

Our Contributors.

Glengarry C. E. Union.

ADDRESS OF WELCOME BY REV. D. MAC VICAR, B. D., TO DELEGATES TO THE EIGHTH ANNUAL CONVENTION HELD AT FINCH.

In extending the hand of welcome to this large and representative body of Endeavor workers, I feel that my task is both easy and difficult. It is easy on the one hand because I know the welcome is very sincere. It is difficult on the other hand because it is not easy for me to express in appropriate terms the kind feelings which I know exist in the hearts of those whom I have the honor to represent. I would like to do these feelings some measure of justice, and to make our welcome as emphatic as possible. In order to do so, I shall welcome you in the name of each letter of the word, W, E, L, C, O, M, E, and that is made possible at once by the fact that each of these letters represents one or more of the vital principles of the Christian Endeavor organization.

The first letter is W, it stands for watchfulness. We welcome you because you are a watchful and wide-awake band of Christian workers. The Lookout committee is a prominent feature of the Society. You watch for souls, and by your covenant performance of daily duty, you strive to fulfill Christ's command to "Watch and pray" and to be always ready, for ye know not the day nor the hour when the Son of Man cometh.

The second letter is E, it stands for earnestness. We welcome you because you are an earnest band of Christian workers. If there is any work on this earth, worthy of earnestness, and our first endeavor, it is Christian work. It is the only work that is really permanent in its results. It is this consideration that gives point to our Lord's exhortations to lay up for ourselves treasures in Heaven, and to seek first the Kingdom of God and His righteousness.

The third letter is L, it stands for loyalty. We welcome you because you are a loyal band of Christian workers. You are loyal to the King it is true, but I refer more specially to our motto "For Christ and the Church." Our loyalty to Christ is also pledged, and we promise to do all we can to further the interests of the Church to which we belong by loyalty to its officers, and by attending its Sabbath and week-day services.

The next letter is C. When I came to this letter, I remembered that some good people have spoken of us as a courting society. It must be confessed that courting is sometimes done, but that is not one of the avowed objects of the Society. It is simply incidental and accidental, and there is no harm in it. Far better that our young people should do their courting in Christian circles than in other associations which are not so pure and healthful in their influences. I thought also of the word Catholic in connection with C, Christian Endeavor is characterized by a broad catholicity of spirit. We recognize all Christians as brethren, and do all we can to realize the fulfilment of Christ's prayer, that they

may all be one, even as the Father and Son are one. But C stands also for consecration. We welcome you because you are a consecrated band of Christian workers. Every month we consecrate ourselves afresh to Christ in our consecration meeting. And this is the strong pillar of our organization. If we are strong here, we are strong everywhere but if we are weak here, we are weak also in every department of our work.

The next letter in the word welcome is O. It stands for obedience. We welcome you therefore, because you are an obedient band of Christian workers. Loyola, the founder of the Jesuit order, took an oath of instant and unquestioning obedience to the people of Rome. You have not sworn obedience to any pope or patriarch, but you have pledged your obedience to Christ in that you have promised to do whatever He would have you do.

The next letter is M, it stands for missions. We welcome you because you are missionary in your spirit. Our motto is not only "For Christ and the Church" but also "The world for Christ." We have missionary meetings, and a missionary Committee. We contribute money for missions and by every means at our disposal, we do what we can to carry out our Lord's parting command to go into all the world and preach the Gospel to every creature.

The last letter of the word is E. As the representative of a Calvinistic body, I naturally thought of the word "elect" when I came to this letter. You are the elect, but then I remembered that it is principally the Presbyterians who are elect, that we should be leaving out our Methodist friends and other brethren, and that would not be consistent with the principle of our interdenominational fellowship and so I have chosen another word. E stands for enthusiasm. We welcome you because you are an enthusiastic band of Christian workers. The machinery of the steam engine is useless without the power of steam. So also is the machinery of Christian Endeavor useless without the power of spiritual enthusiasm, and I trust and pray that this Convention may be characterized by some of the old-time enthusiasm. I hope that a fire may be kindled that we may all be involved in the conflagration, and that we may go back to our respective societies and do some incendiary work there.

The Gospel and Moral Reforms.

BY A PRESBYTERIAN ELDER.

According to the Presbyterian Standard of Charlotte, N. C., a campaign of moral and civic reform is being waged in many Southern cities. As that paper states: "The city authorities of our Southern States are bestirring themselves as never before for the purification of their several communities of the different sorts of vice." And the work is telling satisfactorily. Perhaps the most significant civic reform campaign is being waged in St. Louis where board aldermen are being made to feel the strong grip of the law. Some have confessed, some have fled the

country, and several are in mortal dread of being compelled to don the penitentiary stripes before long. Summing up a review of the work being done in closing gambling dens, and liquor saloons, the Standard says: "The South especially, is profiting by the failure of the democracy in the cities of the North and West, and is learning to curb the forces of rapacity and corruption and lawlessness and vice." And here is a timely hint for civic and municipal authorities in Canada: "In general the question rests with the executive officers. If they wish to enforce the laws, the laws are generally not hard to find." And it may be added that the "proper authorities" will not hesitate to do their duty in enforcing the laws, when they become convinced that these laws have a substantial public opinion behind them, representative of the desires and determination of the best classes in the community.

And there is another thing to be taken into account," says the Standard. "All the evangelical churches in the South are growing at a much greater ratio than the population. It was much easier a few years ago to organize, from among the irreverent or infidel or the simply wicked, a gang that would have the majority on its side and which would keep down the decency and morality of the community. That is growing harder to do every year that the gospel is preached. Church members are forming a larger and ever-larger part of our population and we have no reason to believe that among church members there is not a larger proportion of earnest Christian people than ever before. And after all, this is the surest way of reform, to Christianize men. We should not be satisfied with filling the churches with worshippers, while allowing the devil's side to hold all the offices and to make and execute the laws. But whenever the majority of people and of voters get to be Christians, the rest is easy." Here is a suggestion for the Christian men and women of Canada. Whenever they unite, irrespective of denominational or political differences, in a determination to root out the rum shops and close gambling dens and haunts of vice, they can in large measure accomplish their object. The trouble is that in this country, as in the United States, the hands of Christian workers and moral reformers—notably in connection with the liquor traffic—are often paralysed by political influences. The saloon keepers know too well how to "work" the politicians of both parties—they can generally manage to "keep on their string" a sufficient number of the politicians to balk the efforts of those who are honestly anxious to do their full duty in fighting and curbing the liquor traffic.

What our contemporary across the line says about the power of a faithfully preached Gospel to give a living impetus to moral reform, should not be lost sight of. "After all, this is the surest way of reform, to Christianize men." It is not much use for temperance people to be calling for more stringent anti-saloon legislation, until a strong and healthy public opinion, based upon and animated by the living Christian morality of the Bible, has been evoked and can be effectively brought to bear in the battle for temperance and other moral reforms. Are the Christian pulpits of our country