

clergyman to see families spending more money per week on cantaloupes than on Christianity. It must be discouraging to church officials to find many people giving to the Lord the plugged and perforated quarters and half-dollars that Eaton's and Simpson's stores will not accept.

The case, referred to by *Saturday Night* is rather more than equalled by the declaration of a Western man that he actually saw (in Ontario, of course) a man place five cents on the collection plate, and deliberately take four coppers off. Who will say that there is not need for instruction on the subject of giving?

Christian Work in the Country

When certain new plans of Christian work are suggested, either in Epworth League or Sunday School, it is quite common to remark: "We can't do this in the country." Many of our ministers and laymen admit that the Epworth League is a good thing, but "we can't carry it on in the country," they say. They are interested in hearing about "The Adult Bible Class," but they feel quite sure that it is only adapted to city Sunday Schools. Modern Sunday School halls, with separate class rooms, are not found in rural neighborhoods, but there is no good reason why they should be confined to the city. The farming community is just as well able to pay for them as the towns, and no doubt but we shall have them scattered all over the country in a few years. There is scarcely anything that is good in church work that may not be adopted by the circuits as well as the stations. The disadvantage that is complained of most is the fact that the country congregation is somewhat scattered, but scarcely any family is more than three miles from a Methodist Church in the Province of Ontario, at least, and nearly everybody keeps a horse and buggy. The fact is that, everything considered, conditions are more favorable in the country for doing church work than in the city, as there are not so many meetings, and distractions of various kinds are fewer. There is really no substantial reason for saying: "We can't do it in the country."

"The apathy of the good is far more distressing than the wickedness of the bad." A convention speaker uttered this sentence, which contains a truth worth looking at for a moment or two.

The British Weekly recently published a savage attack upon the Christian Endeavor Movement, written by a preacher who could see no good in it. The discussion did no harm to Young People's work, for it drew out replies from other preachers who had quite a different experience from the first writer. Most pastors find a Young People's Society a great help.

Numerous letters are coming in to our office every day with very satisfactory enclosures. These are in response to an appeal recently made for our General Sunday School Fund, indicating that our people are really interested in Sunday School work and will support it generously when the needs are fairly placed before them. There is at least one place that does not regard five cents per member as an excessive request. Whitty Sunday School sends \$17.00, which the pastor, Rev. D. O. Crossley, states is over eight cents per member.

Rev. J. W. Butcher, who is at the head of the Sunday School work of the British Wesleyan Church, said at Toronto, during a recent visit, that he always made it a point to hearten the Sunday School workers of his own country by bringing to them encouragement and cheer. How important this is! Pastors and all who have to do with our Sunday Schools might well copy this example. There are, however, a good many speakers at conventions who feel it their duty to scold the teachers and berate them because of their faults and failures. It is a poor plan which has no justification. Better adopt the English way of seeking to "hearten" the teachers.

Some speakers and writers urge the duty of giving to God's cause on the ground that the giver will be rewarded with abundant temporal prosperity. This may be true, but it is not a very noble motive to which to appeal. The duty and privilege of giving can be placed upon higher ground than this.

No farmer or business man does his work as such work was done fifty years ago, yet some people think that church work should be carried on in exactly the same fashion as it was two or three generations ago. Instead of adapting themselves to the needs of the hour, they spend their energies in trying to galvanize into life methods that have long since lost their power. In secular affairs men have more sense.

Bishop McIntyre strikes the nail on the head when he says: "Our young people are the hope of the Church, and our missionary work is the hope of the kingdom. When these two are joined in study and in service, our progress is increased, our membership enlightened, our Lord is exalted, and our victory assured. May God inspire their zeal, accept their sacrifices, and bless the Young People's Missionary Movement!"

Not long ago we heard an aged man praying for a revival. He seemed rather astonished when told that we were right in the midst of one of the greatest revivals the Church had known for many years. Is not this Adult Bible Class movement a revival? It has awakened interest in Bible study, in church attendance, and in soul-saving which has done much to destroy lukewarmness and apathy. The old orthodox methods have not been used, it is true, but nevertheless this movement deserves to be termed a revival.

Rev. J. Williams Butcher, General Secretary of the Wesleyan Sunday School Union of Great Britain, who has been visiting this country, says that he notices a great difference between congregations in Canada and in England in regard to the attendance of children at public worship. The comparative absence of boys and girls from the church service on this side of the Atlantic was very noticeable. Is this not a matter of very grave concern? It is an undoubted fact that in most of our town and city churches the percentage of children in the congregations is lamentably small. If this continues we need not be surprised if we have difficulty in getting the young people out to church a little later on.