

ing its power felt in this direction. Prominent in the ranks of that admirable organization, the Electoral League, which did such grand work for the purification of politics in the late civic elections in Montreal, were many of the Endeavorers of the city. Some of the sternest fights with the liquor traffic that have ever been waged in this city have been begun, continued, and won by Endeavorers. One Society in Montreal has fought eight consecutive battles with the liquor interests during the last three years, and the reason that this city is not cursed with two more liquor dens is because of the energy, persistence and pluck of this Society. If Christian Endeavor continues to develop as in the past, the time is not far distant when the candidate seeking re-election will realize that this Society wields a power which he cannot afford to ignore. The saloon will learn to hate it as its worst enemy, and the time is not far distant when the Endeavor Society will contribute in no small degree to the abolition of this damning curse of modern society.

5th. *Lastly, Christian Endeavor is siding in the solution of the sectarian problem.*

If left untrammelled, this Society will do more towards eliminating sectarian prejudices and cultivating the spirit of unity than all the unmeant resolutions of synods, presbyteries and conferences; more than all the work done by "committees on denominational union," who never accomplish anything, yet do as much as is expected of them. While the denominations have been fighting over theoretical and imaginary differences, while they have been talking about union, while each has been desiring the same kind of union with the other that the whale had with Jonah, Christian Endeavor has, on the ground common to all evangelical bodies, been working out a practical solution. It is with sorrow that I have noticed the narrow sectarian spirit that has been showing itself in some of the denominations who cannot suffer even this much common ground with the other evangelical bodies. They must sectarianize this movement also, and place upon it their own denominational stamp. Their own particular unions and rallies and conventions must be held, thus neutralizing one of the grandest features of the Christian Endeavor movement. It seems to me rather a strange thing if a society pledged by principle, precept and history to be loyal to the Church, must be decorated with a name savoring of the dark days of the past. Surely this one department of Christian work might be allowed to go forth untrammelled by sectarian titles. Surely the denominations could afford to have some common meeting ground. It has been suggested that the Presbyterians make haste to adorn themselves with some name that savors of the days when the denominations were rising from the chaos of Mediævalism, that we call ourselves "Westminster Leagues." The sugges-