

journal in time for other evening engagements.

The first twenty minutes of each session might be given to a series of four addresses on the intellectual, physical, spiritual and social needs of the 'teen age boy. The next twenty minutes of each session should be devoted to the consideration of the programme intended to meet each of these needs as outlined in the Canadian Standard Efficiency Training. The remaining twenty minutes might be allowed for discussion or addresses on how to organize and get the work set up in the local churches and the helps that are provided through the Older Boys' Topic Card and other material issued for this purpose.

In some places a small fee of from twenty-five cents to one dollar has been charged to all taking the course to pay for the printing and the advertising. In any case the expense is very light, and the impetus to work among the boys very great. The same method can be applied to training classes for leaders in work among girls using of course the programme of Canadian Girls in Training.

Survey of the Home

The Board of Sabbath Schools and Young People's Societies has been charged by the General Assembly with the whole work of Religious Education among the young. It is the duty of the Board to use every possible agency and every possible means so to nurture the little ones that not one may be lost.

Of the various agencies which shape the young life there is none quite so fundamental as the Home. Here influences play upon the growing child which linger through all his years. Life in the nation and in the church cannot rise higher than its source in the homes of the people.

Many dangers threaten the integrity of the modern home. Radical changes in the realm of industry, of education, of amusement and of church life have not left the home untouched. There has resulted a weakening sense of responsibility on the part of parents for the adequate training of their children so far at least as their spiritual and religious nature is concerned.

With this conviction, the Board has decided to institute a campaign in the interests of the Home as an agency in religious education. The campaign will be launched in the autumn of 1919. What could be more fitting at the beginning of the reconstruction period after the War than that we should give attention to the foundation stone of all true nation building?

Before entering upon this campaign, however, it has been deemed necessary to make a thorough study of the actual conditions obtaining in the homes of our people. With this in view the Annual Statistical Form for

the Report on Religious Education has been made to include a number of questions dealing with the Home. The last page of the report form is given up entirely to this enquiry.

It may mean some extra labor and the taking of time to answer with care these questions; but they have been carefully drawn up, and, if they are answered with any degree of thoroughness, the information thus obtained will throw a flood of light upon our problem.

If this investigation is to be of real value, every minister and elder and superintendent must give definite attention to this matter. We cannot get the best results if even a few congregations neglect this necessary duty.

This movement has been taken up by the Religious Education Council of Canada, which includes representatives from the four larger Protestant churches: Anglican, Baptist, Methodist and Presbyterian.

It is fully expected that each unit in the Council will engage in a common effort to give such guidance and inspiration to the homes of our country that they may become a much more potent influence in effecting the religious education of the children of the nation.

Successful Plans for Extension Work

"That all ministers, missionaries and Christian workers seek to cooperate in every way possible with Presbytery conveners and committees in an effort to reach every community with Sunday School service."—Resolution of the General Assembly.

In one Western Presbytery, an earnest worker, called upon some eighteen months ago to supply a needy field for two Sundays, found no Sunday School in existence there. Invited into a home for tea, he used the opportunity to interest his hostess in the matter, and she agreed to form a class to meet in her own home. She was supplied with the necessary helps, and soon had a class of 6 pupils. The attendance soon began to increase even in the face of the rigor of the following winter. In the spring, services were opened in a nearby church and the class moved there. The teacher became superintendent of a regularly organized Sunday School which to-day has over 30 members in attendance. They have paid for all their supplies, and, during the year, contributed \$10.00 to Armenian relief.

In the same Presbytery, a minister of one of the larger congregations organized three new Sunday Schools within reach by auto of his church, and formed them with his own into a circuit, visiting each of them once a month in turn. Another minister, with a large territory under his care, where it was impossible to hold regular services, organized