

FAMILY WORSHIP IN THE CHURCH.

The Church of Christ is set forth in the Scriptures as one family in Christ, and all Christian men and women are but so many members of this family, this spiritual household of the Lord. They are all brothers and sisters in the truest and highest sense conceivable, Jesus Christ himself being their Elder Brother and true head and representative of the family. What a glorious family this is, and how happy they should be in one another's association! Now it is none the less true that a local congregation of Christ is a family; though comparatively small, yet Christ is as much their brother and head of as the whole body. Seeing then that each congregation is a family of Christ, it follows that their congregational worship is emphatically a family worship where each member is privileged and expected to enjoy to the fullest extent of his ability that which belongs alike to the whole family. It is not in harmony therefore with the spirit of a well regulated family that respect of persons should be shown by any member of that family, or that such rules and regulations should be adopted in the family government as would deprive any member from enjoying the full benefits which belong to the family relations. In the fleshly family, it would be regarded as very cruel treatment indeed, should one of that family, though perchance unable to rank favorably with some other of the family either in strength of body or vigor of intellect, to be set to one side or perhaps cast out as unworthy of the vigilance and protection of the family. Such an action would demand redress from the strong arm of the civil law, and the people would say, amen. If this is true in these mere earthly ties, much more is it true in the spiritual family of the Lord Jesus Christ. None of this family are too weak or insignificant to need the special respect, care and the brotherly love of the stronger ones. At this point we introduce the following extract from the *Christian at Work*, which harmonizes with the thought we are here presenting. It says:

We plead for family worship in services at church, where the voices of the congregation supplicate together in hushed tones, or where the praise of the people will go up, like the beating of wings that would find the presence of God.

Let us be grateful for the fact that congregational singing is so much more popular now than in former days. Worship, outwardly, in some congregations, not many years ago, was the act of one man in a pulpit and four people in a choir. We recall with a shiver one church where the pulpit was a tall "three decker," and at the opposite end of the house, in a high gallery, was a choir. Somewhere below, in a vast pit, was the congregation. Across this deep, dumb interval, minister and choir shouted to one another, and that was all the outward worship in that church. There has been a marked change in the style of church-worship since that day; and in the same congregation, we do not believe a like style prevails now. People are singing together. People are reading God's Word together. People are praying together. We would encourage the change. It arouses a congregation to hearty interest thus to worship. Something is to be done besides opening the ears and—shutting the eyes for a nap. A congregational style of worship promotes the family feeling. The prayer-meeting shows this. People are bound together in the little social meetings. Bind together by like participation in the worship of the sanctuary, old and young, rich and poor, wise and unlearned.

This simple form of family worship was evidently that which was ordained by Christ and observed in the primitive churches. It is this simple family worship in the churches of Christ that will inspire them with new life and zeal in the Master's work, and bring them nearer to God day by day.

BIBLE READING ALLIANCE

Bro. R. B. Neal of the *Worker*, Louisville, Ky., has kindly furnished us with some cards of this Alliance; and also a postal card on which we find the following from his pen: "I forward you Bible Cards, new edition. Give it a boost. It's the biggest thing extant. Read, wonder and do write it up." Well, Bro. Neal, we have read and wondered, and now the next thing is to write it up; and our greatest wonder is to know how to do this in such a way as to give it a "boost." This is the second time we have received cards, but as the whole thing seemed a kind of mystery to us we wisely, as we thought, kept silence. But now it seems that the inevitable has come, so we proceed. After all we do not know that we can do better than simply print a portion of what we find on the card and let it speak for itself. So here it is:

OBJECT.

To promote Bible reading, and

to aid the temperance cause.

MEMBERSHIP.

1. Any one can become a member by forwarding name and address to the Secretary.

2. Each member will be expected to read the Bible regularly, and to induce others to read it.

3. A due of ten cents per year will be expected of each member. Receipts above expenses will be devoted to gratuitous circulation of Temperance literature.

BIBLE READING LIST AND CARD.

1. One can begin reading any month in the year.

2. The card is arranged to read the Bible through annually, keeping in view (1) Chronological Order; (2) Uniting Old and New Testament readings; (3) Grouping of Related Books—only ten minutes daily reading required.

3. For daily reading, add the chapters in each month's portion and divide by number of days in the month.

4. Note the date of beginning and finishing each month's reading as indicated in the space.

REPORTS.

Quarterly reports are expected from each member of the number of chapters read, and number of readers enlisted. Cards will be furnished gratuitously to members for all the readers they can enlist. Aggregate quarterly and annual reports will be made by the Secretary to each member of the Alliance.

AN APPEAL.

The object of our Alliance should enlist the heartiest coöperation of all of God's people, especially the Ministers of his Word. We aim to lead the minds and hearts of the people to the Word of God, that they may learn of his goodness to men, love him more and serve him better. Our membership now extends from Texas to Canada, and our readers are numbered by the thousands. Will you aid us by sending for cards and using your influence to enroll members and enlist readers? A special request is made for the names and address of Ministers of the gospel.

Address the Secretary,

R. B. NEAL,
Louisville, Ky.

We wish to say that we are really interested in this Bible study, and would be glad to have the people all over the coast send for cards and begin a study of the Holy Scriptures at once.

MISS WILLARD'S VISIT.

I desire to say that the plan of Miss Willard's appointments was made under instructions from her to limit them to six towns in Western Oregon, besides Portland, and to put the State Convention at the close of the tour. The places were selected so as to reach the people of

the State as widely as possible in that number of addresses. I have received many letters asking for her services elsewhere, and greatly regret that a favorable answer cannot be returned. I beg the friends who have written to accept this statement as an answer to each, as my health for a month has been such as to preclude correspondence. The usual reduction of fares will be made to and from the Convention.

I wish also to say that since the list of appointments for Miss Willard was published many applications have come to have the time for the great convention at Portland changed, chiefly because it was appointed at the time the Grand Lodge of Good Templars meets at Astoria. After much thought and consultation it has been determined to meet this desire, as we all desire the coöperation of all temperance workers at the convention. This necessitates a slight change in the appointments, and they will stand as follows:

Astoria, Sunday night.....	June 10
Reception, Portland.....	" 11
Albany.....	" 12
Eugene City.....	" 13
Convention at Portland.....	June 15, 16, 17
Salem.....	June 18
Corvallis.....	" 19
McMinnville (if possible).....	" 20

This will be final, and we hope it will be satisfactory.

Mrs. H. K. HINES,
Pres. W. C. T. U.

Selections and Comments.

"REPUTATION AFTER DEATH."

Under this heading the *Christian Intelligencer* says:

Humboldt's letters, published after his death, damaged his reputation as a man. When the life of John Stuart Mill was known, after his burial, it was not as highly esteemed as while he was living. Indeed it appeared in striking infirmity. Now the domestic and social life of the Carlyles, as revealed by what they wrote, certainly detracts from the reputation of Thomas Carlyle, and involves an exhibition of unsuspected weakness, to use no stronger term, in their associates, which is rather damaging to the esteem in which they have been held. These facts are mentioned in order to add that no such revelations have been made in regard to eminent Christians contemporary with these famous infidels and worldlings. On the contrary, death has usually brought to light, with respect to these Christians, a course of Christ-like beneficence and an amount of well-doing which has added to the repute in which they had been held.

This shows in a striking manner the vast difference between living