

life with the knowledge and love of God and with the habit of obedience to God's laws and zeal in his service—in a word, to bring every one into a likeness to the perfect Man of Nazareth. Needless to say, if all men the world over were Christ-like, the world would be a transformed world. The great reconstruction of which the world stands so much in need, would be accomplished.

### How This is Related to the Forward Movement

It is a mistake to suppose that the Forward Movement ended with the great February Financial Drive. In truth that Drive was only an incident of it. The Forward Movement was in progress a year and a half before the Drive took place. The Movement ought to, and will, go forward with a new impetus from the help the great Peace Thank Offering will render in the great Educational and Missionary and Benevolent enterprises to which our Church is committed. Fundamental to the success of each and all of these enterprises is the work of Religious Education. It is only as our people are taught and trained, that they will sustain and extend them.

### The Distribution of the Responsibility

There are five partners in the task—a blessed task—of Religious Education, the home, the Sunday School, the Young People's organizations, the congregation, and the Church as a whole.

THE HOME has the first opportunity, for the basis of a true religious education is laid in the first four years of the child's life, that is to say, before either Sunday School or congregation can take the child in hand. There is no one, therefore, to whom a stronger appeal comes for a steady continuance of the Forward Movement than to parents in the home.

THE SUNDAY SCHOOL has its opportunity as a chief auxiliary in the process of religious education. It systemizes this work by its Lesson courses, its teachers, and its Class organizations; and injects into it the enthusiasm which is generated by collective effort. The impetus which the Forward Movement is giving makes the work of the Sunday School easier and more fruitful. The Sunday School which fails to recognize the present as the greatest opportunity which has come to it in our time, or is likely to come, is asleep indeed.

THE YOUNG PEOPLE'S ORGANIZATIONS, whether Bible Class or Society or Club, takes up the work where the Sunday School leaves off. They put on the finishing touch, so far as the period of youth is concerned. And that finishing touch is coming to be recognized as of infinite importance, for, to carry on the religious education of the child until the child is a youth and then drop it abruptly, is to discount that education often by a hundred per cent. To carry it forward effectively is a process not only of education but of conservation.

THE CONGREGATION should be no idle spectator. In the first place, no one is ever so well taught and trained as to be in need of no further instruction or training. Adult Classes, Mothers' Classes, Fathers' Classes, have still their work, and a continuous work, to do. Religious Education is a life long process, and a continuous, life long influence. Besides, it is open to the congregation to stand behind the home and the Sunday School and the other organizations named, in their efforts. There is no more sacred or more influential field for the Session, or the Managers, or the Annual Congregational Meeting, than this very task.

AND THE CHURCH as a whole, as represented in its Presbyteries, Synods and General Assembly, can and should mightily assist. What these bodies may do by concerted action has been shown in the Peace Thank Offering drive. It is for them now to take up and carry on, with the same energy and cooperation, this supreme task of Religious Education. The aim is an aim worthy of the most strenuous effort of "the fathers and brethren of Presbytery, Synod and General Assembly, namely, 'to conserve every life blameless, without loss of time or vitality or honor, or fellowship with God; and to train each in God's service at home or abroad.'"