

children to educate or not, is for the *public* good and not for *private* benefit. The State opens its schools with equal advantages to the children of all its citizens. The State does not deny the right to parents, organizations, or churches to establish and maintain private or parochial schools at their own

expense. . . . We appeal to all loyal American citizens to co-operate in every feasible way in the defence of the American free public-school system, on which the safety of the Republic and the peace and prosperity of its citizens so largely depend."

EDITORIAL NOTES.

Knowing the Sheep.

It was a suggestive truth which the Chief Shepherd announced when He said to His disciples, "I am the good shepherd, and know My sheep." A personal acquaintance with every member of his flock is an essential of good shepherding. Failure in this particular will always mean a limitation of the usefulness of any pastor. The true pastoral relationship is one that exists between the pastor and the individual members of his flock, not between him and the flock in general. To minister to the needs of all aright he must know the needs of each. His is a duty not for one day in each week, but for the whole week. It contemplates the constant guiding and guarding as well as the feeding of the flock. To accomplish this he must acquaint himself with old and young; must know their individual difficulties and dangers; and adapt himself to their varied necessities. A realization of this obligation will keep any one from the unworthy ambition of building up a large church. A church too large for the oversight of any pastor means the loss of power. Better a small flock faithfully tended than a great one running at large. He who with his Master can say, "I know my sheep," will accomplish larger things than he to whom such an assertion is impossible, though he may gather about him a far greater number of those who hear his voice and are known as his followers.

Pulpit Vanity.

NOWHERE more than in the pulpit is the consciousness of self out of place.

The man who forgets whose ambassador he is in his satisfaction with himself as an ambassador, who ignores the fact that one is appointed to this high office and his commission given him only "that the excellency of the power may be of God," and in perceptible admiration of his own gifts

"With a sweeping of the arm
And a lack-lustre dead-blue eye
Devolves his rounded periods,"

would be better employed digging ditches or graves. His call to the ministry was not a Divine one. He has mistaken the voice of his own vanity for that of the Spirit. His ministrations will have no blessing. He cannot lift a soul above the pedestal on which he stands. "Can selfishness invite to self-denial?" Whatever the art he displays, he is as useless as a lay-figure. The true preacher is filled with but one ambition—to glorify his Lord. Whether honor or dishonor comes to himself is a matter of indifference to him. Like Paul, he is determined to know only Christ among men. Blessed are they of whom the testimony is true which the apostle gave of his brethren, "They are the glory of Christ."

Prolonging Ministerial Usefulness.

WHEN a minister is laid aside from the active work of the ministry it is not infrequently the case that he feels as though his work were at an end, and all that remained for him was to wait the summons to the service of the Master in the temple of that land that is very far off. It is a gratification, therefore, to read such words as we find in