THE CHRISTIAN.

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volunteers for his service. bomes and capturing the youth. What enthusiasm are we manifesting in preaching the Ohrist?

The question is often asked us who the devil is, and his origin, etc. But we think such persons ought to know better about his majesty than we are supposed to know, as every one should know better about his family affairs than anyone elee.

Push, is marked on the door, that means if you want to get in you must push. If we want to enter any worthy calling we must push. Whether it be the door of knowledge or honor or wealth. Grant said to his officers "push things." This was a very short command but very essential to "got there." The man who is not pushing his business, whether religious or secular, will soon be pushed down and out.

Let us remember that what Christ was when on earth is just what he is to-day. His life of love and mercy toward the sick and sorrowing and the straying ones, is made more real and sacred to us as we realize that He is the same friend and brother to-day. His love and interest in fallen humanity alters and changes not. This fact will make our Sunday-school lessons deeply interesting to us.

The Sunday-school teacher is the strength, power and success of the Sunday school. Good teachers make a good school. Like teacher like scholar. The little boy was asked why he was going to Sunday-school such a stormy duy, none of his class would be there. "My teacher will be there." The power of example was in the teacher. Oh, the untold, unmeasured good, the teacher can do for the young of our land.

While thinking about the Home Mission collection it would be well to remember the needs of one of the mission points. The congregation at Main Street, St. John, is anxious to become self-supporting and is therefore making strenuous efforts to erect a church building. If all the friends of home missions did their best to assist this small band in their enterprise, it would not be long before this mission would be a self-supporting church, able to help other needy places.

We clip the following from the Christian Endeavor World: In a noon meeting at Chicago a wealthy man, more pious than generous, arose and stated that there was great need of mission work in a certain part of the slums of Chicago, and asked that the meeting would pray that the Lord would put it into the hearts of Christian people to give four hundred dollars to rent a hall in that district. Instantly Mr. Moody replied : 'Brother, I would not bother the Lord with that little thing, I would do it myself.'"

Another trust ? This time the proposition comes from one of our publishing houses-The Christian-Evangelist says: "Will the The Christian-Evangelist says: "Will the President of the Standard Pub. Co. join with the President of the Christian Pub. Co. in an earnest effort to maintain uniform rates for all publications?" Surely the past will suffice us to have lived under small circulations and high prices. Let the movement for the wide dissemination of our literature be continued and instead of printing editions | throw false theories at it. Truth will do it | we rejoice in it.

Lord Jesus Christ? What about the call for of 1000, let the price be such that ten and The enemy of twenty times that number shall be given to souls is strong and defiant; the saloon, the the world with the message of union, and invaluable. gambling den, the brothel are attacking the loyalty to the New Testament.

> "A small sound apple is better than a large rotten one." A big influence is better than a big name. "A Christian soldier is known by his blows rather than by his badges."

> When the Christian Endeavor movement was started by Francis E. Clark, it was called the Young People's Society of Christ-ian Endeavor, but now we have the Baptist Young People's Union, and the Epworth League of Christian Endeavor. Recently at a meeting of the Local Union of C. E. a pastor of a Free Christian Baptist Church in giving a short address said that by act of the legislature they had dropped the name "Christian," and would be known hereafter only as Free Baptists. A Christian endeavorer near by whispered in a half tone "you have left off the best part of it," and so he had.

> "No one to-day can have a sensible reason for being discontented and unhappy." "With all eternity, with God in history, and ourselves a part of it, with such endless possibilities to make the world better, what earthly excuse have we for not living a life of deep satisfaction and happiness." Lot us get out of ourselves and do something for someone. "Lift on the world to raise it up instead of bearing down on it with our own burdensome self-interest." If we believe in God and the future and our part in the universe, it is sinful for us to go through life with our misery and discontent. Be someone! "Live like an angel, not like an animal." If we are chronically unhappy something is wrong either with our body or soul-or both.

The Christian Standard is making a worthy and courageous effort to bring Chris-tian newspapers to the front. "50,000 sub-scribers in Ninety Days" is the rally cry, and with all our heart we wish it success. The Sunday sensational newspaper versus God. the Saloon versus the Home, the Roman Catholic Church versus Liberty-loving Na-tions--these are some of the antagonistic forces of to-day, and the need of a strong, fearless, widely circulated religious journal is manifest. It is therefore strange that any Christian paper should be found who would descend to sarcasm or any other weapon and thus hinder the success of such a move-ment. We have been grieved to see this.

The Christian Standard makes a strong point against "Higher criticism" so called, in the following: It seems strange that precisely when the Bible is doing its mightiest work in the world, abolishing slavery, weakening tyrauny, dispelling superstition, creating a vast body of Protestantism, molding nations, framing governments, civilizing barbarism, Christianizing paganism, and working its Christ spirit into the warp and woof of all that comes from our vast loom of life, certain men claiming to be friends of the Bible should be virtually discrediting its authority before the people. The whole fanfaranade gives one the impression of a bevy of school-boys criticising a Corliss en-gine while its mighty wheel sweeps round and round, driving the pulleys and bands and lathes and levers of its vast factory. The boys may decide that the invention was not inspired, but that dosen't hurt the en-gine. It will do no harm to the Bible to

good. A literature that enshrines such a character as that of Christ is immortal and

Several of our subscribers who have been in arrears have forwarded the amounts due by them to the paper. There are others-far too many-whom we wish would meditate thoughtfully for five minutes on Rom. xiii, 8, and then act.

Greater interest has been manifested in the meetings during the week of prayer in January than for some years past. But whether they have had a greater tendency to bring the denominations together and break down their differences is not so apparent. When prayers are made thanking God for denominations, and when persons are asked by ministers of these denominations to stand up for prayers, this is not in accordance with the Word of The Saviour prayed that all who God. believed on him through their word (the apostles') might be one, as he and his Father were one. The answer given to the pentient believers on the day of Pentecost was, "Re-pent and be baptized every one of you in the name of the Jesus Ohrist for the remission of sins and ye shall receive the gift of the Holy Spirit." It does seem so strange that men who are the leaders of the people will teach their own ways and methods instead of giving the same answer to sinners that was given by the inspired apostles of the Lord Jesus Christ. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed."

The Independent (New York, Jan. 4), gives statistics of the United States churches for the past year, and we give the figures for the six largest "churches" as reported :

l		* Decrease	* D				
မဲ	32,781	210	417	1,118,396	10,298	6,339	Disciples of Christ
1 2	18,446	*00	361	1,560,847	14,831	12,073	Presbyterians (12 bodics)
26	40,226	478	203	1,375,778	10,991	6,685	Lutherans (20 bodies)
ņ	89,201	468	493	4,443,625	49,721	33,088	· Baptists (13 bodies).
<u>6</u> .0	33,051	1,293	131	5,809,516	53,023	36,424	Methodists (17 bodies)
9.0	52,123	3,101*	97	8,446,301	11,594	11,144	Catholics (3 bodies).
Per cent of gain.	Members.	Churches.	Ministers.	Members.	Churches.	Ministors.	-
.	NET GAIN IN 1899.	ET GAIN	N	GENERAL SUMMARY, 1899.	AL SUMM	GENER.	

Our sister churches in the States are evidently alive to their important mission, and

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