

so full of life that death was the last thing thought of. So we find teachers trying to teach children the doctrines of the Trinity, Atonement, etc., when the pupil's experience totally prohibits them from understanding such lessons. Our Sunday Schools must be properly graded, lesson material adopted, and truth taught rather than myth, superstition, tradition and fable. We must face courageously the fact that this is a questioning scientific age which demands that all branches of life must stand the close critical examination of searchers after truth. How many young men and women have gone astray in life when they discovered that in childhood they had been taught to rely on something that later proved to be untrue.

Thirdly, the church will have to look upon itself not as a select group to be set apart from the rest of the world, waiting and longing for the second coming and selfishly tending their own interests. It must be thought of as an army which attacks evil in the community life and by its strength overcomes the evil and purifies the community life. For instance, take the question of recreation, if conditions are such that immoral practices have become connected with the prevalent forms of recreation in the community such as gambling, drinking, social impurity, etc., it is not sufficient to denounce such from the pulpit, we must substitute some-

thing better in its place and so eliminate the evil. If there is a Farmer's Club in the community which is carrying on business in a crooked manner it is from the church that the effort must be made to rectify the wrong. If there is no regular organized method of bringing the people of the community together to develop a community of spirit and action, the church must, if it wants Christianity to become operative in that community, see to it that opportunities are afforded for all classes, sexes, ages, denominations, creeds and colors to get together. Christianity after all is co-operation and brotherhood. A man cannot be an individualist and a true Christian. Individualism, owing to calling and conditions in country life, is the farmer's besetting sin. Its cure lies in multiplying the numbers of opportunities for getting together in community gatherings of various types, —social, physical, intellectual, economic, etc. This gathering together brings us face to face with one of the glaring sins of the church viz., absence of unity of spirit. The great number of divisions and weak struggling churches creates a division of social forces which stands blocking the path of progress of the country church. Union must be secured or there is great danger of the church losing its hold on country folk almost altogether. Until such unity or union is secured the church will have to struggle along very much handicapped in its work.

