

# Canadian Churchman

Thursday, February 26th, 1920

## Editorial

**T**EAM-PLAY, a real need, publicity and prayer are some of the factors that contributed to the success of our Forward Movement. Magnificently have our people responded. Increased objectives have been the rule, and not the exception. Hereafter, we shall interpret any want of confidence in our general church membership as really a want of confidence in the Cause.

We prefer to say *team-play* instead of organization, because *team-play* is the spirit that must animate any machinery of organization. Just splendidly have the women and men worked. For many weeks the women have been an organization for the distribution of literature that threaded every last road and street. For the last fortnight the men and women have covered the Anglican territory in thorough canvass. As a direct result of the success attained we have an increased realization of the strength God has given us and the loyalty and solidarity of our people.

None of this would have been possible without a real need that appealed to us as men, as Canadians, and as Churchmen. A square deal for our workers, the undertaking of a burden belonging particularly to this country, and the equipping and maintenance of all our work made a threefold appeal that searched out the heart and conscience.

Did you ever notice that when you have been collecting for some worthy cause some one will say, "I wish I had known that you were collecting I would have given something." That no one could say this about the Forward Movement is due to the publicity through the press, literature and speakers. A knowledge of a real need, not only its existence, is the thing that counts. Some people have been inclined to criticize the amount and character of the literature put out by the A.F.M., but they have forgotten the permanent result of the propaganda. We are convinced that there are at present in the church more people who are informed about its activities and needs than ever before.

Publicity is a thing of which we cannot have enough and that is true in every department. Nothing more quickly kills general interest than meetings "in camera." Every department of the Church's business is the business of the whole Church. Now we have appealed to the whole Church for support, the whole Church should be informed regarding proposals and plans, not simply regarding actions and results. We know of no Church more fundamentally democratic in its tendencies than the Anglican, and publicity is for the health of any thing democratic. By this time we should have learned that the most effective way to kill false rumours is to publish the true state of affairs.

Prayer is another element that has entered most decidedly into the success of the Movement. *Ora et labora*. Prayer and work. And we soon come to the point where prayer is real work and work is real prayer. We have no sympathy with the viewpoint of some who seem to say "Now this financial is over, let us get down to real business," now with others who say "Now the real business is over, there is nothing to do but count the money."

If giving amounted to detaching some interest coupons, then it was not an exercise of the highest spiritual significance, but there were many who dug down into capital as well as interest. For the great majority whose financing consists in *flagging the salary cheque on the way*

*by*, there is no doubt of the spiritual motive. And unless the H.C. of L. declines we shall have three reminders of the spiritual force which led us willingly to reduce our material resources. We could recount tale after tale of the sacrifices which some gifts have cost and the man who says such have no spiritual value is speaking idly.

Nobody imagines that the Forward Movement is ended or ending. It is only just beginning. God grant that we have got such a vision of common objective and common effort that we shall never slip back into a paralysis of ignorance or indifference. Our greatest task is to avoid *re-action*. Only the insistence on spiritual life and endeavour will sustain us. Most fortunately the Lenten message comes at the psychological moment. We need it.

Just another word. This Forward Movement is the first of its kind, we have undertaken. Of course, there were imperfections in methods and men. We have accumulated an experience through honest effort that will be a benefit in future undertakings. But in spite of imperfections the Movement by God's grace has energized the Church as nothing else has done of these late years. We have nothing but *pity for the knocker* who by focussing on a flaw has put his lens out of focus for the effort and effect as a whole and missed the prime message and significance of the Movement.

**I**N the meantime, we must draw the attention of the dioceses which have not yet been able to come up to their objective that their lack may not be made up by the increased objectives of others. Although we reach three million dollars or more it must be remembered that only one third of the amount over the first objectives go to the general fund.

\$2,607,000.00 was the exact amount indicated. The first charge is the expense account of the Forward Movement, not that alone which has been already spent but also the amount necessary for carrying on the work of "gathering in" and "cleaning up." The next charge is the \$300,000.00 for the Indian and Eskimo work. Then come the diocesan local needs, which include twenty-four cents on every dollar which the particular diocese subscribes on its original objective and sixty-six cents on every dollar which the particular diocese subscribes over its original objective.

It is only the amount which is left will be divided *pro rata* among the various funds. So when we say we have gone over the top by four or five hundred thousand dollars, it does not guarantee the payment of all the funds in full. To secure that it is best to have every diocesan objective fully met.

**T**HANK God for the ringing message which the PREMIERS OF THE BRITISH EMPIRE sent out as the greatest need of the year 1920. It is unequivocal in its recognition of Christianity as the only basis for world betterment. To think of the leader of the Parliament which controls the political fortunes of an Empire which has as citizens more Mohammedans than Christians and which includes Buddhist and Hindu, declaring that Christianity alone provides the required basis. We admire the splendid way the point is pressed home to the personal choice of each individual. Nor Christianity in any coporate sense will do. No doubt, for the first time on record, the political leaders of our Empire have signed a statement which confesses the inadequacy of everything except Christianity to give the spiritual basis for the

world's work. It was the National Laymen's Missionary Movement of Great Britain which gave publicity the statement.

**T**HE dominant notes of the Lenten pastorals from our Archbishops and Bishops are repentance, humility and the essentialness of the things of the Spirit. We can be thankful that we have a group of men on the bench who insist on the dominance of things unseen amid all the present emphasis and pressure of things material. The call to "*conversion*" is well sounded. It is the old name for Reconstruction and the most important part of reconstruction, that is of ourselves. And it is a word we need to-day. The failure of our best laid plans for leagues and treaties is due, primarily, to the fact that there is still uppermost the old selfish nature of man. The name for our present social and industrial conditions is to be laid at the same door. We cannot permanently reconstruct our world until we are reconstructed ourselves.

**I**T has been the consistent policy of this journal to keep before the Church the prime importance of raising the salaries of our clergy to at least a living scale—that leaves lots of room for the "wholesome discipline" of economy; so it is with peculiar satisfaction that we notice the number of salary increases for the clergy which have been voted throughout the country. Of course, there are some parishes which are scarcely in a position to give what they know is right. Do you think that it would be possible for some of our wealthy congregations to help to lift the burden by undertaking, say, a three or four hundred dollar increase for some parish or other. It would be a great help in hard times and a bond which would be for the enriching of both the rich and the poor parish.

**"W**E never offer wine or liquor to a young person in our home," said a mother whose growing family made the house a mecca for young people. She went on to say that never would any one be able to say to her: "I first tasted liquor at your home." We feel that mother had the right point of view. We wish more had it too. Wines and champagnes flow pretty freely at some parties and it is not to the improvement or edification of those concerned. Of all places, wine and liquor should be conspicuous by their absence at young people's gatherings.

**T**HE article on THE ARCTICS FOR CHRIST is written by one who has earned the gratitude of the Canadian Church for his work on Herschel Island, REV. W. H. FRY. For the last five years he has been building on the foundations so nobly laid by Bishop Stringer and maintained by Archdeacon Whittaker. It is a gratification to report that Mr. Fry's health has been greatly improved by a recent operation.

**I**T is with pleasure that we give our readers some extracts from a letter from W. J. ROSE, formerly of Winnipeg, and now of Poland. He has been in student work there since the beginning of the war. The series of articles from his pen on THE HEART OF POLAND which we printed last summer were remarkable for the intimate and frank revelation of the conditions in Poland. The tale which he now tells of the "Resurrection" is a surprise to those who think that only the young nations have the power of self-recovery.