

one has to take sides and meet antagonism is certainly not to imitate Jesus. He took sides. He met opposition.

Life is made up mostly of habit and custom. Thus, when an old practice comes to be challenged in the name of right, many who have dwelt comfortably for many years in conformity with the alleged offence are wounded and shocked. So it was when slavery was attacked by the Quakers and their allies. Many good people were indignant at the presumption and meddlingness of the "fanatics." So it has been with drinking, horse racing, and all the pleasant vices in which society has long indulged. So will it be as anything customary in our political or industrial organization is held up to the light and found to be blemished. And the course of progressive social redemption must follow just that programme. So the gospel is ever new, as it was asserted to be in the days of his flesh, for it ever renews its newness by its successive scrutiny and challenge of one after another of the hallowed and pleasant practices of society.

The church in the community should nourish a wholesome cultural life in the people. True, any particular church is hindered by her inevitable particularity, but, until we get one community church for all the people we shall just have to put up with such a state of things. There are some cultural interests which must be managed on a community basis, and for these co-operation among the churches is essential. Play is one of these. No congregation is big enough to have a baseball league within itself. Even if it organizes athletic teams amongst its own young people these teams will look outside the church for rivals. Play is essentially an affair of the whole community, and happily a democratic affair, for athletic skill does not follow in the line of the best families or of the largest incomes. But the churches ought to know and to preach the philosophy of play, which is really a part of

the gospel. The moral value of play, the development of play as an occupation rather than as a spectacle, the danger of commercializing play, the congruity between play and work,—these are fertile themes for the church to enlarge upon. Some conservative

folks in the churches still think of play as pastime, something excusable in children and for the weary hours of tired workers, instead of recognizing that it is nature's chief means of educating the young and of keeping in health of body and mind the serious adults who bear on their shoulders the burdens of the world. Frivolity has no worse foe than play.

It is getting nowadays to be felt that a church which is closed all week is not doing its duty. The business view is that such a church is a waste of capital investment. But the religious view is that such a church practically denies the sovereignty of her Lord over the whole of life. All the days are his, and all the interests of the human heart. Each church should be a social centre for its own people. Most of them have an uncertain and unpleasing social life. Only a

very few, in a very few churches, belong to any group which intelligently provides satisfactions for the impulses of friendship and wholesome companionship between the sexes. No other human institution is half as well equipped for general chaperonage as a church. And the interests of humanity require that such chaperonage be furnished.

F. B. Meyer used to advise, "Never save light or fuel in a church." It is a pertinent fact that the cathedrals, which of all human edifices most suggest reverence, and might appear to forbid anything less than the utterly solemn, were built by men who used them for many purposes. They served their community in the widest way, and gained in reverence thereby. And the church in the community of the twentieth century will find no other path to the love and the reverence of human beings than by rendering them

### TRAINING BY WORK

Train your young people by work. The way to learn to swim is to get into the water; the way to teach church work is to put them into the work. Give them experience before you give them text-books. Trying to do a thing is the best teacher of the need of training. The work itself, when under direction, is the best form of training.

Young people are capable of much more than we commonly expect of them. Sometimes we complain that they seem to be irresponsible, but have we ever laid on them real responsibilities? Give a young man a real task, lay on him a heavy load so that he will know you are not "making believe" to keep him amused, and you will find his back stiffen and his lips tighten up as he buckles to meet your expectations.—Dr. Henry F. Cope