

IN these closing nineteenth century days one of the most remarkable movements is the widespread spiritual and national awakening among

A New Trial of Jesus.

The Morning Star, an English religious monthly of reliable reputation, is responsible for the story of a strange manifestation of this movement among the Jews in Russia. A committee of influential Hebrews is said to have been appointed to investigate the proof for and against Jesus of Nazareth in order to arrive at a correct judgment. The result of their inquiry, after an impartial weighing of evidence, is that the crucifixion of Jesus by the Jewish people and Roman government was a *judicial murder of God's Anointed!* These Jews have organized as "The Revisionists," and purpose in the near future to hold a convention for the discussion of this matter. Such a strange development is surely an unmistakable sign that the Spirit of God is breathing upon the dry bones in the valley of Ezekiel's vision.

Just as we were making up the present issue preparatory to going to press despatches arrived from Australia with full details of the Fourth Australasian C. E. Convention

Hands Across the Sea.

held in Melbourne last fall. The copy of the programme is a work of art in design, and a veritable mine of suggestiveness in contents. We shall advise the Canadian Council to read, mark, learn, and inwardly digest its many bright points in view of the approaching convention at Montreal. It requires one hundred and twenty-six pages to record the splendid addresses, workers' conferences, and evangelistic meetings held during the six days' sessions. It is good to learn of the vigor and enthusiasm pervading the hosts of Endeavor in the lands beyond the sea. As Canadians we take especial interest in the doings of our Australian brothers and sisters, members of the same great imperial family to which we belong. May it be our common aim to strengthen and deepen those foundations of righteousness and truth upon which the greatness of our empire rests. In this purpose we extend hands across the sea to our distant kindred.

A personal letter from the editor of the *Golden Link* came to us by the same mail. It is one of those cordial appreciations of what we are trying to do for Him, that makes us very glad we are privileged thus to serve, and humble that He may use us more. We quote from the letter its closing sentences: "Allow me to say how much I appreciate the ENDEAVOR HERALD, and admire the skill displayed by those responsible for its production. For some years now I have always looked forward to receiving it, and have found it one of the best, most helpful, and most consistently instructive and high-toned of my exchanges, and I am sure that Canadian Endeavorers are to be congratulated on such a splendid journal—a good second to the *C. E. World*."

A Hundred Years of Witnessing.

THE Church Missionary Society is making great preparations for its centenary which occurs this year. The special commemoration will be in April, but the whole year will be more or less taken up with the exercises of this grand double jubilee. A recent writer in the *Missionary Review of the World* thus describes the conditions that gave birth to this "the greatest British enterprise of the nineteenth century":

"A band of men, whose hearts the Spirit of God had touched, arose, and the history of the world was changed. The story of the evangelical revival of the eighteenth century in England is the story of as great a spiritual miracle as any which the Church of Christ has to record from the day of Pentecost onward. From the heart of the ancient church, as long before in the days of Wyclif, and later those of Latimer and Ridley, came the great spiritual awakening which restored the degenerate nation's life and quickened in her one of the greatest missionary enterprises which the world had then ever seen. The great awakening burst the bonds which prevailing church indifference sought to impose upon it, and broke forth beyond her bounds in the Methodist movement which has awakened both America and England.

"But it is with that aspect of it which concerns the Church of England that we have here to do. John Wesley and George Whitefield were both ordained clergy of that church, and a group of earnest men remained by conviction within her fold, and became the leaven which slowly and painfully leavened the whole lump. Grimshaw, toiling against persecution in his rough northern village on the edge of the heather-mantled Yorkshire moors; Romaine, showing forth the 'life, walk, and triumph of faith' in his Blackfriars parish, not by writing only, but example also; the saintly Fletcher, whom Voltaire mentioned when challenged to produce a character as perfect as that of Jesus Christ. (Overton's 'Church of the Eighteenth Century,' p. 343), instituted to the rough Shropshire parish of colliers in exchange for another living, because the income of Madeley, which he accepted, was smaller and the work more; Berridge, leaving the ease and leisure of a university fellowship for the hard work of a country parish; Henry Venn, the elder, toiling in the smoke and din of the great Yorkshire town of Huddersfield; William Cowper, singing his sweet songs of faith, bright with the light of God as the clear shining after rain, beside the Ouse at Olney; Toplady, writing his immortal hymns far away from the madding crowd, in a remote vicarage—these, and others like them, who lived on to be the link with the next age of men, as Richard Cecil and John Newton, continued to nourish within the Church of England the spiritual life which burst forth with such marked results in the second generation of evangelicals at the close of the century."