

poorer as a result of any neglect in this regard. In most cases the parents feed and clothe the body, they give reasonable attention (compelled by law it may be) to the discipline of the mind, but too often the education of the really essential divine element, that which means most to noble living, is cruelly neglected. This element in the life is determined more by home influence than by any other.

If the home is to accomplish this task of supreme importance to the nation and to the world, certain means must be observed, and yet these means must not be too obtrusive. It is the unconscious influence of the parents that is the most potent. Their ideals will tend to become the ideals of their growing child. If they face their difficulties with courage, if they bear their burdens cheerfully, if they show forth in their lives the spirit of service, if they love their neighbor as themselves, the child will tend to develop these same qualities. All the more effective will be their influence, if their words and actions direct the thought of the child to God who is the source of strength and love and wisdom. Hence the place of family worship.

The conversation in the home circle contributes much to the shaping of the child's

ideals. If the words which fall from the lips of the parents reveal a slavish worship of mammon, if success is identical with accumulation of wealth, all true and noble living will be stifled. If the spirit of Christ is clearly the nature of the parents' visible life, then that spirit will shape the character of the child. The reading in the home means much. It is not that too specific direction should be given, rather let ample literature of good quality be provided and let the child roam afieid, developing his own taste. A pamphlet issued by the Board of Sabbath Schools and Young People's Societies on Home Reading will give great assistance along this line.

To this fulness of life God is calling every child through parental influence. Many of our noblest men through the ages lived out their days under the inspiration of the memory of home ideals. Many a man has been steadied in the hour of temptation by the vision of the home of his childhood. Many have returned from the far country of sin, drawn by the thoughts which circled around a godly father and mother. It is to the home we must look, more than to any other agency if we are to build on noble lives the character of the rising generation.

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* Christianizing the Church

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A proper definition of a church is "organized love." Love is the spirit, organization is the means. Love is the inspiration, organization the exhibit. Love explains why the Church is. Organization explains how the Church acts. If one believes in Christianity at all he must believe in some kind of a church.

One may write of Christianizing the Church without holding that the Church is unchristian. For he is dealing with a condition which is to be progressively realized. Half the difficulties which arise in interpreting Jesus' teachings about the kingdom come from failure to employ this principle. He views the kingdom as continually becoming, and so speaks of it now as present, now as future. The church is certainly Christianized to some extent. And her warmest apologist will not claim that she is entirely Christianized, with nothing more to learn from her Lord. Thus this article brings no accusation against her, but seeks to point

out some of the ways in which she may fulfil her function of serving this generation better.

One primary difficulty lies in the prevention of the church becoming sacrosanct. This is an inevitable danger for all institutions. They are formed to accomplish some task. At first their whole thought is of the task. But gradually the institution comes to have a history. It gathers to itself traditions, and wins the affection of its members. They become proud and fond of it. They do not wish it to be injured. They shudder at the thought of its perishing. Thus it insensibly invades the territory which had all belonged to the task. In time perhaps the task becomes of secondary importance to the institution. The motive of its members is stronger to advance the prosperity and glory of the institution than to accomplish the thing which is the reason for its existence. Now, this danger, common to all sorts of human organizations, threatens Churches beyond all others. Why? Because everything about a Church tends to become sacred. Being sacred it is precious and holy. It has come to share, by the process of association, the ineffable qualities of the religion which it enshrines. Thus the creed, the manner of

* The third of four articles, which will be found helpful by students of Dr. Frank K. Sanckers text book in the New Standard Teacher Training Course, Second Year, Part III. The present article may be read in connection with Ch. X. of the textbook.