

Pastor and People.

THE DAYS GONE BY.

O the days gone by! O the days gone by!
The music of the laughing lip, the lustre of the
eye;
The childish faith in fairies and Aladdin's magic
ring,
The simple, soul-reposing, glad belief in every-
thing,
When life was like a story, holding neither sob
nor sigh,
In the golden, olden glory of the days gone by.
—James Whitcomb Riley.

LIFE'S BROKEN MEASURES.

"Life is full of broken measures,
Objects unattained:
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained,
"Every soul has aspiration
Still unsatisfied:
Memories that wake vibration
Of the heart in quick pulsation,
At the gifts denied.
"We are better for the longing,
Stronger for the pain:
Souls at ease are nature wronging;—
Through the harrowed soul come thronging
Seeds, in sun and rain!
"Broken measures, find completeness
In the perfect whole:
Life is but a day in fleetness;
Richer in all strength and sweetness,
Grows the striving soul."
—Selected.

THE EVANGELICAL MOVEMENT IN ENGLAND.

CONDENSED FROM AN ARTICLE BY THE
RIGHT HON. W. E. GLADSTONE.

In the *Evangelical Magazine* of the Congregational Church in England for January appears an article from the pen of that wonderful, as well as grand old man, upon the "Evangelical Movement (in England, that is); its Parentage, Progress and Issue," which, coming from the source it does, has naturally attracted a good deal of attention. We propose to give here for the benefit of our readers, the substance of the first and second heads of the article, as it is full of interest as a piece of present day Church history.

The aggregate influence of the Church upon society, which Mr. Lecky says was enormous at the close of the seventeenth century—from that time, Mr. Gladstone says, progressively declined; sceptical and subversive opinions in religion spread with rapidity, and there was a gradual decline of the religious life until it passed almost into general paralysis. To a certain extent, and, naturally, this also affected the Nonconforming sections of the community; but the mischiefs were, if not confined to the Church, much more general, intense and scandalous within its borders than beyond them. Such was the state of things when the Evangelical movement took its rise.

Its parentage Mr. Gladstone traces first to John Wesley, and his course took its origin from the bosom of devout, but high Anglicanism, in which as a youth he was bred, and which long and rather obstinately, though varyingly, held its ground within his interior mind in spite of circumstances the most adverse. And this high Anglicanism, should still, perhaps, be regarded as having given the main impulse out of which sprang the Evangelical movement. That which Wesley did not supply is to be traced in a great degree by an indirect line to Whitfield. In addition to these two men may be mentioned as the fathers of the movement, Hervey, Berridge, Romaine, Toplady and those associated with them, but of less note. The main characteristic of the movement was a strong, systematic, outspoken and determined reaction against the prevailing standards both of life and preaching. It aimed at bringing back on a large scale, and by an aggressive movement, the Cross, and all that the Cross essentially implies, both in the teaching of the clergy, and into the lives as well of the clergy as the laity. The preach-

ing of the Gospel a hundred years ago had disappeared, not by denial, but by lapse, from the majority of Anglican pulpits. To bring it back again was the aim and work of the Evangelical Reformers in the sphere of the teaching function. They preached Christ largely and fervently, where before, as a rule, He had been preached but little and coldly. This, then, in substance, Mr. Gladstone regards as the parentage of the Evangelical movement.

Before speaking of its progress we may anticipate a little by quoting the opinion of Mr. Lecky as to what it did, as given in his history of the eighteenth century, a work of which Mr. Gladstone speaks in terms of very high praise. "The clergy of the English Church," he says, "infused into it a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers." He continues: "Before the close of the eighteenth century, the Evangelical movement had become dominant in England, and it continued the almost undisputed centre of religious life until the rise of the Tractarian movement of 1830" (1833).

In opposition to this latter opinion of Mr. Lecky's, Mr. Gladstone holds that the Evangelical movement never became, properly speaking, dominant in England—never held anything like the position which the corresponding party held in the Established Church of Scotland at the time when the great controversy of patronage and the Veto Act began—but that it did, by infusion, profoundly alter the tone and tendency of the preaching of its clergy. It is in sustaining this position, as against that of Mr. Lecky, that Mr. Gladstone traces the progress of the movement as follows:

Until the close of the reign of George III., Jan. 1820, he holds that the evangelical clergy were numerically in a considerable minority of the whole clerical body, not exceeding one in twenty, if they touched that proportion. But in activity and moral influence they counted for a great deal more. The vessels of zeal and fervor, taken man for man, far out-weighted the heroes of the ball-room and the hunting-field, or the inert, half-animated minds, and perfunctory performers of a minimum of stipulated duty, who composed so considerable a number of the clerical host. The evangelical clergy increased, however, pretty rapidly in numbers, and the entire body was roughly estimated before the close of the reign of George IV., June 1830, at fifteen hundred or about one-eighth of the whole clergy. To sustain the counter proposition to that of Mr. Lecky as to the dominance of the evangelical clergy at the time mentioned, 1830 or 1833, Mr. Gladstone traces the degree of their extension at various local centres during the reign of George IV.

In the University of Oxford, about 1830, they could hardly be said to subsist, except in the persons of four or five scattered individuals of the teaching or officiating body. In Cambridge, led by Mr. Simeon, the movement had something more of visibility. In addition to a strong organizing faculty, he used his liberal fortune with abundant sagacity and extraordinary effect in opening the way for his followers, through the purchase of advowsons, to benefices in the large towns. The possession of these seats of power immensely extended their parochial influence, and the number of his academic partisans was considerable among the young.

This, then, was the state of things at that time in Oxford and Cambridge, and half a century ago they told almost conclusively the tale of the whole country, so far as the colour and character of its clergy were concerned. Mr. Gladstone, after referring further in support of his contention to the state of this movement as represented by the clergy in London, Liverpool and such towns as Carlisle, Hull, Huddersfield, Leicester, Cheltenham, and the great public schools like Eton, concludes that the party as a party was the very reverse of dominant. It was active, useful, respected, healthy and

thriving, but it was also repressed and struggling, and in some sense rebellious. Yet to it the Church of England at large is profoundly and vitally indebted for having roused her from her slumbers, and set her vigorously about her work. Mr. Gladstone next refers by way of test to the place this section of the Church held then in the two comparatively ancient Church societies, which have now each nearly completed their two centuries—the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. In these he finds them to be nowhere, or at least so weak as not to be able to prevent themselves being ridiculed and misrepresented. Still because of the activity and zeal of the party, a change was taking place in the clerical body at large, which it cannot be doubted was due, in part at least, to the influence of the Evangelical clergy. Beyond the precinct of the school the number of clergymen who were in earnest about their profession, and whose life betrayed on the surface no inconsistency with it, was increasing during the reigns of George IV. and the first years of William IV.

We now reach the epoch when the "Tracts for the Times" were born, and here Mr. Gladstone is principally concerned to notice the fact, which he takes to be unquestionable, that since the date of the Tracts—since and not before it—the juice and sap of the Evangelical teaching has, in a very remarkable manner coursed through "the natural gates and alleys of the body" of the English Church, meaning by its juice and sap, the positive and not the negative part of its teaching. With regard then to the progress of this Evangelical movement, so vitally affecting the whole public and private life of England, Mr. Gladstone concludes with a comparison of the state of things religiously, and in the teaching of the Church, as it was in his own early days with what those have now become largely because of this movement. In his early days it was common for morality to be taught without deviation from, or reference to, the Person of Christ. It was still more common that—if the method of the gospel for our salvation from sin and its penalties was the theme—it was dealt with as a sort of joint-stock transaction, to which man was to contribute repentance and faith, as conditions previous, and thereupon God would mercifully grant all that we stood in need of, surely a very false method of presenting the true doctrine. The dogmatic relation of faith and works, in the system of the Church of England remains what it was, but it hardly ever happens now that we hear the doctrine of justification so terribly treated in the pulpit. Is not the great reason of this that our teachers have learned, and have become used, to ascend from the theme of justification to the yet greater and higher theme of the Justifier, and to take the setting forth of Him in His Person, Life and Work as the source and substance no less than the model, of our life: as their never-ceasing, never-wearying task, the perpetual office of the Church on earth, corresponding with her perpetual offering of praise in heaven. He records, evidently gratefully, the fact as it now is, and as showing the progress and present standing of the Evangelical movement, that the faith and life of its teaching, as it consists in the re-introduction of Christ our Lord as the woof and warp of preaching, was its great gift to the teaching of the Church, and has now penetrated and possessed it on a scale so general that it may be considered as pervading the whole mass.

H. W. Beecher: A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.

Christian Endeavor.

ADVANCE, ENDEAVOR!

REV. W. S. McTAVISH, D.D., ST. GEORGE.
(*Christian Endeavor Day.*)

Feb. 3rd.—Ex. xiv. 15-31; xv. 1-2.
We have reached another anniversary in the history of our Society. The past fourteen years have been crowned with great and peculiar blessings—indeed, we might not be wide of the mark, if we asserted that God has honored and blessed this Society as He has honored and blessed no other organization. But though the past years have been fraught with blessing, this is not the time to rest upon our oars. Now is the time to plan for a forward movement.

"Men my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do."

We have reason to cherish the hope that God will bless us even more abundantly in the future than He has in the past. If we are faithful to Him; if we are true to our motto: "For Christ and the Church," our expectations shall not be cut off:

"Not in vain the distant beacons; forward, forward let us range.
Let the great world spin forever down the ringing grooves of change."

Advance Endeavorer! Let the Look-out Committee go forward in the glorious work of winning souls for Jesus and members for the Society. Are there not some in the community who have never yet been approached? Are there not some who, though spoken to, are still undecided, and who, by a little judicious advice or direction might be brought to a decision? Are there not some associate members who have been thus distantly connected with the Society long enough, and who should have been encouraged to take another step, and identify themselves more closely with the Society by taking the active member's pledge? Are there not some who were once members, and who are now drifting away because they have not been kindly and lovingly encouraged? Let us remember that the most effectual work is done by the individual dealing with the individual. "Hand picked fruit is the best."

Advance Missionary Committee! The kingdoms of this world are to become the kingdoms of our Lord and of His Christ. Our own Church keeps steadily in view the fact that the Gospel is to be preached to every creature, but it is no secret that she is sadly crippled for lack of funds. At present there threaten to be deficits in the treasuries of the Committees on Home Missions, Foreign Missions and French Evangelization. The books for the ecclesiastical year will soon close, therefore, whatever is to be done ought to be done speedily. Besides, the demands for next year will not likely be less—indeed, they are likely to be greater, for the Church should be an expanding organism, and, if she increase in numbers and strength, she ought to devise more liberal things. Let missionary committees then see to it that some good plan is regularly and systematically pursued. The "Two cents a week" system may not be the ideal, but it is good, and has been productive of excellent results in many places where it has been followed. Let this, or some better plan, be adopted, so that the chariot wheels of Christ may not be clogged.

Advance all committees! Advance the whole army of Endeavorers! Trusting in the Lord Jesus Christ, go forward and win new trophies for him! Advance against the hosts of infidelity! Advance and supplant evil literature with what is pure and wholesome! Advance against wickedness in high places; take earnest hold of the duties of good citizenship, and let municipal and national politics be purified. Advance in defence of the Sabbath, and the rights of the labouring classes! Advance and stem the tide of intemperance which, like a devastating flood, roll over the land and annually destroys so much that is noble in manhood, and so much that is promising in childhood. Advance and cope with the practice of worldliness which in many places is gnawing at the vitals of Christianity and enervating its virile virtues. Advance with loyalty to the pledge; with firm, unshaken confidence in the ultimate triumph of the truth, with unswerving fidelity to Christ and with renewed consecration to His service. Advance, for "The Lord of us hath mindful been and He will bless us still."

We have seen great things; we expect to see greater. Who is she that looketh forth as the morning, fair as the noon, clear as the sun, and terrible as any army with banners? The Church, flanked on the right by the active members of the Christian Endeavor; flanked on the left by the associate members, and with the Sabbath-school bringing up the rear.