

are few as compared with the number living in "the regions beyond." But of those who are more or less in the presence of Christianity, the number of true Christians will bear no greater ratio to the number of the untrue, than the population of Christendom bears to that of heathendom. In every Christian country there is a wide and populous field outside of organized Christianity. There are people living within sight of every church steeple, and within sound of every church bell, who are practically as far removed from the life that is in Christ Jesus, as are any who live on the banks of the Upper Congo, or whose days are passed under the shadow of the Himalayas. Nor are all who pass through the church door, or who participate in public worship, or whose names are found on the membership-roll, to be credited with "repentance toward God and faith in our Lord Jesus Christ." A conservative estimate would not place the number of the saved in communities where Christianity is organized, as greater than one-fifth of the gross number. While in the two provinces in which are the churches and work of this Union, it is safe to say that there are ten non-Christians to one Christian.

There are at present certain favoring factors for Congregationalism, in relation to this work. There is evidently a tendency toward greater simplicity. Many people are becoming impatient with the pageantry and elaborate ceremonial of kings' courts, and governing bodies. The spectacular in matters of religion is met by a decreasing public approbation. The passion for ritual is growing less; as is proved by the relative decline of the ritualistic churches, in Great Britain and her Colonies. Now, Congregationalism is at the farthest remove from all elaborateness in worship and polity; and thus fits in to this growing tendency. This very simplicity for which Congregationalism stands, has long waited for any considerable number of sympathisers outside its own children. It had comparatively few in England, when it arose; and two and a half centuries after found it still with only a small percentage of the people in its favor in England and America. The ecclesiastical bodies, highly organized and with elaborate ritual, arrested the attention of the majority, and drew the human units toward them. The period was one of waiting and working for a return of the tide. And now, that a change in public sentiment has come, we should prove our capability to take advantage of it, not specially in the interests of a denomination, but rather in the interest of New Testament truth; of Christian character, and of the church of Christ.

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