

arresting fact—there are still 700 preaching places without a Sunday School, and over 2,000 without a Young People's Society.

It is a well established principle, that religious instruction and training, to be most effective, must be graded to the requirements of those receiving it. Hence the Board aims at promoting the use of graded materials and the engaging in graded activities by boys and girls and young people.

The teen age is more and more attracting the attention of workers in religious education. There are 125,000 teen-age boys and girls in our Sunday Schools and 75,000 of these are in organized classes. To get the other 50,000 organized and at work and then to go after the 100,000 still outside our Sunday Schools,—this is the goal to which our leaders are calling us.

Then there is the forward missionary movement. Our readers are aware that the church is expecting one sixth of its missionary budget for 1915, that is, \$250,000 out of the total \$1,500,000, from the Sunday Schools and young people. To reach this end demands much earnest and intelligent effort.

Two other forward steps can barely be mentioned. One is a movement for a greater number of trained leaders. Our Teacher Training Course has given over 6,000 certificates during the last twelve years; but the task of training workers is only begun. The other is the furthering of the work of Adult Classes, both on the side of Bible study and Christian service.

Eight forward steps,—not one could be omitted without serious loss to the church. And if all of them are taken, we shall have a new church in the new Canada which is coming out of the awful conflict now in progress.

### Religious Education Institutes

*By Rev. W. R. McIntosh, B.D.*

#### AN ARGUMENT AND AN EXAMPLE

The Institute in our modern life is the people's parliament where new methods and movements are subjected to the judgment of the common people. It is a kind of referendum and recall. The pudding is put to the proof by those for whom it is baked.

When education became a scientific and progressive study, the Institute became a necessity—a sort of normal extension effort—and religious education, having espoused modern pedagogical principles and methods, is finding the Institute a valuable aid in the furtherance of its work.

An Institute is not to be identified with a conference or a convention. These are practical and inspirational; that is, the Institute is theoretic and experimental. The Institute is more fundamental. It aims at stating and illustrating educational principles and methods in religion.

On this account a crowd is not looked for, but rather a representative gathering, and not from a wide area but from a group of churches similarly circumstanced, a sort of church neighborhood. Leaders come together from Sessions, from Sunday Schools, from Young People's Societies, from missionary organizations, who realize that the work of religious education in its varying phases of worship, instruction and training is one and supreme. The speakers are not men of the rhetorical temperament, but of the educational ideal and viewpoint. The subjects are not so called practical topics, but such as represent the embodiment of educational principles in specialized religious effort. The delegates feel they meet not to enjoy speeches but to attend School. They return not with mere fervor and pointers, but with a new viewpoint and ideal. The most approved textbooks on the work of religious education are on hand to be explained, to be examined and to be purchased for individual or for library use.

The Institute is thrown open, after the leader has expounded the theme, not for promiscuous talk but for debate, reports of experiments and questions.

Such Institutes were held, within the Synod of Hamilton and London, during the past year at Ripley, Whitechurch and Wroxeter (Maitland Presbytery), Goderich, Hensall and Seaforth (Huron Presbytery), Strathroy, Petrolia, Sarnia, Forest and Parkhill (Sarnia Presbytery), Listowel, St. Mary's and Tavistock (Stratford Presbytery), Caledonia, Simcoe, Smithville, Waterdown, Dundas and Kirkwall (Hamilton Presbytery), Ailsa Craig,