

In the first place a distinct democratic tendency can be noted as a result of the movement which is very gratifying to those who believe that in the Church of God there is no room for the hateful spirit of caste and class distinction. In their prayer meetings the young people of these societies come together upon the one platform of love for Christ and desire to serve him. The rich and the poor, those in high social position and those that are not in "society" at all according to the prevailing abuse of this term, the college graduate and the unlettered apprentice have a common place of meeting. In these services there are exercises which are just as appropriate to the most humble as to the most exalted among the young disciples. Some part is expected from all, but only that which is within their ability and power. On the same committees they serve the same Lord. In the great conventions which every year number from twenty to fifty thousand they sit side by side and draw life-giving draughts from the same wells of salvation.

Another result of these twenty years of the Christian Endeavor Society, somewhat allied to the former, is the promotion of the spirit of fellowship and federation among the churches. This is often dwelt upon, but it cannot be overestimated. Every evangelical denomination in English speaking lands is represented in this movement. One of the chief joys of the great conventions is that in one vast auditorium or under the spreading white canvass of a single tent are often seated ten thousand people who are drawn together not by denominational affinities, and not by subscription to a common creed or devotion to a common ritual, but by the one supreme purpose of devotion to Christ and desire to know and do his will.

Another important contribution in my estimation of this young people's movement to the religious life of the past twenty years may be summed up in the phrase, "The prayer meeting idea." It has kept alive in many churches, and fostered in all churches, the social element of united conference and prayer on Christian themes which has been such an invaluable factor in the Protestantism of the century. The tendency has been in many quarters to substitute the lecture for the prayer meeting, the formal service for the spontaneous expressions of religious life; to let the minister voice the petitions and the aspirations of all. Scarcely a greater calamity could come to the churches of America than this, if this tendency to give up the prayer meeting should widely prevail.

The Christian Endeavor movement has largely counteracted this tendency. It has found a place for every one in the social meeting of the church. It has exalted even the heartfelt repetition of a verse of Scripture or the appropriate quotation from a religious quotation from a religious author into a personal act of consecration. It has made and kept the young people's prayer meeting in fifty thousand churches a vital and invaluable factor of church life and a source of inspiration and uplift for millions of young men and women.

There is a tendency on the part of some in these days to belittle the prayer meeting, to sneer at the idea that the rank and file can have appropriate part therein, to repress all emotion and expression of religious experience. But surely what this cold and worldly age needs is not the repression but the encouragement of such unabashed, outspoken zeal, not the discouragement of open

and frequent confession of Christ, but its encouragement and incitement in every wise way.

My space will not allow me to dwell upon the numberless activities of the young people. The prayer meeting is only one form of this activity. Every conceivable form of church work has been taken up and carried on by their various committees, and it would be hard to name a benevolent enterprise, a philanthropic scheme, or a form of service for the church and community in which during the past twenty years some societies have not had conspicuous part. Prayer and service go hand in hand in every every true Christian Endeavor society.

Nor can I dwell upon the missionary aspect of the movement. Millions of dollars have been raised for the denominational boards, largely an "extra asset" of the churches.

The society has found its way into the mission fields of every corner of the globe. In India alone there are five hundred societies of Christian Endeavor. Many floating societies have been found upon the ships of war and the vessels in the merchant marine. A remarkable work has been done in prisons and jails. There are now it is believed in the State prisons of the country more than two thousand active Christian Endeavorers, many of them soundly converted, as the wardens and the chaplains believe, by the efforts of the young people from the outside. Many volumes could not record the history of the practical results, philanthropic and distinctively religious, of these twenty years of the society's life. As we review the past and see the small part which any man has played in bringing about these results we can only reverently say with the Psalmist, "This is the Lord's doing."

#### Consolation.

All are not taken! there are left behind  
Living Beloveds, tender looks to bring,  
And make the daylight still a happy thing,  
And tender voices, to make soft the wind.  
But if it were not so—if I could find,  
No love in all the world for comforting,  
Nor any path but hollowing did ring,  
Where dust to dust the love from life dis-  
joined—  
And if before these sepulchres unmoving  
I stood alone (as some forsaken lamb  
Goes bleating up the moors in weary dearth),  
Crying, "Where are ye, O my loved and lov-  
ing."  
I know a voice would sound, "Daughter I am,  
Can I suffice for heaven and not for earth?"  
—Mrs. Browning.

#### Rev. Dr. Barclay's Recollection of Her Late Majesty.

In an interview with the Montreal Gazette the Rev. Dr. Barclay, minister of St. Paul's Church, gives the following exceedingly interesting reminiscences of his intercourse with Her late Majesty in his position of Queen's chaplain: "In private conversation," he says, "nothing so uniformly and so pleasantly surprised those who came for the first time in contact with Her Majesty as the perfect naturalness which dominated all her intercourse. A splendid conversationalist, she invariably managed, from the first moment, to make her friend or visitor feel quite at home, never losing withal that sovereign womanliness which forbade the subject to forget his place.

"In her afternoon interviews with him, Dr. Barclay says, she always made it a point to make conversation turn entirely upon religion. He was impressed on finding that she

read freely the latest works on the Bible and theology. An instance was recalled when, on the occasion of his first visit to the Queen after he had come to Canada, Her Majesty asked him whether he had read Newman Smith's "Reality of Faith." He had not, thought he had heard of it, and intended doing so. Her's was a very broad type of faith, as evidenced in her custom of worshipping in the national communion, both in England and among her Scottish subjects. She did not bother overmuch about points of theology, but was in sympathy with all that tended to throw light upon the Word of God. Even in later years, when more or less feeble health prevented her from regularly attending divine service in the kirk, the Queen never failed, if at all possible, to be present on Communion Sunday, and to partake along with her humble brethren and sisters, of the Sacrament, which her Master had enjoined. The fact that such men as Stanley and McLeod were those whom she made her friends, bears testimony to the breadth of mind and thought and sympathy that made Victoria what she was.

#### Knew About Canada.

Her after dinner interviews, on the other hand, were quite of a different character. Dr. Barclay was amazed on the occasion of his visit and conversation with the minister then in attendance to note the latter's ignorance of things in Canada; and was equally astounded to observe the Queen's intimate knowledge of everything in Canada, the race question, the creed question, religious questions, and so forth. Concern was expressed about the most minute matters of the Dominion's welfare, and with an appreciation of the subject, which perhaps few Canadians could have manifested. And what was true of Canada was in the same degree true of all Her Majesty's possessions.

"The doctor took occasion, too, to deprecate the impression that prevailed to some extent in certain quarters that the Queen, while acknowledged as an exceeding good and model sovereign, was not a particularly astute business woman. Her capacity in this regard was almost phenomenal. Even at Balmoral she worked incessantly. It was a delight to hear one who could speak with perfect fluency in three languages—English, French and German; and a proof of her indomitable strength of purpose is evinced in her having, at a comparatively late age, acquired sufficient knowledge of Hindustani, to converse freely with her Indian attendants.

"A pretty picture, indeed, was the dining room at Balmoral, all done in Stuart tartan, where sat the gentle queenly lady. Two waiters in ordinary livery, two Highlanders of the Heather, and two tall Indian attendants—these last her constant escort—constituted a scene which formed, as it were, a photograph of the Empire in miniature. The Queen, mayhap, had been to see a cotter who had suffered some bereavement, or to call at the village manse. Whatever it was, hardly a day passed, without making some deed or reference on her part, soldering tighter the bonds of affection which bound her people to her. Probably never before has the personal sorrow of so many individuals been apparent, for one whom they had never seen. Never was there a court life so pure. Never was a death received so universally with such unmitigated and unmixed feelings of regret and deprivation."

God may sometimes work out the answers to our prayers through our own afflictions.