

work of the Kingdom. A culminating feature will be a great nationwide simultaneous drive for \$12,000,000 to be held in February, 1920.

This quintette of communions came together on the following basis:

"As there are phases of the National and World task which cannot be effectively carried through by the denominations acting separately, and as all are actuated by the same spirit and working for the same great end, there ought to be a simultaneous and co-operative campaign in which the whole Church will be faced with its whole task and a definite effort made to utilize for constructive Christian effort the readiness to give and serve and suffer for a great cause which the War has revealed.

"The unifying force within this Movement is the desire in the hearts of Christians of different types and temperaments to re-establish the Canadian Church in new spiritual power in the life of the individual, the family, the nation and the world. Its aims are distinctly spiritual. They include the revival of personal religion, a new emphasis on religious education, and the training of the young for life service, the enlistment of young men of the highest type for the Christian Ministry, and the creating of a new sense of the stewardship of money as well as of life."

But there is a larger programme yet. Beyond the plans of individual United National Campaign, there has come into existence the Inter-Church World Movement of North America, which is by far the most stupendous combined religious undertaking ever known. Already, this union of the Christian forces of Canada and the United States bids fair to be an epochal one. It means the combination of several millions of Protestant Church members, including scores of faiths, so that a unified programme of Christian service may be presented. It will also serve to unite the Protestant Churches of North America in the performance of their common task, thus making available the values

of spiritual power which come from unity and co-ordinated Christian effort.

This sweeping programme, remarkable in its scope and audacity, includes a scientific survey of the home and foreign missionary fields of the world, to be followed with a powerful educational movement to acquaint the people of North America with the facts of the case. Succeeding this step, a field campaign will be inaugurated to sound anew and with new power the message that the time has come for the Church of Jesus Christ to take its central place in the matter of international as well as national and home relationships.

Believing that the child of to-day will determine the church and the nation of to-morrow, all the denominations stress the importance of the Sunday School as the only existing system of religious education, and these fifteen thousand Canadian "Junior life factories" are to be included in the assets and activities of the Church. Not only is each denomination including an extensive programme of advance in this department, but the Sunday School Associations of the Dominion are co-operating to the same end.

It is interesting to note in this connection that The Religious Education Council of Canada is yet another co-operative religious movement on the part of most of the Protestant Churches. It has been recently set up to advance the work of Religious Education by conferring and advising on matters of common interest; by giving expression to common views and decisions; and by co-operating in matters common to all, each co-operating body retaining complete supervision of its own work. It is already dealing with training for leadership, teacher training, religious education in the home, and kindred objects.

So it is evident that there is still some life in the Church. Many of the current criticisms to which it is being subjected will not stand the test. The reiterated assertion, for example, that