

worship, times and places usually devoted to religion, and even the smallest items of religious practice, partake of the sanction and authority of God himself.

That is why a Church is generally conservative. As a man who will scrap a piece of machinery in his factory, will hesitate before he parts with an old chair in his home, because his mother used to sit in it, so the same man will fight for the ancient customs and emblems of religion. Yet the spirit of the Christian religion is essentially radical. It claims to be always new, with the newness renewed each morning. Its holiest volume is a "New" Testament. Its message is good "news." It enjoins a "new" commandment. It provides a "new" and living way. Its disciples become "new" creatures. And it looks for a "new" heaven and a "new" earth. Thus this disposition to adore the church overthrows the power of the church. It robs her Master of his rightful supremacy. It is to be fought against with the utmost vigor, for it more than anything else interferes with the progressive and rapid Christianizing of the church.

Twenty years or so ago Mr. Gladstone received a letter from a young man in a village of the middle west, asking him if it were true that he was a Christian believer. He replied in noble words, declaring that all his hopes for his own life and for the welfare of the world hung on his faith in Jesus as the one Saviour and Lord. What lay back of that interrogation as to the British statesman's religion? I have said that the question came from a certain village.

It was such a village as could and did contain a citizen who thought that no intelligent man any longer believed in Christianity. Were there no churches in that village? There were, so many and so weak and so mutually contentious that this mistaken villager deemed it impossible that any eminent man could believe in the thing they stood for. And he was more than half right. One

of Jesus' last sayings to his disciples was, "By this shall all men know that ye are my disciples, if ye love one another." It is a grotesque display of the spirit of harmony and cooperation which is native to Christianity when half a dozen petty groups of

people, each with its ramshackle building and its starving minister, squabble over every new family that moves into the neighborhood. One essential of a progressive Christianizing of the church is union of its several bodies.

The province of the Church is inspiration, not control. It aims to get the world reconstructed, not necessarily to superintend the brick and stone laying involved in that achievement. Its province is absolutely unique in this respect, and it may not admit any rival in the great enterprise of personal regeneration and spiritual enlightenment. It is not necessary for the church to assume the direct responsibility for carrying on social activities. There are congregations which maintain no working force beyond the minister and the usual volunteer assistants,

who yet pour into the community organizations so much impulse of goodwill, and into the community itself such sanction and approval of these organizations, and direct the energies of their members so steadfastly into the operations of the community organizations, that it renders noble service to the cause of the Kingdom. There is no reason why a congregation may not directly father and supervise any sort of social service. And, on the other hand, there is no reason why it should. It may accomplish its work either directly or indirectly.

But it cannot accomplish its work unless it has an intelligent conception of the actual needs of the community and of the right way of meeting these needs. The idea, too long prevalent though now happily disappearing, that a church may arouse and sustain social ministry without itself being keenly interested and in touch with this social ministry is a logical blunder. Teaching is never successful till it deals with the concrete. It will be

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There is positively no substitute for the King James Version of the Bible, nothing to take its place, no revised, modernized, storyized version, nothing yet devised or to be devised that will do at all for the old "authorized" Bible.—Atlantic Monthly