

old doves in the outer court of the Temple, Take these things hence. Is it not written, My house shall be called a house of prayer for all the nations?" Is there any reason to doubt that he still regards his house as "a house of prayer"—and not a place for me to put my loyalty in the face of my brother, who, according to his lights, may be just as patriotic as I am? Is there any reason to suppose that God's house is not today, as it was in the days of our Lord, "a house of prayer for all the nations"—and must we not add, for persons of all political parties and opinions in all the nations? Or is there a ban on pro-Germans and unlovely pacifists, conscientious objectors and slackers? If so, who can tell when some of our sessions, in their confidence that they know the mind of the Lord, will make Republicans, Bull Moose, Populists, "Bleasites," "Readjusters," Socialists, sixteen-to-one Bryanites, and, indeed, all except administration Democrats in good and regular standing, feel that they cannot come into God's house even to ask His grace and guidance without being delicately but effectively reminded of their civil sins by their uncivil fellow sinners who are posing as civil saints. Will it not be at once wiser, safer and more Christian for us, when we go to the house of God, to leave our political differences at the door?

#### A TIMELY SERMON.

By Prof. Addison Hogue.

There has been printed for free distribution a sermon preached last summer by Rev. Dr. A. M. Fraser, of Staunton, Va., discussing the question of having the national flag displayed in churches. Emanating from the source it does, it goes without saying that the sermon presents its teachings with calmness, clearness and force; that it contends earnestly for the separation of Church and State; that it rings true to the historic scriptural basis on which our Southern Presbyterian Church was founded; and that the whole discussion is characterized by dignity as well as by the utmost Christian courtesy towards those who hold a different view.

Dr. Fraser also voices his objection to calling the service flag of the church an "Honor Roll," preferring to call it a "List for Prayer," that it may be a constant reminder of the spiritual needs of those who are specially in our hearts and sympathies. But calling it an "Honor Roll," to be hung up in a building set apart for the honor and glory of God, is an idea utterly repugnant to the principles for which Christ's Church stands—ought to stand.

I remember the shock I felt the first time I heard of such an "Honor Roll." It contained the name of a man whom I knew well. He was a nominal member of that church, but he rarely set his foot inside of it. He worked steadily on his job nearly all day Sunday; and if the church or its activities interested him at all, he seemed to keep the fact a profound secret. But because he enlisted in the service of the United States his name was put on the Honor Roll and hung up conspicuously. Which, being interpreted, says:

"Although this church was organized for the glory of God and for the praise and honor of our Saviour; and though we recognize that its proper mission is the ingathering and upbuilding of Christ's elect, we nevertheless publish to the world that we put on its Honor Roll the names of men who have enlisted as soldiers of the United States, without the

slightest regard to their conduct as loyal members of this church. Loyalty to the government is sufficient. Faithful workers in the Sunday school or in other lines of Christian work need not expect any such recognition. As far as this Honor Roll is concerned, we hereby declare: 'We have no king but Caesar.'"

That was as deplorable as the old-time custom of using funeral sermons to laud as types of uprightness men whose business acquaintances knew that the character of the men thus praised and commended by Christ's ambassadors did not measure up even to the world's standard of integrity—much less to the standard of godliness which the church is supposed to uphold.

"O how narrow all this is!" some may exclaim. Yes, thank God, it is "narrow"; and so is the way that leadeth unto life; and so was St. Paul when he determined to know nothing as Christ's ambassador save Jesus Christ and him crucified.

In our Lexington Presbyterian Church we have had no flag; and on the day of our Sunday-school rally our superintendent omitted the objectionable patriotic features embodied in the program sent out to the churches.

Will a time ever come when Christ's Church can truthfully say: "We have no King but Christ"?

Note.—Mr. R. D. Haislip, clerk of the Session of Dr. Fraser's church, will send to those who ask for them as many copies of the sermon as may be desired.

Lexington, Va.

#### THE POPOFTSCHINI AND THE BEZPOPOFTSCHISI.

By W. H. Morse, M. D.

The Russian dissenters, the Raskolniki, are divided into Popoftschini and Bezpopoftschini. The first-named includes the sects who, properly speaking, admit of the ordination of the mother Church, and whose priests, accordingly, are such as have been brought up in the Church, but who, from various causes, have left her communion. The Bezpopoftschini either have no priests at all, or refuse to acknowledge as such those who have been ordained in the established Church. Both denominations are divided and subdivided into numerous sects, or parties, differing with each other in matters of little moment, and agreeing in others.

The principal sect of the Popoftschini is the Starobredsi, or Old Ceremonialists, who have two large churches or societies—at Staradubofsk, having 50,000 adherents, and at Vetka, where the membership is but slightly less. The church at Staradubofsk has enjoyed peculiar privileges since the days of Peter the Great, to whom they rendered service at the time of the invasion of Charles XII. On this account they have prospered, and many of their members are scattered through every part of the empire, and are both respectable and wealthy. The Vetka Church has not been so favored with imperial protection. The authorities have persecuted it unmercifully, at times burning its members' houses, and committing murder. This treatment has resulted in the members being scattered in every quarter of the imperial dominions. At the present time they are one of the most numerous Raskolniki. They, with the Staradubofski, are also to be found in Poland, where they have a number of churches, monasteries and convents.

An off-shoot of the Vetka Church is the Diaconoftschi, the founder of which was one Alexander, a deacon, who gave it its name. The chief cause of this separation related to the administration of the mystery of the chrism and to the proper form of the cross. Alexander seceded in 1706 at Nijni-Novgorod, where his followers are still to be found, divided into three or four sects among themselves, and zealous in opposing the orthodox church.

Another sect which sprang from the Vetka Church is the Peremazanoftschini, or the Reanointers. They are numerous in Moscow. They arose in 1770, and get their name from the fact that all such as join them must be reanointed with the mystery of the chrism. In other respects they agree closely with the Staradubofski.

Epefanofschini takes the name from a monk of Kieff, who in 1724 by forged letters got himself ordained as bishop by the metropolitan of Jassi. On being detected, he was thrown into prison, where he died. Those who believed him a legal bishop visit his tomb and regard him as a martyr. They are not numerous.

A secession from the Staradubofski in 1775 resulted in the formation of the Tschernabolsi. They refuse to take an oath, or to pray for the czar; and the men hold it unlawful to use a razor on their faces. They admit to their sect by anointing, and are zealous second adventists.

The sects of the Bezpopoftschini are many. The largest is the Duhobortsi, which sprang up a century ago, and throws aside all the rites and ceremonies of the Greek Church, including baptism and the Lord's supper. Made up largely of peasants, the government treated them as the worst of criminals. As they rejected the uses of pictures in their worship, they were dubbed Ikinobortsi. The name Duhobortsi means "wrestlers with the Spirit." They call themselves Christians, and all others they denominate "men of the world." They claim to be descendants of Shadrach, Meshech and Abednego, and are to be found in all the provinces, and in Germany and Turkey. Leading exemplary lives, sober, industrious, diligent, temperate and obedient to the laws, they would be regarded as the best of neighbors if it were not that they systematically provoke the orthodox church by refusing to enter the national churches, or to cross themselves, or observe the appointed fasts. Beside this, they refuse to take any part in popular amusements and celebrations. Every external rite of the Church is considered as of no avail and the outward church is openly charged with being a den of thieves. They have meetings among themselves, but no stated place of worship, as they regard every place alike holy. Neither do they observe any particular day of the week or year for worship.

Being assembled, they salute one another, the men saluting the men, and the women the women. Taking each other by the hand, they bow thrice, and repeat a short prayer. The three bows signify the adoration of the Trinity, the purifying of the flesh, and the uprooting of pride. After the salutations they eat a meal together, then pray and sing psalms. Where they have Bibles, and if there are those who can read, the Scripture is read aloud. They are wont to say that they "covet" Bibles, as from the sacred pages they derive the teachings of divine and brotherly love. They have no rites, no set creeds. They believe in the Trinity and the attributes of Deity, declare that they are baptized and regenerated