

against people of entirely opposite opinions, our ardent enthusiasm begins to cool. It is then, however, that we discover the real source of our enthusiasm. If it is only born of the excitement attendant upon large gatherings it will evaporate with the missionary meeting; but if it be the true enthusiasm, that flame of divinity within us which ever and anon gleams from out our earthly house, it will grow and shine even in the face of opposition.

Conventions are important rallying points for the scattered forces; but they cannot provide the sacred fire. It was when the High Priest left the smoking sacrifices in the outer court, and, passing through the crowd of assembled worshippers, entered the Holy of Holies that he beheld from off the mercy seat the glory of the Lord. In order that our lives may glow with the true spirit of enthusiasm we must first enter through the veil of prayer into the inner sanctuary and there behold the brightness and beauty of God.

We must in addition be consecrated women. Our life with its ambitious hopes and ardent longings; its ceaseless energies and activities belongs to God; for, "We are not our own, we are bought with a price."

Since God is pleased to work through human agency his cause is either advanced or hindered by the use we make of these gifts.

We may be possessed of poor abilities and limited means, but that should not hinder us from doing what we can. "God has no need of great instruments; He does want willing ones! A one-talent man who is wholly the Lord's out-weighs the man with ten who keeps one back." Christ never despises a love gift no matter how mean or insignificant it may be.

Long ago a man loaned a colt to Jesus. It was only a little act of kindness; but on that colt the Prince of Peace rode in kingly triumph through the city. So a penny given by some poor, humble disciple may be the means of carrying Christ in His word to some dark heathen city and of leading some benighted souls to bow before the King "who cometh in the name of the Lord."

"Give your money by an act of the most spiritual worship, directly to the Lord, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly not only to the glorious King, but to the Man of sorrows; and if the Master wants twine strings, wrapping paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."

In the days of ancient Rome, the women of that city, fired with the spirit of patriotism, cast their jewels and most sacred treasures into the public coffers. Sparkling like gems on the sacred pages of Holy Writ are examples of the still higher patriotism of self-denying, holy women. A woman's love prompted the gift, which, although small, increased in God's treasury until it became greater than the rich man's abundance. It was a woman who received the Master's commendation "She hath done what she could," and it was also a woman's unflinching love and prevailing intercession that evoked the wonderful testimony, "O, woman, great is thy faith: be it unto thee even as thou wilt."

If in the future each member of the Woman's Foreign Missionary Society "attempts great things for God and expects great things from God," the time will come when the grand coronation anthem, which fell upon the ears of shepherds as they watched their flocks upon the plains of Bethlehem, shall be caught up by every kindred, tongue and people, and wafted back to the throne of the Infinite from whence it came. "Glory to God in the highest, and on earth peace, goodwill towards men."

Seaford, Ont.

Chicago is to have a magazine called *Africa*, which is to treat of the history, the physical geography and the people of that continent of wonders, containing also stories whose scene is laid there.

SOME IMPRESSIONS OF ENGLISH CHURCHISM.

BY REV. JOHN HURTON, B.D.

To one breathing the Western air of state equality in religious matters the church life of England presents some strange features. True, on the American continent with its democratic institutions—for Canada is even more truly democratic than the United States—there is a church which by the compactness of its organization does exert a tremendous and threatening power, too often compelling governments to do its bidding; but it is far from being an "established" church, and, unless we except the French Canadian province of Quebec, cannot even claim to be the church of a province, state, or people. In the eye of the law, God, even Christianity may be recognized, but no sect or circle of sects has any special privilege or exclusive claim. Whatever influence may be claimed or exerted must come through the ballot box, not directly through union with the State. Hence for a thorough born and exclusively educated American, be he Yankee or Canuck, the claims of the English hierarchy and their influence upon the character of the people sound strangely archaic, foreign. Even for one who, like the writer, was born under such shadowings, the contrast is striking after having breathed the free air of the Western World for over thirty years, and then being brought face to face with things as they are in the 'old land in this year of grace eighteen hundred and ninety-five.

A visitor to the shores of the Mother land is for the most part intent upon seeing sights; the grand cathedrals, the stately abbeys, the venerable churches, the grey ruins ivy clad, the ancient monuments, lend a charm to the church which by process of law can call these things her own. Toned by sentiment, associated with great historic memories, entwined with that past from which the Anglo-Saxon civilization has sprung to such overshadowing proportions, the anthem strains and solemn chant their long aisles echoing, entrance and captivate; we feel our souls thrilled as by an enchanter's hand sweeping the chords of the unseen and the awe inspiring. Students too recall with gratitude the names of Paley, Alford, Lightfoot, Hatch, Liddon and others still living, who open up the way where knowledge and Christian candour are; we remember the broad sympathy of Stanley, the devotion of Henry Martyn and the sweet songs of Heber. All these things tend to surround with a halo of glory the church of England as by law established, and other aspects are lost to view. But there are other aspects, and it is from them, for truth's sake and for man's, we would withdraw the veil. We had resolved on our last visit to our old home to look a little below the surface, to avoid the glitter and the show, and if we draw conclusions, or make reflections, we will state the facts upon which such are based. Our readers can thus judge of our sense of justice and of our judgment.

Confessedly to-day the most aggressive and active of the parties in the Anglican Church is the High Church party. To them the English people are largely indebted for the improved condition of the ecclesiastical buildings, which have been restored, ornamented, and thrown open during the day to the passer by. It is to be noted, however, that this renovation in nearly all instances means more elaborate conveniences for choral services, liturgical grandeur, priestly robes and genuflections. The closed up, musty, frowsy-looking parish church however of thirty years ago is gone. For this we may be devoutly thankful. We notice, too, that "the clergy" have their stated hours each week or day in the vestry for meeting with those who seek their ghostly comfort. It was not ever thus especially during fox hunting seasons. It is common moreover to see along the most

filthy lanes and lowest haunts an ascetic-looking face under an ecclesiastical hat over a very orthodox and priestly coat. Has this ascetic look any thing to do with the greater influence of the High Church curate among the masses, compared with that of his Low Church brother? There is a gossip which says that a butler whose master's house was a rendezvous for the clergy once asked, as he received orders to prepare dinner for a number, "Are they High or Low?" "Well John," replied the master, "what business is that of your's?" The reason given for the enquiry may suggest the close relation of the High Church man to the unwilling fasters of the poverty stricken districts. "Cause, sir, if they be Low they eat, if High they drink." It was the question whether the larder or the cellar would have to provide.

With kindly feelings to the High Churchman, nevertheless, because of his activity, we listened to three sermons from High Church lips. Do not, kind reader, judge the High Church pulpit by Cannon Liddon, a man among dwarfs. Our experience was gathered where the general public are fed. Three themes were presented, not likely to be forgotten. They were heard, one on board an Atlantic steamer, another in a great centre of manufacture and coal, the other in a crypt service under the overshadowing mass of St. Paul cathedral. They were not sought out but came in our way as we journeyed. We have heard no other from Anglican pulpits for years. The first was from Job xlii. 8, 9—a pretty essay such as might gain a prize in a Young ladies boarding school to show that we could not comprehend God, nothing more, and ending thus—"But He knoweth the way that I take. Now to God the Father, God the Son and God the Holy Ghost be honour and glory for ever. Amen!" The second was somewhat better, Acts iv. 13, only the explanation given was to us novel. They, priests and officers, recognized Peter and John as men they had seen before when Jesus was being led into the High priests hall. We ought to be recognized as companions too by presenting our churchiness to all around. The last was from Acts i. 26 and informed us that early history did not add much to the New Testament information, but as Matthias had been thus chosen and enrolled among the saints of the church we ought to take comfort in and derive strength from the consideration of the saintliness of St. Matthias. It is fair to say however that the last was a week day sermon, though not being an adept in hagiography I cannot say whether it was St. Matthias' day. I may safely, because truly, avow that in none of these could a touch of feeling have been experienced, nor was a comfort expressed. In the first and third not a lesson drawn or a practical exhortation given. There was neither comfort, teaching nor Christ in any one of his many attitudes—the multitudes cry for bread, they get—ice, the church, a saint!

What has this to do with an established church? These stately no-bodies, I write the word advisedly—men to whom, if they wrote M.D. after their names, you instinctively would not after first sight entrust your sick spaniel to—can claim social precedence and ecclesiastical supremacy over such men as Spurgeon, Oswald Dykes, Dale, McArthur and hosts of others whose burning words have lit up with light, love and life homes innumerable. By law these last named, with their co-adjutors, are poor Dissenters, tolerated Nonconformists, while the Rev. Stately Empty-head, B.A. (if you will remember that B-i-g spells big, and think of a certain animal whose auditorial apparatus is somewhat elongated, you may get the plain Saxon meaning of the mysterious symbol) is a rector, or vicar, a duly authorized spiritual guide to the people of England and Wales, the consideration of which may enable you, gentle reader, to enter by measure into understanding an aspect of what is presented in the Established Church. And on the word of a man "his picture is not overdrawn, for I could say more and not transgress the bounds of truth, but enough has been presented to enable us in some measure to realize that the present call for disestablishment in Wales, where religious feelings are deep and earnest, is not the cry of the demagogue, the iconoclast or of anarchy, but the indignant voice of a people whose enthusiastic nature revolts from established formalism and ecclesiastical assertion, and demands at least equal rights for those to whom they are really indebted for the gospel, which brings peace to their hearts and homes, and makes their valleys rings with Hallelujahs.

Gravenhurst, Ont.

Christian Endeavor.

THE LESSONS OF GETHSEMANE.

BY REV. W. S. McLAVER, B.D., ST. GEORGE.

May 5th—Mark xiv. 30-54.

Many and varied are the lessons suggested by this interesting and pathetic story. These lessons lie on the very surface of the narrative, neither digging nor delving is necessary to bring them to the surface. Let us consider a few of them.

1. Christ's conduct in the garden suggests to us the necessity of prayer. He desired to have unbroken fellowship with His Father, but as His soul shrank back from the trying ordeal before Him He desired strength; and He knew that He would realize His strength in proportion as He felt the nearness of God. Not only did His conduct there emphasize the importance of prayer, but it taught us also what our attitude toward God should be when we pray. By His example He showed us that we should be sweetly submissive to the divine will. That will is good, acceptable and perfect, and we shall have happiness and satisfaction in proportion as we mould our wills into conformity with it.

2. This Gethsemane scene teaches us the need of watching against temptation. Though Jesus was pure and holy, and though there was nothing in Him to which the evil one could appeal, yet He was tempted in all points like as we are. It would seem as if Satan, having been foiled once and again, now made on him a last and most bitter onslaught. Probably it was because Jesus was going through such a severe conflict at the time, that He was so earnest in warning His disciples to be on their guard against temptation (Mark xiv. 38). Mr. Jay once remarked that "Prayer without watching is hypocrisy and that watching without prayer is presumption." The keeper of the lighthouse is obliged to watch that his lights go not out at night; the engineer must look ahead and see that no obstruction is on the track; the pilot must be on the look-out lest his vessel run upon the rocks; the sentinel must peer into the darkness lest the enemy surprise him, and in like manner must the Christian watch and pray lest he enter into temptation.

3. The scene in that garden suggests further that one may become more cruel, more callous, and more avaricious under even the best influences. Judas enjoyed the privilege of being in the company of Jesus for about three years; he heard many of Christ's discourses; listened to His warnings, to His appeals, to His entreaties, to His invitations, to His rebukes. But still he grew more rapacious and deceitful, till now we find him walking up and planting on his Master's cheek a kiss—a kiss of treachery. Is it any wonder that Dante in his "Vision of Hell," should have placed Judas in the lowest of the circles of the damned, as the sole sharer with Satan himself of the condign punishment inflicted there?

4. This scene reminds us also of the value of sympathy. Jesus in His hour of trial desired to have the three chosen disciples with Him. True they were of very little assistance to Him, for they failed to understand the nature of His sorrow, and they even forsook Him when they saw danger ahead. Still, Jesus longed for sympathy, not only from His heavenly Father, but from His earthly disciples. It comforts us in the time of trial to know that others sympathize with us, and we should be greatly cheered when we are assured that just because Christ endured such terrible agony in the garden, He is now all the better able to sympathize with us now.

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
In every pang that rends the heart,
The man of sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief."