

matters of social and moral reform, of preventive and redemptive work, of the care of children of criminal parents, of the orphan, of the sick and of the poor, thrust themselves into the foreground. Conditions in the centre of Vancouver are usually as bad as can be found in any mining town of the interior. For the most part the driving force of religious conviction is responsible for the upkeep of these organizations which aim at mending the rent in the torn social fabric. There ought to be in matters of reform a sufficient number of big Christian men, men of vision and outlook and all those essential qualities of statesmanship which would make the co-ordination of all the Christian philanthropies of Vancouver eminently possible. Upon the men of this convention must this duty fall. This, then, in brief, is the outline of our opportunity, the taking of the outposts before the inrush of settlers, the equipment and maintenance of our coast work, the serious attack and solution of the problem of the city. This is our opportunity. What of our responsibility?

The Responsibility. If the larger share of the work of British Columbia, and through it the larger share of the world work is to be effectively carried out, upon the churches that are already established and upon the Christian men whose hearts the Lord has already touched, must rest the responsibility of the forward movement. Think for a moment of the isolation of the communities of British Columbia peculiar to her geographical situation. Take the Kootenays as an example. There are two Kootenays. There is the Crow beyond the Kootenay. The communities there are widely separate. Some of them are already twenty years old. The rapid changes in population, the social restlessness, the socialistic propaganda, antagonistic, vicious and determined, makes life in such a community and the pulse of the church's life in such a community, beat slowly and irregularly. The awful loneliness of the newcomer, the appalling temptations of the open town the world recklessness, sometimes even lawlessness of the older elements of the community, the brazenfaced disrespect for law on the part of the drink traffic, the painted woman, the gilded and open and safe and sometimes inviting colonies of vice make the life of the church precarious. The unofficial Christianity, the band of responsible Christian laymen, the serious sense of humaneness of the Gospel alone will save these places. There are men in the towns of the Kootenays who have come from as good homes as any of us, who