions. Tens of thousands of missionary committees are at work, and thousands of mission study classes are conducted.

Last year the gifts of the young people to missions reported to the Presbyterian General Assembly amounted to \$184,000, and this is a sample of the new missionary asset that has been developed.

Twenty-five years ago the young people's paper was a goody-goody child's department paper, and the young people's department in the Church papers consisted of a weak storyette. To-day our young people's papers are the peers of any publications, strong, aggressive, virile, practical, spiritual and successful.

Twenty-five years ago a young people's religious convention was unknown; now they rank as the largest religious gatherings of our time, and exercise a com-

manding influence in the public life of our day.

They challenge the attention of believer and unbeliever alike, and are striking manifestations of the vitality of the young people's faith.

Twenty-five years ago the young people of the nations and denominations were isolated and unknown to each other. Now, with no loss of loyalty or fidelity to their own nation and denomination, they are united in a world-wide brotherhood, exalting him who is King of Kings and Lord of Lords.

The President's Message

President Roosevelt sent the following message to the convention:

I am very sorry that it has been found impossible for me to accept your invitation to address the Christian Endeavor Convention. But will you permit me to send through you a word of greeting to those assembled, and to heartily wish them continued success in the work in which they are engaged?

The work of your society during the quarter of a century of its existence has been far-reaching in its effect for good.

To make better citizens, to lift up the standard of American manhood and womanhood, is to do the greatest service to the country. The stability of this government depends upon the individual character of its citizenship. No more important work can be done, important to the cause of Christianity, as well as to our national life and greatness.

THEODORE ROOSEVELT.

Christian Endeavor in Prison

A very interesting and promising feature of Christian Endeavor work is the systematic attempt which is being made to carry the Gospel to the inmates of the prisons. One entire session of the convention was given to the consideration of this department.

Miss Lucy Darling, prison superintendent of the Kentucky Christian Endeavor Union, spoke on "Why I Believe in Prison Work."

I have yet to find the prisoner who could not be reached by love. Persuade him that though he wear the stripes, he is your brother still and he is won. And, as "we, being many, are one body in Christ," one more step and he is brought to the love universal. The antidote of the love applied to the heart sick with the disease of sin—a remedy so simple that "the wise and prudent" have overlooked it entirely.

The work develops of itself, and as we see the wants of these unfortunates we at once frame plans to meet their needs. There is no monotony in the work. No two hearts will be reached in just the same way, and our tactics must constantly change. Like the tree by the river of life, "there are twelve manner of fruits, and" she yields her fruit every month—"the blessed fragrance of human souls.

Miss Darling exhibited some banners which the prisoners of the Kentucky Institution, who are members of the Christian Endeavor, made during their stay behind the bars. She said that the prisoners with whom she comes in contact are all for the Saviour. She urged the Christian Endeavorers to take a firm hold on their work, to release them from their hearts that feeling which keeps them from the prisoner and to take hold of God's work

in a more earnest manner, encourage the man who once wore the stripes, and help him on his heavenly way after he leaves the institution. Miss Darling also read some expressions from prisoners who have accepted Christ, and what a difference there has been in their lives since eliminating crime and shunning it.

Dr. Clark's Illness

It was cause for general regret that Dr. F. E. Clark, the founder of the C.E. Society, could not be present, owing to nervous prostration. He is at his summer home at Pine Point, near Portland, Me., so much so that he has not been able to do anything for weeks, and there is no prospect that he can resume work for a long time. His immediate trouble was caused by gripe, but he was an easy victim of it, because worn down by hard work.

Dr. Clark sent the following letter to the convention:

Pine Point, Me., July 3rd, 1905.

My Dear Friends,—I am facing this afternoon one of the keenest sorrows and disappointments of my life in deciding that I cannot go to Baltimore for the convention to which I have been looking forward for many months past. But my health does not allow it, and friends and physicians all unite in forbidding me to go. My prayer shall be for the convention hour by hour. I ask a remembrance in your prayers that I may soon be able again to take up my share of the work for Christian Endeavor, which God

has committed to us all. With sincere regard and affection for all, faithfully yours,
FRANCIS E. CLARK.

The following resolution on the illness of Dr. Clark was offered by Rev. Dr. James L. Hill: The United Society of Christian Endeavor, assembled amid splendid, complete and unsurpassed preparation for this, the twenty-second International Convention, finishing twenty-four years of radiant history of Christian Endeavor service, learns with deep regret that our eminent and beloved natural leader, Dr. Francis E. Clark, is not present through temporary illness, exemplifying the deep meaning of the text, "The good of this house hath eaten me up."

We unite in our prayers and our love in sending him our good wishes, and we join in the petition that his illness may be brief, and that he may prosper and be in health, even as his soul prospereth.

A Forward Move

The illness of Dr. Clark and the history and condition of the work of the Endeavor Society bring up the proposition to raise a fund of \$1,000,000 for strengthening the organization and taking off a part of the heavy load which the few men on the inside are carrying. The organization has no endowment, and spends \$10,000 a year for field organizers, who are pushing the gospel in all parts of the earth. The expenses of these organizers must be paid, to say nothing of their salaries. One of them, Rev. Horace Dutton, has for

about two years given his time to the organization of branches in Europe, receiving nothing but his expenses. The Christian Endeavor Society publishes a paper, which has over 100,000 subscribers, and it conducts a large book store and a picture store. Dr. Clark, who is obliged to travel much to supervise the work of organization, has always felt compelled to write for the newspapers and books, as far as possible, in order to meet the expense of his trips. Next year will be celebrated the twenty-fifth anniversary of the founding of the society, and it is proposed to raise a fund in honor of Dr. Clark, for the purpose of erecting a large Headquarters Building and otherwise extending the work, asking each member to give 25 cents, or one cent for each year of the society's existence. As there are about 4,000,000 members, this would give the \$1,000,000 which it is proposed to raise. His condition serves to bring to the public a partial view of Dr. Clark's wonderful work in these twenty-five years, and the spirit of self-denial and self-sacrifice and heroism in which it has been wrought. Recognizing his call from God to lead the great hosts of Christian young people in the wide world, he has gone about it and kept at it with the steadiness and persistency of purpose of the Apostle Paul.

Let our Churches unite in prayer with world-wide disciples of Christ that this apostle to young people may be restored to health, that his unbearably heavy burdens may be lightened; and that he may be spared for another quarter of a century to lead the conquering hosts of youthful Christians.

The Evangelization of Our Young People, Country, and the World

Address by REV. FRANK IS E. CLARK, D.D., LL.D., President of the United Society of Christian Endeavor, at the Twenty-Second International Convention of the Societies of Christian Endeavor, at Baltimore, Md., July 10th, 1905.

THE occasion gives us our theme to-day. Christian Endeavor is approaching its first great anniversary. In a few months more a full quarter of a century will have been completed since the first young people's movement was begun. From this high vantage ground we do well to look both ways, backward for encouragement, forward with hope and new aspirations.

We need dwell upon the past only long enough to gain courage for the future. Within the compass of these years the movement has grown from one society to more than 66,000; from less than fifty members to nearly 4,900,000, besides many millions more who have graduated into other lines of church work. It has found its way into every part of the world, and has its home practically in every nation. It is established now in sixty different nations and colonies, among peoples who speak nearly one hundred different languages and dialects, into which its constitution and some portions of its literature have been translated. Its weekly or monthly publications are found in almost every civilized country and tongue.

THE BOSTER OF CHRISTIAN ENDEAVOR.

When we call the roll of our brotherhood, Great Britain responds with nearly 10,000 societies, Canada and Australia with thousands more, India with more than 6,000, China with 300 societies, and Japan with half as many more. Germany's strong contingent is ever increasing, as is that of almost every European country, while Africa and the islands of the sea add many thousands of Endeavorers to our fellowship.

Since last we met in International Convention I have seen our comrades in New Zealand, Tasmania, and the states of the Australian Commonwealth, in South Africa, in England, Ireland, Scotland, and Wales, and several European countries, and can testify to the vigor and growing power of Christian Endeavor in all these lands.

When we come nearer home, we find that America's tens of thousands of societies have had a period of great activity since last the reckoning was made, as has shown. The increase campaign has resulted in a great gain in numbers, and, I believe, in spiritual activities as well.

Such a history, though recounted ever so briefly, must increase the humility as well as the gratitude of every Endeavorer, as he remembers that these results could not be of man, or the power of him, but of God. We will dwell upon them then only long enough to get a new impetus for the future.

For nearly twenty-five years we have been steadily climbing the hills of Christian Endeavor progress. Each year has seen some advances upon the last in numbers, activities and spiritual attainments. And now we have come to this coign of vantage of a twenty-five years' retrospect. But as, when in climbing the Alps, mountains are ever new peaks to scale, so this summit on which we stand only reveals new heights which we have yet to climb. We could not see them from below; for the nearer mountains, not yet surmounted, hide them from our view. But that we have nearly reached this quarter-century peak, we see them still looming beyond us.

Let me, then, suggest some higher sum-

mits of achievement, or at least of endeavor, which I see before us, as we follow the same upward path. These endeavors are all in the line of the evangelistic spirit, which have been the keynote of this convention, and which will, I profoundly believe, be the keynote of the Church of the twentieth century.

A REVIVAL CENTURY.

We are living in years of revival interest, thank God. As the historian a hundred years hence looks back to the earlier years of this twentieth century, he will describe it as a decade of revival, a revival of interest in spiritual things, a revival of missionary zeal, a revival of civic and corporate righteousness.

The evangelist, climbing his own again, will describe it as a decade of revival in the present; and spiritual truth is taking its place as the only reality.

Then, fellow Endeavorers, let us put ourselves in the way of God's plan; let us allow Him to use us in the great revival which is on the way, which is even now with us, though, perhaps, we know it not. And let us take for our high aim and purpose nothing less than the evangelization of our young people, our country and the world.

Such a theme is not the continuation of the history of the past quarter of a century, an advance step in the line of march God has marked out for Christian Endeavor. May we not humbly claim that He has been preparing the way for the present world-wide revival in part by these twenty-five years of Christian Endeavor work, and that He has equipped and girded us, as He did Cyrus of old, for this supreme hour? The history of Christian Endeavor has been the history

of successive revivals. It was born in a spiritual awakening and its years of growth have been marked by the revival of the prayer-meeting, the revival of practical service by the young people through their committees, the revival of missionary zeal and giving, the revival of good citizenship, the revival of personal communion with God through the Quiet Hour, the revival of interdenominational, international fellowship among young Christians. Is not the time ripe, I say, for a new, united, persistent, untiring effort for this all-comprehensive revival, the evangelization of our young people, our country, and the world?

A GREAT PROGRAMME.

Does this seem to be a purpose too large and ambitious for a society composed chiefly of young people? But it cannot be too large, if it is Christ's purpose for us. He would have us adopt a programme no smaller or less comprehensive than His great programme we can each have our little part.

How can it be done? Not in a day or a year; but by persistence, faith, patience, laboring together with God and with one another, all things are possible. Let me, then, mention four special lines of effort which are appropriate to every society, by which we may signalize the beginning of our second quarter century. Many can undertake other things; these are within the range of the smallest and the largest, in country and city alike.

1. An endeavor for larger societies.
2. An endeavor for a revival of church-going.
3. An endeavor for an increase of church-membership.
4. An endeavor for a revival of missionary zeal and giving.

First. In our evangelistic effort, let us begin at our own Jerusalem, building each over again on our own house. Let us seek earnestly for more active and associate and affiliated members, for until we draw the young people into some relation with our work we cannot hope to help them. Many societies ought to double and treble their numbers within a twelvemonth. Their first duty is to reach out after all the young men and women, and boys and girls in their church circle, and bring them, if possible, into some relation with the society as the centre of the religious life for the young. Our Increase Campaign has been largely directed to the formation of new societies. Let us widen its scope so as to include a strenuous effort for the enlargement of old societies. This is a practical, definite, evangelistic service that may well engage the attention of every society and every union.

AN ENDEAVOR TO PROMOTE CHURCH-GOING.

Second. But Christian Endeavor is never satisfied with simply building up its own ranks. It exists for Christ and the church and the world. Then let us mark our anniversary by a renewed effort to bring others into the church and into its membership. We are told that in many places the habit of church-going has for years been gradually waning. Why should not Endeavorers seek more earnestly to correct this tendency, and to promote among their companions love and reverence for the house of God? I allude not only to the Sunday morning and evening services, but to the weekly meeting of the church, and the Sunday-school. Let us from this time make it one of our chief aims. Let us have our old frequently began in a new regard for the house of God. So it was in the time of Ezra and Nehemiah, of Hezekiah

and Josiah. Let Christian Endeavor say practically to all the world, like the prophet of old, "Come ye, and let us go up to the house of God; and he will teach us of his ways, and we will walk in his paths."

Third. Again, let us strive for a great increase of church membership. Our associate members give us our field and our evangelistic opportunity. Literally our evangelistic efforts during the past twenty millions of them have come to Christ and into the churches of all denominations. But other millions should come. No society is doing its whole duty that is not a stepping-stone to full membership in the Church of Christ. From the junior society there are more and more recruits coming into the Church, and yet there are multitudes of children, whose tender hearts are most easily touched by the story of the Cross who have not yet taken this step. It presupposes conversion, of course, and thus makes of our societies, if we set this before us as one of our chief aims, a great evangelistic agency. Such a revival will visit the cause large the churches, strengthen the cause of Christ on earth, and cause joy in the presence of the angels of God.

TO SAVE OUR COUNTRY AND THE WORLD.

Fourth. Another revival effort that is within the scope of every society, large or small, is that of increased missionary effort, especially in the raising of money for the spread of the kingdom of God in our own and every land. This, too, has long been an endeavor of self-assertion but there are heights of self-assertion and generous giving for the spread of the kingdom which we must yet scale if we would be true to our great commission. I plead with you to forget the "as which are behind, and to reach forward to the larger and more generous things that are before.

The salvation of our own country from the forces of greed and corruption, and ring rule and run rule, the good citizenship plank of our Christian Endeavor platform, is closely allied with home missions, which in short, means nothing less than the redemption of all America. Thus patriotism adds its voice to religion in urging us to pray and work and give for the evangelization of these great states and provinces.

No society lives up to the principles of Christian Endeavor which does not make at least some contribution, large or small, according to its ability, to both the home and the foreign work of its own denomination. While we are catholic in our views and generous in our efforts for all the needy, let us remember that our first duty is to give in and through our own churches for the support of our slavery enterprises that are especially committed to them. Study the situation; give not only generously, but wisely, considering carefully what proportion of the money that you can give shall go to your own Missionary Board, what to your own Church, and what to special causes that strongly appeal to you and which you should also help.

AN ENDEAVOR FOR MILLIONS.

Before I close I would, if possible, set before you some more definite and tangible goals. Christian Endeavor is nothing if not practical. It does not deal in glittering generalities, but seeks for actual results. So, in order to attain the objects I have suggested, let us set before ourselves these great, definite aims which we look forward to the beginning of a new and larger era:

A million new members brought into our societies.

A million people brought to Church, or prayer-meeting, or Sunday-school, or other religious people brought into membership in the Church of the living God.

A million dollars for missions at home

and abroad, given through our denominational Boards.

Here are four large, practical, definite, attainable endeavors, four efforts which will greatly promote the interest of the Church throughout the world, four things which he would like to have us do.

Many denominations and organizations wisely utilize their great anniversaries by raising large funds for their important enterprises. Let us signalize the twenty-fifth year of the modern young people's movement by beginning a campaign, not only for dollars, but for millions of young men and women and boys and girls. Let me repeat.

A million new Christian Endeavorers.

A million new church-goers.

A million new church-members.

A million new dollars for denominational missions.

Do you say that these are large figures, that many societies are small and weak in scattered communities, with few people to influence and little money to do any only reply that we ought to strive for large things, for we are laborers together with Him, and that, if each one does his little best, the aggregate will soon mount up into the millions.

Remember once more for our encouragement the record of the past. Over and over again has God surprised us, and rebuked our little faith by giving us more than we expected. When the Increase Campaign began, less than three years ago, it seemed impossible, in a short time many of our States should add ten, twenty, or thirty per cent. to their number. But thousands of new societies have been the result, and the campaign is still going on with undiminished force. It has spread into every land, and Great Britain, as well as America, Asia and Africa, as well as Europe, have their Increase Campaign, which are rapidly multiplying the number of our comrades and the value of their work. Why should we be any less within a reasonable time, too, to reach our million goals? Let us each contribute our small quota, and the work is done.

A SUGGESTED MOTTO.

In the past years you have more than once allowed me to suggest a motto, which you have generously adopted as your own. Here is one which I ask you to take for this year as a source of inspiration and encouragement. It was given me first by that old warrior apostle Paul, who was always endeavoring, always achieving, always leaving past attainments behind, always pressing forward to new heights. For our twenty-fifth anniversary year he seems to have written these inspiring words:

"In one spirit, with one mind, striving together for the faith of the gospel."
How exactly appropriate to Christian Endeavor! "I will strive to do whatever He would like to have me do," we have all said a hundred times. The best translation of "endeavor" in many languages is "striving together." Striving together in Europe and Asia and Africa and America. "Striving together" in every continent and all the islands of the world. "Striving together" for these millions which will mean so much for the advancement of the kingdom. "Striving together," Baptists and Methodists, Presbyterians and Disciples of Christ, Congregationalists and Lutherans and Episcopalians, but all striving for the faith of the Gospel. "Striving together" to bring men to the sanctuary; "striving together" to bring men to Christ and into His Church; "striving together" to raise money by which the Gospel can be sent to the remotest part of our own and other lands; "striving together," though far apart; striving in our prayer-meetings, our committees, our unions, and our great conventions; always "in one spirit, with one mind, striving together for the faith of the Gospel."

Missionary Literature and How to Use It

A Paper read by MR. J. M. DENVES, Whitby, Ont., at the Denver International Convention.

I. IMPORTANCE.

THE spread of the Gospel of Christ is touching at every point. Indeed, it is the key to history. When it shall have triumphed fully then history shall be no more. If we are to predicate evolution, then its undeniable foundation, superstructure and keystone are Jesus Christ and His Gospel of salvation for the nations. To know the rational of universal history is to know the history of Christian missions. We cannot extend the scope of the history too widely, nor prop so deeply as to get beyond the phases of life that Christian missions touch. The fulfillment of the offices and work of the Holy Spirit in the Church since Pentecost is the history of the orderly development of the purposes of Jesus Christ in the planing of His Church upon the earth, and this is the story of Christian missions, and is so still to-day. Not to study missions is not to study God's plans and purposes at all.

There is a most remarkable unity in diversity seen in the progress of missionary movements the world over. It is God in His Church.

To know the facts of modern missions is the necessary condition of intelligent interest.

Missionary literature is now a liberal education. There is inspiration in it for other study. Many a young man gets his taste for literature whetted from his first acquaintance with the missionary library, and many a young woman, too, no matter how varied may be her interests. History, travel, geography, sociology, ethnology, government, economics, biography, all find a place in missionary literature. Systems of education, national customs, domestic, intellectual, moral, all are necessary to find the key to the past and future history of missionary movements.

There never was a time when the circulation of missionary literature was so imperatively demanded as now. The missionary enterprise has come to the front, and it has come to stay, and if the Church is to keep up to the level of its responsibilities it must be supplied with the fullest information with respect to the conditions and needs of the work. As has been said by another, an informed Church will be a transformed Church. We cannot calculate the influence of the systematic study of missions.

"Our representatives are out in the thickest of the battle. Are we so swathed in our environment that we care for no tidings of their contact with heathenism and the forces of darkness? If we are in earnest in our efforts to plant the Church of Christ in the ends of the earth, let us hear the report of progress and pass it on."

2. PURPOSE.

Missionary literature is the fuel for missionary fire. But it is not the fire. We take it, however, that the fire is in the Church, the interest in the things pertaining to the kingdom, the Holy Spirit imparting a thirst for truth and literature among others. What we desire, as Epworth Leaguers, is the feeding of the fire right from the child up.

The purpose of the literature is not served merely in the reading of itself. Through the information we must look at the results actually obtained and be able to convincingly sum up the beneficence of missionary work. We see revealed to an ignorant world, not merely an abstract principle in which we believe, but the

concrete good of improved home life, improved school life, better national life, and, best of all, we see souls redeemed to purity of living, self-respect and hope, in place of ignorance and despair.

Then, we are not getting the best out of the Bible as a missionary book. It is better than other books. It is essentially missionary in its history and teachings, and the greatest of all missionary teachers and workers is its central figure. It is the duty of the Leaguer to know this and to use his knowledge.

The best two pieces of missionary literature are the Bible and the Epworth Leaguer. The Bible must ever be our marching orders, and at the same time our arsenal. Without constant intercourse with the Word we shall be like an army away from its base of supplies. The very first essential to missionary teaching by the Leaguer is the enlightened Leaguer himself. We cannot teach missions without knowing something about them ourselves. Otherwise, as Mr. Wells put it, we shall be like a bald-headed man selling a hair restorer.

3. DISTRIBUTION.

Are we really in a position to recommend missionary literature? How many The Epworth Leaguer books have we read? distinctly missionary books must be thoroughly up in the conjugation of the verb "inform." He will conjugate it a little irregularly, and begin with the passive voice and then the active. "I am informed," then "I inform," "you are informed," then "you inform," "he is informed," then "he informs." This is the secret of spreading missionary literature. What you know to be valuable, surely you will commend to others.

The League Literary Committee should see to it that every Leaguer has the Leaguer paper, and the Church paper, too. In Canada we think that the Leaguer who does not subscribe for The Epworth Era is away behind the times and cannot be depended upon for the best work. Through references and reviews in these papers an interest in missionary books may be developed.

Then there is the library. Have you a good one? Do you know anything in your world reading? If you do, tell about it. The rest of it will be found out. People will always be interested in live things, especially young people will. Give especial opportunity to your younger members of reviewing some book for you before the League, or of telling a good chapter of an interesting story. Their own interest and that of others will be aroused. Let it be known that the results of missionary labors are very real and fruitful.

Your missionary meeting is a good place to study geography. It will be surprising to you to see how much just a simple geography lesson is needed. A great many people have exceedingly inaccurate ideas about the location and extent of many of the unevangelized countries and the islands of the seas. If possible have an expert at this work, and make it deeply interesting. Let the Church Board be brought to see that it is a part of their duty to provide funds for the distribution of missionary literature. It is to thus stimulate and intensify missionary zeal. Let the pulpit not forget to tell of some triumph of missionary labor that will appeal to the non-church member.

The condensed message is especially in demand, and it is a very profitable method

to freely distribute leaflets in the Sunday-school, the prayer-meeting, and the regular church services.

To create a demand for missionary literature, the best thing is to inculcate a quickened love for the Master and His Kingdom, and then the people will be eager for news from the seat of war. I might interject here that the expense of publishing a pamphlet, which seeks to do this very thing, has been partly borne by one of our laymen in Canada, and thus the cost so cheapened that it is having a wonderful circulation.

We cannot calculate the effect that one simple act may produce. Forty years ago some kindly Christian gave a New Testament to a wounded soldier in a hospital in Vicksburg. That soldier wrote just a short time ago to the American Bible Society that he found the New Testament precious to him when he was in the hospital, and, therefore, sent \$300 to be used as speedily as possible in putting the Gospel into the hands of the wounded soldiers in the Japanese hospitals.

Let our efforts to spread missionary literature not be spasmodic, but constant. Centre largely upon the young. It is difficult to overestimate the studied indifference of many of the church members, who have long lived without any real interest in their representatives in the evangelizing of the world, but there are the children who will soon control the money and the influence. Let us have literature for these; stories of the heroes of the battles, and their interest will be won, and their hearts, too. More attention should be given to papers and books for the young children. Just think of the field of the Sunday-school of 14,000,000. Their missionary training must be done now, or, in many cases, it will never be done.

4. CANADIAN METHODS.

The outstanding feature of the Forward Movement for Missions in Canada is its educational system. While its motto is, "Pray, Study, Give," it is a well-known fact that prayer has always been emphasized in the missionary enterprise, and without the giving there would be no missionary society. The emphasis in the Forward Movement is placed on study. We begin at Jerusalem and study to the uttermost parts of the earth.

For the first five years the movement was contented with circulating mimeograph letters from the missionaries and monthly periodicals. In 1902 the missionary text-book was introduced. J. R. Mott's valuable book, "The Evangelization of the World in This Generation" was the first to be used. The second was, "The Heart of Sz-Chuan," by E. W. Wallace, which gave considerable information about China, including the history of our own work in the Province of Sz-Chuan. This work in the Province of Sz-Chuan, by the present year Rev. A. P. Addison is giving our young people the story of our work in Japan. We have already announced a text-book on "Methodism in Canada," by Rev. A. Sutherland, D.D., for 1906.

Since the beginning of the year 1903, The Missionary Bulletin, consisting of letters from all the missionaries supported by the Forward Movement, and from the different superintendents of missions, has been published quarterly. This slown, however, is a unique publication keeping our missionaries and their supporters in continuous and direct communication.

Don't worry about methods. Get the facts and use them.

Devotional Service

BY REV. T. J. PARR, M.A.

(These topics harmonize with the chapters of our Bible Study text-book, "Studies in the Apostolic Church," which is advertised in this paper.)

AUG. 20.—"CHRISTIAN WARRIORS,"

(APOSTOLIC CHURCH. STUDY 24.)

Eph. 6, 10-20.

The Church has both internal and external foes; both natural and supernatural. The forces of evil thus arrayed against the Church are powerful, persistent and relentless; and it may appear sometimes as if the Church were waging an unequal battle, were engaged in a losing conflict. Banish the thought! To think thus is to be half vanquished. Who is the Head of the Church? Christ. Has he ever lost a battle? Never. To overthrow the Church is to overthrow Christ, and that can never be. "For he must reign till he hath put all enemies under his feet." Take courage! "Upon this rock (Christ) I will build my church; and the gates of hell shall not prevail against it."

ENEMIES HUMAN.

Paul says, "We wrestle not against flesh and blood;" by which he means that "flesh and blood" are not our most formidable foes. We (the Church) must defend ourselves against the attacks of "flesh and blood," but its spiritual enemies are the more dangerous. "Flesh and blood refers to fallen humanity, humanity depraved by sin, humanity under the dominion of fleshly lusts and appetites. Unregenerate humanity, either in passive indifference, or in active opposition, is arrayed against the Church of God, and we must be on our guard against this human foe, and all the more so, inasmuch as we are not likely to be fully conscious of the danger of an opposing force, often outwardly, so quiet and inoffensive.

"Flesh and blood" may appear as the Church's foe also in the form of the imperfection, weakness, mistakes, inconsistencies, and positive sins on the part of professed members of the Church. These are the foes within the pale of the Church, who from their vantage ground often deal most deadly blows. How sad it is that a professed friend should prove to be an actual foe, and that those who have sworn allegiance should prove faithless!

"The carnal mind (i.e., the mind of the flesh, human nature, in its sinful condition) is enmity against God; for it is not subject to the law of God, neither, indeed, can be." This foe, then, in all the various forms which it assumes, the Church must meet, and a subtle and dangerous foe it is.

ENEMIES SUPERHUMAN.

1. The arch-enemy.—View the superhuman foe the Church has to contend with—"the wiles of the devil." In the New Testament, and to our Saviour Jesus Christ, Satan was a "figure of speech," but a thinking and acting being of whose presence and influence we may see tokens everywhere in this evil world. Satan's empire is ruled with a settled policy, and his warfare carried on with a system of strategy, which takes advantage of every opening for attack. The manifold combinations of the various arts of temptation, the ten thousand forms of the deceit of unrighteousness, constitute the wiles of the devil. Here is a foe that bears an inveterate hatred against us, and seeks nothing less than our destruction and eternal overthrow. It is a struggle of life for life; if we do not overcome him he will overcome us. He is mightier than we, and

unless we have help from above, we are not a match for him.

2. His powerful supporters.—Not only the arch-enemy, but many foes from the land of spirit, we are called upon to fight. The apostle brings out in terrible relief these foes whom we are summoned to encounter—"principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places." As to their position, there are no subalterns, but foes of mighty rank; the nobility and chieftains of the spirit-world. Their domain is the darkness in which they exercise imperial sway. They are not encumbered with an animal frame, but are spirits. They are evil, but foes of evil only exceeds their capacity for producing it. These are fearful foes with which we must contend. We are assailed with the temptations of the world of sense, and with seductions of error that attack us in the world of spirit, and in both spheres we have to contend with subtle influences set in motion by rulers in this spiritual realm. Our foes invade "the high places" of our faith and hope, and would rob us of character now, and reward hereafter.

3. The strength of the foe.—Behold, our enemies, human and superhuman! Mark them well, for to be conscious of the strength of the foe, is half the battle; and yet men with fallen natures, and subjects of attack by this double foe of the flesh and the spirit—in their pride and foolishness say, they can be good without the power of God. Not so! Human beings unaided cannot overcome superhuman activities set against them. Nature, fallen by sin, cannot do without a Saviour. Divine power alone is sufficient, added to human weakness, to put the foe to flight.

ARMS SUFFICIENT.

"Put on the whole armor of God." In general, this is Christ and the Gospel, believed, appropriated and utilized. Christ met the devil and vanquished him once and for all (Matt. 4, 1-11) and his victory he hands over to all his followers. Through the presence and power of Christ, our Captain, and the aid he supplies by his spirit and by his Word, there may be victory always and never fail. "The Church may confidently rely, in the face of the foe, they that be for us are more than they that be against us." Our rock is stronger than their rock, our enemies themselves being judges. They who put on Christ are well clothed; they are armed from head to foot, both offensively and defensively. The Christless man is defenceless; his own understanding and gifts do not sufficiently arm him. Brave Achilles had but one vulnerable spot—on his heel; it was on this very spot that a poisoned arrow struck him, from the bow of an enemy, and he fell mortally wounded. Christian, Church of God,

"Leave no unguarded place,

No weakness of the soul,
Take every virtue, every grace,
And fortify the whole."

There is only one issue to the conflict. God shall conquer, and Satan and evil shall be forever discomfited and overthrown.

POINTS FOR THE PRESIDENT.

This should be a topic of great interest—it is full of Gospel truth and will minister to all young men in advance of the meeting, and so be able to give brief, but pointed sidelight. There are three chief ideas in the exposition: 1. Enemies human. 2. Enemies superhuman. 3. Arms sufficient. Here are three subjects for three Leaguers to prepare in advance, allowing five minutes to each. Then press home to the hearts and consciences of those present this

strong figure the apostle uses—a hand-to-hand conflict—to represent the Christian life, and show that there is no flourish, but a constant fight to the finish. Eternal vigilance is the price of spiritual liberty, as of liberty civic and national.

AUG. 27.—"EVANGELISTIC WORK,"

("THE HEART OF JAPAN." CHAP. 7.)

The business of the Church has ever been to save souls, and this is the work of a missionary in a non-Christian land, whether he be engaged in management, or in medical work, or in educational work, for these are but so many means by which the unsaved are to be won for Christ.

MEDICAL MISSION.

The medical side of our missionary work in Japan has but a small development. There are two reasons for this: First, there was not the same need as in less lightened lands, and, secondly, the great demand of the country was for education and teachers. For the way to the hearts and homes of the people. Hence, there has been only one medical missionary sent out to Japan by our Church. This was Dr. Macdonald. He has been able through many years to make his peculiar skill as a physician available for the kingdom of God, and for the establishment of the Church. He has been a tower of strength to Methodism in Japan, and his memory will ever be revered.

INCREASE OF CIRCUITS.

Through the establishment of strong centres for evangelistic work, the increase of circuits has gone forward from Tokyo and Shizuoka to Kofu, and across the island to Kanazawa and Nagano. In the smaller places, also, there has been an effort to make the work permanent by securing property, building churches and providing homes for the native pastors. The smaller places become in time the heads of circuits with outlying preaching places. Thus, in 1903, there were reported twenty-seven churches and seventy-one preaching places regularly supplied with services. The churches vary in size from the one in Yoshiwara, in the District of Shizuoka, which has a seating capacity of fifty, to the beautiful church at Azabu, with accommodation for six hundred, and the Central Tabernacle, Tokyo, which will seat one thousand. Many of the preaching places are in homes or in rented houses, and the congregation regularly assembled may number as low as a dozen or less.

A TYPICAL SUNDAY'S WORK.

In these regular appointments there are the church services and all the means of grace, as in a home Church. In some of them, under the energetic leadership of the pastor, there is a very earnest Church life. The following is a description of the Sabbath work of Mr. Hiraiwa when at Shizuoka: "At nine I sat in the Church to give the people the Scriptural exposition for fifty minutes; at ten preaching the sermon, after which the Lord's Supper was administered to seventy-nine persons then present. At one in the afternoon I went to a blacksmith's workshop, where the Bible lesson was given to sixteen workmen for one hour and a half. The blacksmith is a member and a steward of the Church, who keeps the Sabbath. He is employing some twenty-seven men, and all those who are lodging in his home attend the Sunday afternoon Bible-class. At seven p.m. again a sermon was preached in the Church, after which the Lord's Supper was administered to twenty-three persons who could not attend Church in the morning. My usual

Sunday work is just exactly as is stated above, only excepting the administration of the Lord's Supper, which is held but once a month, on the first Sunday. Besides the Sunday work, I preach once a week, either in the Church or one of the preaching places, and once a month early in the morning to the working-girls, about one hundred in number, at the silk factory in the city, and teach every day, without excepting Saturday, for an hour and a half in the Semmon Gakko."

To these services of the Church men and women come, some on the invitation of friends, some from curiosity about Christianity, and some attracted by the music. They are met by the members of the Church and by the pastor. If they display a real interest in Christianity they become inquirers, are given regular and personal attention and instruction, and when converted are baptized.

THE LECTURE METHOD.

A method that has been used to great advantage in bringing the indifferent under the influence of the Gospel is the lecture meeting. The usual method was for several missionaries to make up a party, or for one of the missionaries to take with him a well-known Japanese pastor and make a tour of the various towns, rent the theatre and give lectures on such subjects as have a close relation to Christianity. The following is Dr. Eby's account of a two days' meeting of this kind at Shizuoka: "You will be glad to know that the faith of Brother Hiraiwa and the Church in hiring the theatre was not in vain. The people began to come early, and when we arrived at 6.30 p.m. the place was full. The gallery reserved for guests, officials, etc., was crowded, as well as the pit, the aisles and the passages, so that the gates had to be shut. Dr. Macdonald began his lecture and held them well from 6.45 to 7.30, though he himself said it was as if they were on the edge of a precipice, for there was an element in the audience which on the slightest provocation would have caused an uproar. From 7.30 to 8.30 Brother Hiraiwa gave them a very fine talk on the power of Christianity. He pressed home some unwelcome truths, so that the turbulent element seemed almost at times beyond control. He had to speak with them to get a hearing to the end, but the great part of the audience listened eagerly, and the interruptions did not much mar the effect. We then gave them a respite for a few minutes while they stretched themselves, had a smoke, etc. Then I was introduced and had my say till half-nine, when I brought my talk to a close."

These meetings afford peculiar opportunities of reaching the people, as hundreds who would never think of going to a place of worship will listen at times and so seed is sown in the hearts that are hardest of all to impress.

"Not a single meeting is held without the most earnest effort to gather in the sheaves ready for the harvest. After the last picture the lights are turned on, and a short, pithy, and attractive sermon is preached. Here comes the test: not more than a dozen withdraw, and the sermon receive as good attention as the views from the lantern. After the sermon comes a prayer-meeting, to which anywhere between seventy-five and a hundred and twenty-five unconverted people remain, and never a service closes, we are told, without someone yielding to the claims of the Saviour."

OTHER METHODS.

Street preaching, Sunday-school work, Bible classes in the homes of the missionaries, in the schools or in the churches, at times other than that of the regular Sunday-school, all have been used

to accomplish the great result of making Christ known.

These methods are so many gateways by which the missionary presses in to the taking of the stronghold of man's soul. To one has been given the management of the business of the mission and to be general of the movement along the whole line of advance; to another, patient pastoral work among the people; to another, the management of a large institute; and to another, street preaching, or the conducting of classes in Bible study, but each one is ready to do any or all of these, or to meet needs different from any of them, to be "all things to all men that they by all means may save some."

POINTS FOR THE PRESIDENT.

This week we have a study of the methods of evangelism in Japan and their results. Very interesting it is to note how the Gospel has to be presented in many forms, often disguised forms, to the foreigner in order to lead him to a knowledge of its truths. Have some capable persons prepare a paper, or talk on "Methods of reaching the Japanese with the Gospel." But the various methods in order on the blackboard after the address has been given, drawing your answers from the League. Then show that similar methods are needed in Canada to advance the kingdom of Christ. Are the young people of Methodism prepared to use these methods?

SEPT. 3.—"LOSSES AND GAINS FOR CHRIST."

(APOSTOLIC CHURCH. STUDY 25.)

Phil. 3: 7-12; 4: 8, 9; 2: 20, 21.

To give up much is what many people think will take place when they become Christians. This "giving up" is magnified far beyond its due proportion. The fact is, one need give up nothing when what he gains is sin. If when they accept Christ, and if they are not willing to give up sin then the spirit of Christ is not in them, and they are none of his. What we give up to become Christ's is a spiritual asset that enriches us greatly, in addition to the positive gains of enormous value that accrue in the new life. How strongly Paul puts the case in our topic study. He contrasts all the supposed gains of his former religion as a Jew with the gains of his newly-found attachment as a Christian: he carefully weighs one against the other, and his conclusion is that the former things are as loss and refuse, when he remembers the excellency of the knowledge of Christ, with all its wide significance.

FARTHER YET.

Paul might have gone a step farther and declared that all things, material as well as moral, all that the world contains, are a series of losses when contrasted with the present and future results of a saving knowledge of Christ. In other words, "What will it profit a man if he gain the whole world and lose his own soul?" All gain of whatever kind is simply loss, if in getting it we lose the greatest gain of all—Christ.

1. Formed religion empty (v. 4).—Formed religion has its most complete embodiment in Paul. He was its most zealous devotee, its ablest champion. These verses describe the best eulogy that can be given of the observer of external rites. By birth, lineage, training, ability, consistency of character, and sincerity of aim, Paul was an ideal Jew, a model all his countrymen might aspire to copy. If there was greater ground for boasting, no one had a greater right than he. He needed no Christ, no Saviour; he was able to look after himself. But one day the discovery came that all this glorying was vain; instead

of gaining salvation he was farther from it than ever, and in danger of losing more apparent than real. When Captain Parry and his party were in search of the North Pole, after travelling several days with sledges over a vast field of ice, on taking a careful observation of the pole-star the painful discovery was made that, while they were apparently advancing towards the pole, the ice-field on which they were travelling was drifting to the south, and bringing them nearer to the verge, not of the pole, but of destruction.

2. Gains become losses.—"But what things were gain to me, those I counted loss for Christ" (v. 7). Not losses, compared with the plural of gains, but all the supposed gains are treated as one great loss, and this after the most careful scrutiny and calculation. "I counted loss." The swelling sum of fancied virtues, painfully gathered and fondly and proudly contemplated, vanishes into nothing at one stroke of the discriminating pen, all that was prized as valuable, and as the aid of personal possession, is regarded as a loss, because of Christ. They did not help him to win Christ, but to lose him; the more he gained in self-righteousness the more he lost of Christ. It was not only profitless, but productive of positive losses.

3. The excellency of Christ.—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . and do count them but dung (refuse), that I may win Christ" (v. 8). The gains were: Circumcision performed without any deviation from legal time of method; membership in the house of Israel, and connection with one of its most honored tribes; descent from a long line of pure-blood ancestry; adherence to a sect whose prominent distinction was the observance of the old statutes; earnest and uncompromising hostility to a community accused of undermining the authority of the Mosaic Code, and a merit based on blameless obedience to the law. These once gloried and counted as gains for the sake of a superior gain in the excellency of the knowledge of Christ. He was no loser by the loss he had willingly made, for the object of knowledge was the divine Saviour, "as it is not supererogatory to know him as the Christ, to know him as Jesus, not because he wears our nature, but because we feel his human heart throbbing in unison with ours under trial and sorrow, to know him as Lord, not simply because he wears a crown and yields a sceptre, but because we know his loving rule and gather the spoils of the victory which he has won and secured? The apostle made a just calculation, for neither ritualism, nor Israelitism, nor Pharisaism, nor zealotism, nor legalism, nor could bring him those blessings with which the knowledge of Christ was connected; nay, until they were held as loss, this gain of gains could not be acquired. As with the two scales of a balance, when one rises the other falls; and what adds to one diminishes the relative weight of the other: so as one adds to himself he takes away from the pre-eminence, which the knowledge of Christ could have; what he concedes to Christ makes him willing to abuse himself, to resign all confidence in his own works. Therefore, the sharp expressions, "to count as loss, as dung (as refuse), become in experience not too severe; for to reject the grace of Christ, to regard the great plan of God in sending his Son as fruitless, were, indeed, far more terrible in its consequences."

POINTS FOR THE PRESIDENT.

Here is a practical study. Standing back and deliberately looking at the Christian life, we ask the question, What

did I give up to become a follower of Christ; and what did I acquire when I took the new stand on the Lord's side? One is balanced against the other, and a conclusion is reached in Paul's immortal words: "I count all things but loss . . ." If we have not all reached the same conclusion there is something wrong with our religious experience. Arrange for two ten-minute talks: 1. What did I give up for Christ? 2. What did I gain from Christ? It would make an impressive lesson to put on the blackboard in order, the losses, and opposite the gains. Then, study the object lesson for a time, and strike a balance.

SEPT. 10.—"TEMPERANCE MEETING,"

James 1, 12-14

A good temperance lesson is impressed when we learn that intemperance in any form is the result of our own choice. Temptation to over-indulgence may be presented to any one, but to be tempted is not to sin. Sin comes when a choice is made of the wrong, and the choice followed. But someone says, here is a drunkard who has no control of his appetite; it is not a matter of choice with him, for he has lost the power to refuse. Well, that unfortunate creature has reached that lamented condition by a series of choices. He consented by choice to the first glass, and to the second, and to all the others, until now, he has lost the power of choice. Who is responsible? He was drawn away by his own lust and enticed. . . . lust brought forth sin; and sin brought forth death—the death of the moral will.

THE FOOLISHNESS OF INTEMPERANCE.

The foolishness of intemperance in strong drink lies in this—strong drink creates an appetite for itself, and at the same time results in a weakening of the will power to resist. This goes on until the unhappy drunkard is a slave, without the power of refusal and on the downward path to ruin. What man in his senses would pursue such a course that in all likelihood ends in such fearful results. Lately, the liquor men have come out in the public press in favor of temperance. This is like Satan condemning sin. A bar-room advocating temperance! What next? It is easy to see the reason for this change of front on the part of the liquor trade. The trade is becoming disreputable—drunkards are being made by the wholesale. Now, says Mr. Beer-keg, don't drink so much, be moderate, stop when you feel good, don't get drunk. This is the most dangerous kind of advice and shows what tactics the bar-room advocates will resort to advance their interest. . . . "I can drink and leave it alone" man will ere long find himself confessing that he drinks and can't leave it alone. He has become a drunkard. What's the remedy? Use the God-given power of choice to refuse the first glass, and there will be no other but the first to refuse. That's the remedy.

"There is a little public house,
That every one can close;
It is the little public house
Just underneath the nose."

THE POSITION OF JAMES.

Let us study a little more closely the position James takes in the topic Scripture. Temptation as enticement would seem, at first sight, to be altogether and only evil. Yet, in view of the sinful condition of man, and the redemptive work to be done in him, even temptation in this sense may prove to be of value, and the man is strengthened who comes into power of it, but stands fast, and effectively resists. The man gains a moral uplift who has come safely through such temptations. The moral dignity of Christ is manifested in this, that he was

tempted and did endure. Temptation to evil applied to moral beings is an essential condition of moral culture, and now can moral culture be accomplished in any other way? The untempted have no virtue. The impossi- bility of solicitation to evil renders moral character impossible. To be tempted and refuse, that is virtue.

The question arises now, Whence comes temptation to evil?

1. Not a great evil spirit. James in his discussion of the subject does not attribute temptation to evil to great evil spirit. He wants us to feel that the responsibility in the matter rests with ourselves, and therefore he avoids the bare possibility of their shifting the responsibility on Satan. Both the question of the existence and work of a personal devil need not be introduced, as James puts it away from consideration. Satan is no power equal with God. He is a strictly subordinate power working within the divine restraints. He may be foiled and overcome every time by the grave given unto us.

2. Not from God. James declares that God is never the direct source of temptation. He says he cannot be, because he himself cannot be tempted with evil. Satan, who was tempted and fell, is the tempter.

3. In the nature and circumstances of man, James affirms that the source of temptation is found in the nature of man, and the occasion of temptation in the circumstances of man. "Drawn away by his own lust and enticed." Man craves for pleasure, and is entrusted with his sires. It is his nature to want what will please and gratify him. In this of itself there would have been no difficulty, but the gratification of desires, there would have been no character and no possible creation of character. There came a revelation of God's will to man, which required that he should put his desires under restraint. If he would not sin, he sinned. In assisting his self-will against the will of God he changed his desires into lusts; put himself to the power of these lusts, which drew him aside to evil. The eternal world of things being set in relation to his bodily nature became the occasion of temptation. But if a man be in Christ, he is a new creature, and need not yield either to his evil nature nor to the events or circumstances of his life. "This is the victory that overcometh the world, even our faith."

4. Consequences of yielding inevitable. The consequences of yielding to temptation no one can escape. These results come in the ordinary and necessary outworking of moral laws, and are as certain as any results of the outworking is allowed a free hand, it will bring forth sin. Let sin do its work, and it will bring forth death—moral and spiritual death. The only possible arrest of the process is in man's own hands, with the divine help. It lies in gaining that self-mastery through Christ which God is ever helping those to gain who commit themselves to him.

POINTS FOR THE PRESIDENT.

This is a temperance meeting, but conduct it according to the main idea of the topic Scripture—"Choice and its Consequences." Choice has everything to do with a temperate life in whatever way you regard it. People do not regard the sovereignty of the human will high enough. The will is the whole man in his executive capacity, and as is the will, so is the man. How essential that the will should be regenerated by divine grace, so it will spontaneously do God's bidding!

Put this topic in the care of the Missionary Committee, asking them to make the best possible plans for its presentation.

As Others See Us

Rev. Dr. Gilbert, Editor of The Western Christian Advocate, has the following interesting account of his recent visit to Toronto in his paper:

The city of Toronto makes an excellent impression upon the stranger from the very start. We arrived by the Grand Trunk, and on the cars were a number of delegates who sang gospel hymns intermittently with the boys from the Bishop Ridley School, who were giving their yells and cheering the stranger. The Grand Depot is a massive structure, and indeed the whole city seems like English cities in general, built not hastily, but with solidity, and with a purpose to endure. Brick and stone are almost exclusively used in the erection of private and public buildings, of which there are some fifty thousand.

The meetings of the convention were mostly held in Massey Hall, a plain but enormous structure, which will accommodate some 4,500 people. It was given to the city by the Methodist church, and after whom it was named. It was our privilege to meet his widow and his daughter, the latter having recently presented to the Central Methodist Church two organs, placed at opposite ends of the church for antiphonal music. This arrangement is quite common in the churches, and gives an excellent effect. The music in all the churches was very artistic and striking in volume and execution. The chorus of some three hundred voices at Massey Hall elicited spontaneous applause at every service.

It is surprising to a stranger to see how many people go to church in Toronto. It is said that the church population and that of the city are almost identical. Until late years no street-cars were allowed to pass the Sunday school in the whole city there are but one hundred and fifty licensed bars where liquors are sold. All the churches were filled to their utmost capacity with worshippers. Such a city makes a striking contrast with those with which most Americans are familiar. The churches themselves, and the numerous cathedrals, are imposing specimens of architecture in brick and stone.

Several meetings were held in the great Metropolitan Church (Methodist), which is the pride of the city. It stands, with its noble tower, in a great square of the city, and its architecture, early Norman French, is both ornamental and impressive.

We stayed pretty closely by the convention and allowed ourselves comparatively little time for sight-seeing. But even a rapid survey of the city will strike the visitor with the beauty of such streets as Jarvis and Queen's Park Avenue.

From the top of the lofty square tower of the magnificent City Hall one gets a view of the entire city and harbor. The possibilities of the "Public Library, the insurance companies' buildings, and the massive structures. The Parliament Building, facing the beautiful Queen's Park, is worthy of the Dominion. In the park stand statues of Queen Victoria, Sir John Macdonald, Hon. George Brown (former leader of the Liberal party in Canada); there is also a monument erected to the memory of the volunteers who fell in the Fenian uprising of 1866. We have rarely seen an education plant whose grounds and buildings exceed that of Toronto University. In addition are a number of colleges, including the Victoria University of the Methodist Church, and several theological schools of different denominations. The entire group of buildings makes a whole which will compare with anything we have in America, not excluding Yale, Harvard, Chicago, or Leland Stanford. Toronto could itself in hospitality, and everyone left feeling that it had been a joy and an inspiration to be for a few days in contact with its people.

From the Field.

Re-Organized

The Corresponding Secretary of the Colborne Street Methodist Church, Brantford, writes: "On May 8th, 1905, we had a complete reorganization of our League, according to the constitution drawn up by the League, which closely tallies with the general Epworth League constitution.

"Our active members are in the greater majority, and are all willing workers.

"We anticipate great success in our work, and in the work that can be done for our Church.

"The League in our Church has too long been slumbering and gradually dying, but with the help of our heavenly Father we will put new life and vigor in the work, and with that grand old motto in hand, 'We will look up, we will live up' for Christ and the Church.

"We ask your prayers that we may be divinely touched by God's power and love, that we may work and live to be a blessing to our fair city."

Bay of Quinte Summer School

The registration was the largest yet—123.

More stopped throughout the school than formerly. The social element was more prominent than last year, but many regard the school of 1903 as the best of the three in that regard.

The reception on Tuesday afternoon took the form of a missionary entertainment, entitled, "Who Am I?" We recommend it to all the summer schools and Leagues. It proved popular and aroused interest in our missionaries.

A considerable number of Public School teachers attended.

The school was the most representative we have held. All the districts were represented, except Whitby, Cannington and Lindsay, and some present belong to these districts, but are temporarily absent.

Mr. Ozawa, who managed the Book Room, and spoke at the school and in surrounding churches, was very kind in explaining the situation in Japan.

The Victoria College boys were always ready to help in everything.

Twenty-five dollars was sent to Chentu College as a free-will offering.

A large quantity of literature was sold, including thirty copies of "Individual Work for Individuals."

The school asked extra time for Dr. Crummy and felt like sitting at his feet.

S. T. Bartlett's talks on the Junior League brought forth many questions, showing an aroused interest.

Dr. Ewan's collection of Chinese curios is of great value, and his addresses were among the best.

The closing meeting on "World-wide Missions," by J. J. Rae, gave us an enlarged vision.

The ice-cream "banquet" was a success socially and otherwise.

Descendants of the early settlers around Hay Bay were present on the historical excursion to see the Hay Bay Church and Conger Chapel.

The early morning prayer-meetings grew in power, and the Holy Spirit's power was evidenced in the love feast and sacramental services. Several practically offered themselves for missions and other work.

What may be termed the spiritual impression seemed to be deep.

The writer has become convinced that our summer school, for the present at least, should be held closely to the study of the Bible and missions," not for-

getting, of course, the value of the social and other elements, and of methods of work.

There is a probability that next year's school will be in the western part of the Conference.

Miss Edith McColl and Mr. John S. Parker were registrars. Miss Maude Newell, Millbrook, treasurer, pro tem; Miss M. Moment, Orono, assistant secretary.

S. F. Dixon, Secretary.

July 15th, 1905.

Moose Jaw District

I believe it will interest our General Secretary and others concerned to know something of the development along missionary lines in this far west, Moose Jaw District, or "Dry Belt."

Rev. C. Endicott has just completed a tour of this district in the interest of Forward Movement for Missions. Mr. Endicott did not think that the Leagues and Sunday-schools of this district were in need of any aid to raise \$,000, the amount assigned to us in co-operation with Regina and Saskatoon Districts for the support of a missionary in the foreign fields, and so set to work to place this district in a position to support a missionary of its own. The following figures tell of his success. Amounts promised by Leagues alone are as follows:

Moose Jaw	\$250 00
Wesley	100 00
New Warren	75 00
Rouleau	75 00
Milestone	75 00
Yellow Grass	75 00
Weyburn	100 00
Estevan and Portal	100 00

Total promised\$850 00

Expected from other places

75 00

Total expected\$925 00

It is hoped that the Sunday-schools of the district will co-operate in the scheme which will considerably increase this amount.—Logan M. More, Dis. Sec. and Reporter.

Carman District

The fifth annual convention of the Carman District Epworth League was held at Treherne, July 10th. Rev. J. W. Saunby, B.A., of Carman, conducted a series of Bible studies on the Holy Spirit. These were excellent and were entered into with interest and appreciation by the entire convention. In this department of Christian work Mr. Saunby is becoming an expert. Mr. Hughes delivered the president's address, reviewing the work of the past year, and pointing out some of the ideals that had been before the League in the past year. In the evening the delegates were welcomed to the church and town of Treherne by Miss Lila Staples. Rev. Mr. Saunby replied on behalf of the visitors. Rev. G. Bethel, of Holland, delivered the address of the evening, taking as his subject, "Epworth Evangelism." Tuesday morning was devoted largely to Junior League work. A paper by Miss Hornbrook, of Stockton, on "The Hindrances to Junior League Work, and How They May be Met," was very instructive, and provoked much discussion. Rev. T. W. Price, B.A., B.D., of Elm Creek, dealt with the subject of "How to Move Forward in Missionary Department." In the evening the convention was twice electrified, first by the most severe thunderstorm of the season, and afterwards by the Rev. A. E. Smith, of McDougald Church, Winnipeg. Mr. Smith spoke of the Epworth Leagues as a citizen. His manner of dealing with the subject was most effective in opening of lines of thought regarding some of the

great problems of the national life of Canada.

The following are the officers appointed for next year:

Hon. Pres., Rev. J. W. Saunby, B.A., Carman.

Pres., Rev. M. Doyle, B.A., Sperling.

1st Vice-Pres., Miss Eason, Stockton.

2nd Vice-Pres., Dr. McLachlan, Carman.

3rd Vice-Pres., Miss Lila Staples, Treherne.

4th Vice-Pres., Miss Maggie Kennedy, Elm Creek.

Secretary, Mr. Herb. Young, Cypress River.

Treasurer, Clement Staples, Matcheville.

Bay of Quinte Conference Epworth League

The report of the Epworth League Committee of the Annual Conference was sent in circular form to every pastor in the Conference, and to every League where the names and addresses of president or secretary could be obtained, with the request that it be discussed, and the secretary be notified of the result of such discussion. Only a few replies have been received to date, although we have reason to know that many Leagues have discussed it. Will the pastors and Leagues who read Era kindly see that a report be sent to the undersigned, with special reference as to (1) whether the report represents local conditions as regards removals, etc.; (2) what practical efforts are being made to increase the efficiency of League work; (3) mention of plans that are successful in local Leagues; (4) suggestions.

The Conference Epworth League Executive is anxious to gather data that will help the Leagues. Copies of the circular may be had on application.

S. F. Dixon, Secretary,
Wooler, Ont.

Summer Schools, Attention!

Dear Mr. Editor,—I am highly pleased to see in the July Era, page 219, that the suggestion made by me in my article on "Abigail Becker" in June number, viz., that the Epworth Leagues contribute to the erecting of a proper monument to our Canadian "Grace Darling," has taken root, and that the Simcoe League has been pleased to accept the responsibility of receiving such collections and subscriptions. I have taken the liberty of writing the Presidents of Summer Schools meeting in July, and address this to The Era that it may reach the schools meeting in August, suggesting that they take up a special collection at each to help in this laudable enterprise. Epworth Leagues be proud of this grand woman of Methodism and honor yourselves in honoring her—one of the world's truly great heroines—in properly monumenting her.

JOHN MORRISON.

Comber, July 12th, 1905.

Announcement

The Toronto Epworth League Union will hold its sixth annual straight excursion on Thursday evening, August 24th. The palace steamer "Chippewa" has been chartered for the occasion, and the band of the 48th Highlanders will render vocal and instrumental music. All Leagues and their friends will be welcome. Tickets, for gentlemen, are 50 cents each, and for ladies 25 cents. Further announcements will be made later.—J. Leslie Root, Secretary Committee, 27 Oak Street.

The Rev. Thomas S. Linscott, of Brantford, Ont., has received a degree of Doctor of Divinity from the Ohio Northern University, of Ada, Ohio. Dr. Linscott was at one time enrolled as a student of this institution.

Incredible

A friend of James McNeill Whistler once came upon him in a London street while he was questioning a very dirty newsboy. "Yes, sir," the boy was saying. "I've been selling papers three years." "How old are you?" "Seven." "Oh, you must be more than that." "No, sir, I ain't." "I say, Charlie," said Whistler, turning to his friend, "I don't think he could get that dirty in seven years. Do you?"

"Always Own Up"

A very good story is told in the "Reminiscences of Lady Burghersh," a lady who enjoyed the close friendship of the Duke of Wellington. One day when in the drawing-room with the Duke, who had occasion to ring the bell for the footman. No one came, and a second and third attempt were equally unsuccessful. Stepping to the door the Duke shouted in stentorian tones, which soon brought a liveried servant, white as a sheet, to the room, where he was greeted with a storm of invective more forcible than delicate. The tiny girl, who had never seen the Duke in a rage before, burst into a merry peal of laughter, and he, astonished, stopped in the middle of his tirade and turned round to look at her. This gave the terrified footman time to explain that the bell was broken. The Duke stepped across the room to make sure that it was so, and then frankly and handsomely apologized to the man for his misjudgment. But the best of it all was, when he turned round to his little friend with a roguish look and said: "Always own up."

"A Thrill of Hope"

The Epworth League Convention recently held in Denver City, Colorado, was, in my opinion, a remarkable one in many respects. In attendance by delegates from almost every State and province, in the harmony that obtained throughout all the services, in the ability and versatility of the platform efforts, in the immense audiences assembled three times per day in each of three large auditoriums, and in the deep devotional spirit that characterized the services throughout—in all these and other respects—the convention was a great success. I was most impressed, not from what I heard, but from what I saw. It was the sight of thousands assembled, of the young men and women of North American Methodism to study great problems at present confronting the Church, and waiting together for that endowment of power by which they may be fitted more fully for their great life-work. Through them I saw a million more in the United States and Canada, inspired by the same spirit, fired by a like zeal, and dominated by a similar purpose—the young manhood and womanhood of Methodism consecrated to Christ and ready for Christian service, and I felt the thrill of a great hope as I reflected on that vision. Verily Methodism is not declining, and the best of all is, "God is with us."—Rev. I. Tovell, D.D.

It Looked Easy

A thoroughly self-conceited author of one or two novels went with a party of friends to see an old woman who made a living by weaving silk rugs on a common carpet loom. During the call the author of the novels said condescendingly to the old woman: "Weaving those rugs seems very easy and simple, but I dare say that I can write my books as easily than I could weave rugs." "Very likely," said the old lady placidly; "for you see, it takes considerable brain work for this, easy as it looks."

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