

the Christian principles in their application to every day affairs of living. In other words we must make our religion our life here on earth and not a life we live up in the clouds with all our efforts directed towards preparation for the world to come.

Under preaching will come the setting up of ideals for life in its various aspects and relations. Here the church will find its opportunity to appeal to the emotional and aesthetic nature of those who gather for worship. The preaching however will have to concern itself more with the every day things of life rather than old mediæval theological doctrines. Why should the church not idealize such a common every day affair as the farmer's flock of chickens or his herd of dairy cattle? Has he not been given these things by God to hold in stewardship for Him just as much as his own body, the destruction of which by drink we so much deplore and hold up as the breaking of God's law. We call the drunkard a sinner. Yet there are men who have been given farms, flocks, herds, etc., which they hold from year to year with very little if any improvement whatever. Are the laws which govern the conservation and upbuilding of soil crops and stock any less the laws of God than those governing our bodies or our relationship to our neighbors? The first thing the church will need in its preaching work is a larger conception of the Kingdom of God, a more comprehensive understanding of righteousness. We must come to realize that we are co-partners with God in farming. God meant us to produce the maximum in quantity and quality of produce. He ordained certain laws governing such production. In so far as we conform to those laws we are righteous, and when we break the laws, consciously or ignorantly, we

are unrighteous. With such conception of righteousness or the Kingdom there is no department of life into which the church must or may not enter. In fact modern conditions demand that the church hold up ideals and exhort men to live up to them in all phases of life. So we believe every church ought to have special days set apart throughout the year upon which various phases of life would be considered and ideals for their development set forth. These special occasions would include Home Day when such things as conveniences, recreation, home partnership, beautifying the surroundings, etc., and their relationship to the Kingdom of God would be considered and ideals set up. Other phases of community life for which room should be found in the years' work should be School, Community Life, Co-operation, Recreation, Sanitation, etc.

Thus this by kind of preaching people would be shown that Religion was a thing that was related to every day life and not something to theorize and vaporize about—something to incorporate in life and not something apart and of different nature.

Secondly the church will have to teach. The avenue for this work, of course, is mainly the Sunday School, although much may be done through the pulpit. Today in the majority of country churches we are playing with the job of teaching Christianity. The lesson material is ungraded and unadapted and we find inexperienced, ignorant teachers trying to teach the same lesson to pupils all the way from infants to gray-headed old men. One instance came to our notice of the teaching of the lesson of Moses' death. The teacher was trying to teach a class of boys the lesson of preparing for death when the boys involved were