

THE keynote to our Convention was struck at the Sunrise prayer meeting, and it had a full, round tone. That so many young people were willing to come out at such an early hour, on a dark and rainy looking morning, proved that a great interest was taken by them in all that is included in our motto, "For Christ and the Church." When we entered the room we saw many familiar faces, and if we had a thought that our numbers would be few, it was dispelled when we saw about four hundred people present. The meeting had a deep spirituality about it and as we joined in singing the opening hymn, "All hail the power of Jesus' name," we felt that was the power that was moving and would move our hearts in every effort in the cause of right. Many prayers went up from earnest young hearts that at the presence of the Master would be manifested during every meeting of the Convention, and that every Society represented might receive a fresh impulse and have more of the Divine life in it. We all felt in our hearts a longing for the baptism of the Spirit. A short time was given for testimonies and consecration to Christ, and one after another rose up and said how glad they were to belong to Him, and joyfully gave themselves afresh to His service. Our Society was well represented at the meeting,—our Secretary was leader, our choir master conducted the singing and one of our members presided at the piano. A goodly number of our members were scattered all over the room. At the conclusion of the service many were the kindly greetings and warm clasps of the hand that were exchanged. It was a privilege to be present at such a meeting and we are sure all will carry in their memory the recollection of that happy hour. Dr. Clark said he was becoming quite a connoisseur in Conventions, and although he had attended many where there were larger numbers, none of them possessed a deeper spiritual undertone than this.

MR. Chairman, Ladies and Gentlemen—This is a most embarrassing position for a modest Scotchman, and especially when he did not come here to speak, but to apologize for the absence of two much more distinguished speakers. I regret that the Earl of Aberdeen has to go to Ottawa, and Lady Aberdeen has been travelling on the cars for three weeks with scarcely a nights rest, and she begged me to come in her place and express her regret for her inability to attend under the circumstances; after I had done this, I was instructed to come away, as I

have to leave this evening to catch my ship at New York. But the sight of this great gathering and your sympathy, compels me to add a single word on my own account, although I did not prepare myself to do so. I have only been at one gathering of the Christian Endeavor,—that was in the Old Country, and the bulk of the attendance consisted of children. There were two long tables just before the platform and upon those tables were great heaps of dolls, picture books and Christmas presents of all kinds. They were not new dolls, as many of them were dilapidated, neither were the books new, as many were decorated and painted by hand, but they were books which those children had not cast off, but were still in the height of their prosperity,—which they, as members of this Christian Endeavor society, had dedicated as Christmas presents for the poor children of our city, and those tables were the alters on which they laid their gifts, and within 24 hours they would carry light and cheer to many dark and dreary homes in our city. From that hour I have had a great desire to know something more about the working of the Christian Endeavor Society. I confess the word Endeavor is a great big word to me, and I hope the day will come when the word Christian will be so extended as to make it superfluous to add to it such a word as Endeavor. It seems ridiculous that there should be such a thing as an Endeavoring Christian, as if it were conceivable for a Christian who is not of that stamp. It is like talking about the *Temperance Total Abstainer*—still we must have societies to represent the department of that great and influential religion. When in Japan about a month ago, I met a large party of Japanese, and said to them, "You get your clerics mostly from America, Canada and the Old Country, give a message that I could take to them." One stood up and said he knew he would have to be the spokesman for the rest, and the message was—"That we were to send them no more doctrines, they wanted only to know about Christ, not how to talk right but how to live right. This is the first opportunity I have had of delivering their message and could not deliver it in a better place or to more sympathetic hearers."

I think the tone of Christianity is changing from doctrine to life and from faith to love. We shall always have doctrine and we shall always have faith, but more and more we are seeing, that as men and women in Christ, it is our actions and life, not the doctrine of Christianity, that is to do good.