

Canadian Churchman

Toronto, October 2nd, 1919.

Editorial

INAUGURAL Sunday for the ANGLICAN FORWARD MOVEMENT is next Sunday. The message from the House of Bishops is to be read in all the churches. As mentioned previously in this journal, the close of the campaign has been extended to February. We have nearly five precious months to prepare for one of the most significant movements to which the Canadian Church has ever given herself.

The pioneer spirit of indomitable effort should possess us. This was the spirit which years ago impelled our forbears to put their hand to the tasks which we are now taking over. Our own greater North and West with the extension of work among the settlers, and the Indian and Eskimo work is the first charge upon our resources. The Indian work has been left to us. We have no rivals save the Roman Catholic. In comparison with their great numbers of workers, expensive equipment and large funds, it is due only to the self-sacrificing zeal of our missionaries and the testimony of the Christianity they live that our work has retained its hold. Sadly hampered by lack of funds we are unable to push out into new fields in the North, and some are already pre-empted by the richer equipment of the Roman Catholic.

With the launching of the A.F.M. we can be sure that the life-giving spiritual will receive full attention. Already 35,000 copies of the "Prayer Cycle" has been printed for distribution. We hope more will be printed and more will be used. It is a weekly cycle with suggestion for intercession for each day. We can count on the earnest minded, who must be the leaven of the Movement, being faithful in their remembrance. With such fidelity the Movement will be an abundant success. The financial objects have been plainly stated beforehand. No man can say that the Church is trying to reach his heart *en route* to his pocket-book. We have a duty which is to be expressed in two ways, dedication of life, and dedication of means.

What an unutterable calamity it would be if the A.F.M. failed. What a splendid testimony to the reality and vitality of Christianity it will be when it comes to a successful issue. It will be the apologetic of the churches of Canada, a challenge and witness to the nation.

THE faithful word regarding the supremacy of spiritual things which the BISHOP OF ONTARIO spoke to the Provincial Synod at Ottawa was never more needed than now. Material things are in the ascendant. We take them as the normal and test in most affairs of life. We cannot think of success except as purring along the road of life in a six-cylinder.

How wonderfully strange that the German helped us to do what we cannot do for ourselves. During the war no words were heard more frequently than righteousness, brotherhood and truth. They had a magic of appeal which kindled the will to the point of sacrifice of life itself. And now the war is over and we have won, these words we never hear. Every man is struggling for himself and his class. The country our men died to save is torn and bleeding from the violence of her own. Conquerors we may be, but not conquerors of our own spirit. We do not rule our own house well.

The Church must bear insistent witness to the futility of life unless the higher truths are supreme. We shall but tramp the weary, deadening round unless we are lifted out by the power of the Spirit. Translated into practical things that will mean humility, humanity, co-operation and fellowship.

SERIOUSLY to heart we hope the clergy will lay the advice of the MINISTER OF EDUCATION FOR ONTARIO regarding interest in school matters. We could multiply instances of men who have had a large influence in their towns by being willing to bear a citizen's burden of affairs. Regarding religious education we are convinced that all through the Dominion (with the exception of Quebec) our clergy would be welcome visitors to schools. Our educational affairs are not so irreligious as some try to make them out.

For several years in Ontario at least the Department has had out the challenge to the churches that they will use for school reading any series of Scripture lessons the churches agree upon. The challenge has not been taken up yet. It is a task of Christian co-operation that is awaiting us. Our delay and lack of harmony is one cause of the very things we deplore. The urgency of the task demands action. We should like to see the Church of England take the lead in this matter.

SUCH a shock we got last week. A swinging scaffold was let down outside the window of the office. (We live high. We are on the sixth story). In a minute or two a man clad in erstwhile white garments bearing the implements of the painter's trade, invaded the office and stepped out over the chasm. (He must have been a strict teetotaler). Later we found that he was being paid seventy-five cents an hour, if not more. It made us a bit dizzy as we thought of SIX DOLLARS A DAY. We remember some men clad in erstwhile black garments (turning green) who are engaging in trying to change the hearts of men, not the face of buildings, to whom such a wage would mean passing from penury to plenty.

It is a shame to a Church which musters so much of the wealth and brains of our nation that so few of her clergy have a living wage. Synods pass minimum stipend canons (it is the most they can do) and our Bishops do their level best to get the most for their clergy. But how can they make bricks without straw? It becomes one of the foremost duties of the congregations to see that their minister in God's things is looked after in the right way. And that means those who have an abundance should bear a part proportionate to their abundance. When the wealthy men of a congregation close their purses it draws all the purse strings tight.

In U.S.A. it is reported that literally thousands of churches are uncertain whether they will have a minister, or what kind they will have. Clergymen are going into insurance, real estate, advertising, etc., lines in which some men can get double their present uncertain pay, and get it promptly and without begging for it, or "helping to raise" it.

We know that there are some good people who wish we would keep quiet on this subject. They consider such remarks unsettling. If they are unsettling, it is only because they are a true statement of conditions that are unsettling. We thoroughly believe that the sacred ministry is not a business pursuit. It is scarcely needful to say that no man enters it for money. The present scale of pay completely clears from that suspicion.

The Church will do well to consider the effect of the present state on the personnel of the ministry. There are choice spirits who in heroic mood put their fortunes to the touch in the present conditions. There are others who feel that they can serve God in their day and generation with more vigour and acceptance if they dedicate a life of lay work rather than with present limitation become a priest of the Church of God.

The Christian Year THE BROKEN UNITY

(SEVENTEENTH SUNDAY AFTER TRINITY)

THE terms in which St. Paul describes the Church in the Epistle to the Ephesians yield a transcendental interpretation. They represent an exalted and glorified conception of the Church which corresponds to St. John's vision of the New Jerusalem coming down out of Heaven from God, and is therefore to be identified with something visible here upon earth, for it is written, "the tabernacle of God is with men." This dwelling place of God among men is none other than the Church, spoken of by St. Paul as the body of Christ, whose life subsists in the body as well as in the head. Against disunion in this body St. Paul prescribes the only known specific in the Epistle for to-day. It is the same which ought to be observed in the life of every Christian worthy of the name, and is essential and fundamental in the spiritual life of the Church, "Walk worthy of the vocation wherewith ye are called; in all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace."

CAUSES OF DISUNITY.

That which militates most of all against a reconstruction of the religious forces of the world in a united body is the spirit of pride and self-will, the antithesis of that prescribed by St. Paul. The historic Church of England holds a commanding position in the programme of reunion by reason of the fact that some other sections of Protestant Christianity went out in the first instance from her, and have therefore to bear the responsibility of voluntary choice. She however, is not without blame, inasmuch as she failed to observe, in the fullest degree, the spirit of long-suffering and forbearance with a view to the bond of peace.

Two things vitiate, what might otherwise be entertained as the bright hope of our calling in the future unity of the Church. The first is the readiness with which new leaders arise setting forth novel and nebulous or perverse teachings, and the eager following which they receive; a symptom against which no plans of religious statesmanship can provide, but a spirit of lowliness and meekness only. So long as these can multiply, *ad nauseam*, the case for Christian unity in the future is relatively impaired. In the second place the Church which we ourselves love and serve, has not, so far, successfully reduced the margin of pride and prejudice as to warrant an appeal to all others, in whose folds there is greater unity of plan and purpose, to make the necessary surrender which union with her must, by general consent, involve for them.

GROUND'S FOR HOPE.

Certain things, however, can be said for a sun-dered Christendom which fall in with the Pauline conception of spiritual union in to-day's Epistle. There is one God and Father of all, to whom all orthodox Christians owe allegiance, to whom they pray, and in whose loving fatherhood they faithfully confide. There is one Lord Jesus Christ, the Captain of their salvation, whose efficacious atonement and loving intercession are the means of their redemption. There is one Holy Ghost whose constant guidance and sustaining strength enable them to accomplish great things for the spiritual good of mankind. There

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