

absolute gain in the number of societies. The banner goes out from the jurisdiction of the Stars and Stripes and comes under the jurisdiction of the flag with the cross on it, which waves over all the world; but it does not get outside of the universal banner of our crucified Lord and Saviour, Jesus Christ.

[Here the banner was wittily accepted on behalf of Ontario by Rev. J. R. Dickson, of Galt, Ont. "Take a good look at it now," said he, "because you will not see it for many year."]

We have now another opportunity of showing forth the internationality of Christian Endeavor by recognizing the fact that once again Canada has captured a banner from the States, and that the banner which did wave in Oklahoma must now wave in Manitoba. In the name of truth and in the name of love and as a symbol of our internationality I present this banner to the representative from Manitoba, Miss Jennie P. Kennedy. [Here Miss Kennedy, with a few well-chosen words, accepted for Manitoba the banner, which stands for the greatest increase during the year, in proportion to population.]—From Dr. Hoyt's Presentation Address.

### THE ORIGIN AND GROWTH OF THE CHRISTIAN ENDEAVOR MOVEMENT.

The first Society of Christian Endeavor was formed by Rev. F. E. Clark in the Williston Church, Portland, Maine, February 2, 1881. After about eight months, another society was formed in Newburyport, Mass. Gradually the number of societies increased, and after four years of comparatively slow growth, a very rapid development began. The principles of the society became known more widely, and where they were understood they were almost universally approved by earnest religious workers of all denominations. The society spread from denomination to denomination, from state to state, from province to territory, and from nation to nation, until now there is scarcely a land on the face of the earth without its Societies of Christian Endeavor. The last year has been the year of greatest growth in the history of the movement. In single weeks during the past month more societies have been reported than were formed during the first four years of the movement. The indications for the continued growth of the society in all denominations were never so favorable as they are to-day. Almost every evangelical denomination in America has either adopted the society as its own, or allows its existence without any opposition. There are now at least 22,000 societies, with a million and a quarter members, in all parts of the world. The recent convention which was held in England shows that the work is gaining ground in the mother country, while in Australia the growth is scarcely less phenomenal than in the United States. The principles of the society are the same that they were at the beginning, and its object is no different. The model constitution is substantially the same as the one at first adopted, with a few changes to fit it to the growing needs of the enlarged work. The pledge is considered more and more essential as the years go by, and the consecration meeting and the committee work are never forgotten in a genuine Society of Christian Endeavor. Its purpose is distinctly religious as it was at the beginning, and it has been truly called "an organized and constant revival among the young people." The United Society, which is simply a bureau of information, and not a board of control, has for its president the founder of the society, Rev. F. E. Clark; for its secretary, Mr. John Willis Baer, with a board of trustees representing many evangelical denominations.

The habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know whether they speak the truth or not.

### NEGLECTING THE LORD'S SUPPER.

The Disciples of Christ hold, and we think rightly, that it is the desire of the Lord Jesus that His followers should meet together on the first day of the week to break bread. We have no fault, therefore, to find with their doctrine on this point, but it is a matter for lamentation that not a few of them are far from reducing to practice the doctrine they hold. Indeed, if it were asked what is the principal hindrance to the spread of the principles advocated by the Disciples of Christ, we should reply, "The irregular attendance at the meeting for the breaking of bread on the Lord's Day." The position of the Disciples is so well known in this regard, that the public instantly notice their unfaithfulness, and make unfavorable reflections upon them and their work. This is, of course, an obstacle to the furtherance of the truth. But that is not the main point we wish to make here. What we wish to point out is that the Christian who habitually absents himself from the Lord's table without justifiable cause, is standing in the way of his own spiritual growth, and consequently in the way of his own usefulness as a Christian. It cannot be doubted that the Lord ordained the breaking of bread for His people's good as well as to be a constant declaration to men of His death as a sin offering. It is simply incapable of denial that to remember Jesus Christ as the Lamb of God that takes away the sin of the world is good for a man's soul. It is not mere rhapsody to sing after the supper:

"Here have we seen Thy face,  
And felt Thy presence here;"

Nor to pray,

"So may the savor of Thy grace  
In word and life appear."

And it is this which concerns us when we think of professing Christians denying themselves for trivial reasons the privilege and the blessings of breaking bread in memory of their Lord. It is not a question of having a good congregation to preach to, but a far more important one, viz, whether the Christians are growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

It may be observed, and truly, that there may be regular attendance upon the breaking of bread, but formal observance of it. But the danger of formal observance can never be a reason for non-observance. Every Christian should endeavor to be in his place in the Lord's house on the Lord's day, and while there should prayerfully strive to keep his mind and heart in sympathy with the Lord who died for us and rose again.—*Canadian Evangelist.*

### WHEELBARROW CHRISTIANS.

During an experience of twenty years I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accordance with the fitness of things. So some church people go only when they are pushed. The moment the hands are off they stop, and there they stand until the process is again applied. This is rather a clumsy unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise, some people can not stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter the work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets it lies perfectly helpless until somebody sets it up again. It is powerless in itself. So with some men. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet, or they will never get there.

4. A wheelbarrow to be useful must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be gotten out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first-rate. They can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength with right side up. The main trouble is experienced in holding them level and keeping them going.

Have other preachers found such people?—*Religious Telescope.*

### THE LORD, RATHER THAN FEELING.

Too many look to their feelings rather than to their Lord. And this is the reason why they make distressingly hard work of living the Christian life. They get into doubts and are chilled with fears and are glum with despondency. There was a man who was once asked whether he did not sometimes have doubts of his salvation. His pithy reply was, "Yes, sometimes, when the wind is in the east." The east wind struck him unfavorably and affected his spirituality, or at least his spirits, and of course he felt somewhat depressed. But this did not necessarily cause him to lose faith in his Lord. It is said that a certain woman was subject to frequent periods of mental depression and spiritual conflict. Someone asked her when such periods occurred. At first she could not recollect, but finally she called to mind that they generally occurred on Tuesday, which was the day following a laborious rubbing at the wash tub. A reaction came on Tuesday when she suffered from the blues. Then she looked at her feelings and concluded that it was very doubtful whether she was a Christian or not!

It is to be feared that hundreds of Christians are governed more by their feelings than they are by their principle—the principle of faith in God by his word, no matter what their feelings may be. Now, we should place the Lord before our feelings in all estimates of our standing and success in divine things. The great question should be, not "How do I feel?" but "Do I really love God, his word and his people? Is my faith in him and my face towards heaven and holiness? To be governed by our feelings is to make our personal Christianity a very uneven and uncertain thing, and oftentimes a very unpleasant thing, instead of something substantial, steady and perpetually pleasant. Let us be more Lord and less feeling.—*Methodist Recorder.*

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery in others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then nothing to you seems pure.—*Charles Kingsley.*

### Married.

BLACKFORD-OUTHOUSE. — At Tiverton, Digby Co., N. S., by H. A. DeVoe, on the 16th of July, Byron Blackford, Esq., ferryman, Petite Passage, and Cora, third daughter of Capt. John Outhouse, all of Tiverton.

### Died.

STEVENSON.—Elder John Stevenson, of New Glasgow, died suddenly July 22, in his 87th year. Though failing in strength he was in his usual health this summer, and attended the meetings of the church on the Lord's day. On the Lord's day preceding his death he presided at the table in his usual earnest and impressive manner. A more extended obituary will (D. V.) appear in the next CHRISTIAN. D. C.