

a little of the money left from time to time by will be given to a better cause than this? The Board is thankful for assistance in the past and confidently expects the aid of God's people, and of all who wish Christianity to dominate the thought and guide the life of the new West. Contributions can be sent to the Rev. P. M. Morrison, Halifax; Rev. Dr. Warden, Montreal; Rev. Dr. Reid, Toronto; Chief Justice Taylor, Winnipeg; Colin F. Campbell, Esq., Q.C., Winnipeg, or the Rev. Dr. Robertson, Winnipeg.

Winnipeg, Man., July 4th, 1894.

A HAND BOOK ON CONGREGATIONALISM.

BY REV. S. N. JACKSON, M.D., KINGSTON, ONT.

Though not authoritative in the ecclesiastical sense, "This book has been prepared at the request of the Congregational Union of Ontario and Quebec," and may be considered as not only a manual for the use of the congregational churches, but also as a general declaration of the position taken by those churches as to doctrine and polity.

Let us say at once Dr. Jackson has culled and bound together with a loving hand Scriptural testimony, historical records, rules of procedure, counsels of perfection, bearing upon congregational polity and work, and thereby has perfected a manual of instruction which the churches interested will be wise in following. The spirit of a Christian and a gentleman appears on every page. Concise but not curt, full but not fulsome, two hundred pages contain history, argument, declaration, example, advice, which if studied and followed will do much towards regaining for congregationalism in Canada the deserved respect in which it was once held, and which largely it has lost.

The work has some literary blemishes, e.g.: "Any company of Christians — may associate." Individuals may associate or companies, but a company is an association. "The second class of officers were (*sic*) appointed," etc. A careful revision of the next edition may remove such, or at least the more glaring.

Fully reciprocating the sympathetic courtesy of the esteemed author, we must now be permitted to express our difference *toto calo* from his main position, which we take to be expressed in an extract made from William Bradshaw's book, and printed as an extended motto in special type for emphatic endorsement. Modernising the spelling the first sentence reads thus: "They (*i.e.*, English Puritans) hold and maintain that every company, congregation or assembly of men, ordinarily joining together in the true worship of God, is a true visible church of Christ; and that the same title is improperly attributed to any other convocations, synods, societies, combinations or assemblies whatsoever." To the first proposition we may in the main yield assent, but to the latter, neither "apostolic succession" nor Baptist close communion exceed it in exclusiveness. All other assemblies than that which is the "local church" are given over to uncovenanted mercies or to the fierce wolves of schism! Fortunately our friend's heart is far broader than his ecclesiasticism, and the position stated in Dean Stanley's words that "wherever in any time or country two or three are gathered together by a common love and faith, there will be a church of Christ," or *ubi spiritus ibi ecclesia*, is thoroughly fatal to such an exclusive claim. The real weakness of our friend's position is when he contends for the "complete independence of each local congregation of believers," and if that complete independence is the *raison d'être* of congregationalism, then there is its weakness; for as no man can live to himself, so no community can exhort to itself; anarchy is not order, nor isolation unity, nor does it avail to add, "under the authority of Christ, the Head over the church," for unless there is some agreement as to what that authority is, so long shall we see confusion worse confounded. There can be no fellowship in complete independence, and its assertion as a fundamental assumes suspicion instead of confidence. "Submit yourselves,

all of you, one to another," is imperative upon all who would have fellowship one with the other; and though our author claims that the disciples of our Lord "went everywhere organizing congregational churches," he has yet to produce Scripture testimony to the "complete independence" of every local gathering; on the contrary, the system or systems which strive for making manifest that we are all members the one of the other, however imperfect the striving may be, are assuredly more in line with the apostolic spirit than that spirit of "stand off," which the constant assertion of independence inevitably fosters.

PRESBYTER.

THE STATE OF RELIGION IN THE SYNOD OF BRITISH COLUMBIA.

[The following admirable recommendations of the Committee on the State of Religion in the above Synod, presented by Rev. J. C. Herdman, convener, are worthy of the attention of the whole church, and may well be turned to account in the future.—ED.]

1. As to paucity of material for a report. It is recommended that the attention of the Presbytery of Victoria be called officially to the fact, that no report on the State of Religion has been sent up from that court to the Synod. Also that the Synod transmit to the Presbytery of Kamloops an expression of regret that such a small percentage of its congregations made reports on the State of Religion. Also that it be chronicled in the minutes of Synod (in the event of their being printed as in former years) that all charges within the bounds of the four Presbyteries of Synod are both enjoined and expected to make up returns in the future upon this most important department of the church's work.

2. As to the whole subject of the State of Religion, it is recommended: 1. That wherever practicable, and to a much larger extent than is apparently the case at the present time, pastors and missionaries arrange to meet at times with the elders and other church workers in the fields of labour for conference and prayer. 2. That more information both through the pulpit and, if possible, through the press, be given to our congregations respecting the condition and progress of the different departments of mission and evangelistic work, in which the church is engaged. 3. That pastors and elders be asked to interest themselves personally in the various societies of their congregations, especially in those which are concerned in the work of the young. 4. That faithfulness in private dealing with the individual conscience and a directness of inculcation of gospel duties, in pulpit discourse, be recommended to all who labour in word and doctrine. 5. That attention be paid by ministers and catechists, as well as our own Christian people, so far as they can be reached for this purpose, to other nationalities to be found in some of our towns and settlements, not enjoying the ordinances of religion in their own language nor connected with any church in the community, such as Icelanders, Swedes, Germans, Russians and so forth, not excepting Chinese. 6. That our people be admonished from the pulpit and in pastoral visitation in reference to their duties in their own homes as to family worship, the training of the children in the truths of God's word, and the importance of vital godliness and of steadfastness in moral principle.

\$10.00, ATLANTIC CITY, N. J., AND RETURN.

Canadians desirous of visiting the Sea Shore for a few days' rest and pleasure will be pleased to learn that the Northern Central R'y Co., in connection with the New York Central, have arranged to run a Personally Conducted Excursion from Buffalo, Sus. Bridge, Rochester, and all points throughout Western New York to Atlantic City, N. J., and return, on Wednesday, August 1st, at a popular rate of \$10.00 for the round trip for tickets good 10 days, and for stop-over at Philadelphia returning. Special trains of Sleepers and Day Coaches will leave Suspension Bridge and Buffalo about 7:00 p.m., arriving at Atlantic City the following morning. For space in sleepers and further information, address B. P. Fraser, Agent Pennsylvania R. R. Co., Buffalo, N. Y.

A celebrated Frenchman said: "Perfection consists, not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—*Silver Star*.

Christian Endeavor.

CHRIST'S LOWLINESS OUR EX-AMPLE.

BY REV. W. S. McTAVISH, D.D., ST. GEORGE.

July 22—1st Sun. 112

Neither by precept nor by example does the devil teach any one to be lowly. He is the father of pride as well as of lies. He is pride personified. We are all familiar with the phrase, "as proud as Lucifer." It was because of pride that the evil one was cast out of heaven. Milton represents him as saying, "Better to reign in hell, than serve in heaven." The Bible also reminds us that it was because of his pride that he fell into condemnation (1 Tim. iii. 6). Among other evils taught our first parents by the evil one was pride. He said to them, "Ye shall be as gods," and they were puffed up with the thought. All men, descending from Adam by ordinary generation, have inherited a tendency to pride and self-esteem. This spirit was very manifest in paganism. An eminent writer has said, "The whole life and thought of the pagan world was very naturally based on pride. Its literature, its governments, its religious institutions, its social organization, and hierarchy, its doctrines about human life and human duty—all alike were based on a principle of a boundless self-assertion. They were based on that cruel and brutal principle, which in the end hands over to the keenest wit and to the strongest arm the sceptre of a tyranny that knows no bounds, save those of the strongest lust, checked and controlled by the most lively apprehensions of its selfish foresight."

Let us not forget that what is seen in the pagan world would be seen among us unless we had learned from Christ to be lowly. True, there is no reason why any man should be proud. Well might the spirit poet ask, "Why should the spirit of mortal be proud?" Indeed, there is every reason why man should be lowly, but as we have seen, we have inherited a tendency to pride and self-esteem.

Paul said to the Philippians, "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5). It is very significant that immediately after giving that exhortation, he proceeds to speak of the lowliness of Christ. It is interesting also to observe the trend of his thought as he proceeds to show the various degrees of humiliation through which the Saviour passed. He declares that though Christ was in the form of God, He made Himself of no reputation; He took upon Him the form of a servant; He was made in the likeness of men; He humbled Himself; He became obedient unto death, even the death of the cross. Christ was indeed humble. He was the friend of publicans and sinners. He sometimes associated with those who are despised. He appeared to wish that His miracles should not add to His reputation. Again and again after having cured men, He enjoined them to be silent regarding Him.

Not only did Christ show by His example that He was lowly, but in His teaching He taught that we should be. It is worthy of note that in the first beatitude that He uttered, in His memorable Sermon on the Mount, He referred to the subject of lowliness, "Blessed are the poor in spirit for theirs is the kingdom of heaven." He referred to this subject again when He said, "He that humbleth himself shall be exalted." On still another occasion, wishing to make this lesson more impressive, He took a little child and set him among the disciples, saying, "Whoever shall not receive the kingdom of God as a little child, He shall in no wise enter therein."

How is the spirit of lowliness produced in us? Let Liddon answer: "The doctrine of Christ's true Godhead, discerned through the voluntary lowliness and sufferings of His Manhood, graces humility and rebukes pride at the bar of Christian conscience. Can men really see God put such honor on humility and be as though they saw it not? Can a creature who has nothing good in him that he has not received, and whose moral evil is entirely his own, behold the Highest One thus teaching him the truthful attitude of a created life, without emotion, without shame, without practical self-abasement?"

HINTS AND NEWS ITEMS.

C. R. PROGRESS—PART I.

Another mile-stone is reached. The thirteenth! The Christian Endeavor is an ever-lengthening procession that marches by each succeeding mile-stone. Last year at Montreal our numbers had been increased in a year by 5,276 local companies; and out of the fulness of our hearts we sung, "Praise God from whom all blessings flow." Another year, —what would it bring forth? The largest number of recruits since the march of Christian Endeavor was begun, thirteen years ago. Look along our lines to-day, and appreciate the fact that there are now 7,395 more companies of Christian Endeavor than there were one year ago. In other words, our ranks have increased the past year more than they increased in the entire first eight years of the army's history. England in the van, fairly entitled to that recognition, having made the largest absolute gain in number of local companies of any of the many brigades, in the last year. Count them as they march by; you will find that there are now 1,453 regularly enrolled companies. These figures include the 58 companies in Scotland and 38 in Ireland. In 1888 there were but 18 companies in line, and this year there is a mighty brigade of 75,000 "pledged" soldiers. Three cheers for the British Section!

Before the United States "troops" fall in, ay, before England's fellow-subjects of the Queen from Canada take their places, the American division will "mark time" as the brigade from under the Southern Cross follows into line their comrades from the "old" country.

In Australia Christian Endeavor stands for the same grasp upon simple, evangelical, evangelistic gospel truth that it stands for in the land of its nativity. Praise God for that! Give their 834 enrolled companies from several colonial battalions a cheer of encouragement as they pass the lines.

India, of the regiments from foreign lands, marches next, with 72 well-organized and fully equipped companies of Christian Endeavor. Japan's 59 companies are at this hour enjoying their second national field-day; do you not feel the sympathetic thrill of their consecrated enthusiasm? Here are more whose faces are of a different colour from ours, whose language is not ours, 44 companies from the West Indies. Turkey, poor downtrodden Turkey, keeps step with 38 companies. And here, fast crowding upon them, are our 23 companies from China, and their newly organized United Society of Christian Endeavor,—and a dozen more companies of their own comrades in this our country, for whom the Geary law has no terror. The next battalion of warriors is from among the natives in the diamond and gold fields of South Africa and from other points on that continent. They have 25 companies. Christian Endeavor has become a bright torch, and in the hands of these soldiers will do much, under God's guidance, for the lighting up of the Dark Continent. Here come 30 companies from Madagascar; other companies from the islands of the sea and from every missionary camp, and from France, Spain, Mexico, Brazil, Chili and other countries in every continent, making in all, from foreign and missionary lands, the grand total of 2,740 companies in the several regiments and brigades of our first division.

The second division, the Canadian, now swings into line, and is separated from us by only an imaginary line. At our last field day, held within their borders, they marshalled 1,882 companies. This year their ranks are increased, and they have on their roster 2,243 companies, with an individual membership of 134,580. Ontario still leads, with 1,281 companies; Nova Scotia comes next, with 391; Quebec has evidently felt some of the benefits of our camp in their midst last year at Montreal, for they report a gain of 80 companies, and now have a total of 215; Manitoba has 127; New Brunswick, 115; Prince Edward Island, 46; British Columbia, 31; Assiniboia, 17; Alberta, 13; Newfoundland, 5; and Saskatchewan, 2.

At last the third division moves. It is a solid phalanx, with regiments from Hell Gate to the Golden Gate, from Hudson Bay on the north to the Gulf of Mexico on the south. Pennsylvania and her 3,458 enrolled companies comes first, New York is next with 3,320; Ohio takes the third place this year, with 2,274; Illinois is fourth, with 2,260; and Indiana, fifth, with 1,534 societies. In all, there are now 28,696 companies in the United States. This figure includes 6 Senior societies, 9 Mothers' societies, 30 Intermediate companies, and it includes the companies in our schools, colleges, in public institutions of various kinds, in prisons, and schools of reform, to the number of 144. It includes that noble regiment of 200 companies known as the North American Union of German Christian Endeavor. It includes the six companies among the "boys in blue," in the regular army of the United States, the company among the policemen and patrolmen, and the companies among the Indians of the West and in Canada. It includes our comrades enlisted in work among the life-saving crews, lighthouses, and lightships, the Travellers' Union of Christian Endeavor, an enterprising company, and last, a regiment of 6,471 Junior companies.

And now make way for those cadets, the Juniors. In March, 1884, the first Junior company of Christian Endeavor was organized in Tabor, Io., by Rev. J. W. Cowan. And to-day there are hundreds of city battalions of Junior companies, some of which are large in numbers. Three years ago, 855 companies had reported. This year great progress has been made. Junior superintendents of State, Territorial and Provincial brigades, and of local companies, your work has been wonderfully blessed of God.

(To be continued.)

* Annual report of Mr. John Willis Baer, general secretary of the United Society of C. E., delivered at the thirteenth International Convention, Cleveland, July 12, 1894.