

THE ANGLICAN FORWARD MOVEMENT UP-TO-DATE

Rev. CANON GOULD, Organizing Secretary.

AS the time approaches for the usual summer vacations, it is desirable that the Church should be reminded and informed of the origin, scope and progress of the "Anglican Forward Movement."

ORIGIN.

The origin of the A.F.M. is found in the conviction of the members of the General Synod that the times called for a great advance, on the part of the Church of England in Canada, in a largely increased equipment of means, lives, and spiritual power. In this connection His Grace the Primate writes:—

"The genesis of the movement is rooted in a spiritual impulse and not in one for material advantage. At the notable meeting of the General Synod, held last September, there was born, in view of what the world had passed through, a new sense of stewardship and service for God and for good. As a result, it was determined that, God helping us, the Church should at once prepare itself for carrying on its mission for winning the world for Christ and for the ideals and aims for which He made the supreme sacrifice of Himself. The whole membership of that Synod, Lay as well as Clerical, was imbued with the fervent conviction that the day and the hour had come in a way that they had never come before, claimant with a challenge to the Church to go forward in a campaign towards a distinctly spiritual objective. That, I repeat, was the genesis of the Forward Movement."

SCOPE.

The scope of the A.F.M. can probably be best summed up in the one word "efficiency." If the Church of England in Canada is to exercise the full measure of its influence and power upon the responsibilities of the New Day, it must be efficient. It must be efficient in its spiritual resources; a deeper grasp of its living faith, accompanied by a more consistent and practical expression of the same in relation to the problems and obligations of daily life. It must be efficient in its living agents; men for the ranks of the clergy, men and women for every form of Christian service. It must be efficient in material equipment; the Church in all departments of activity is confronted with great demands and great opportunities. Without the material means and equipment needed these cannot be met.

PROGRESS.

The progress of the A.F.M. may be indicated by three lines of development; first, action of Synods and other representative gatherings; second, appointment of diocesan or regional organizers and committees; third, the work of publicity and education.

The Diocesan Synods, meeting this spring and summer, unanimously resolved:—

- (1) to give their hearty support to the Anglican Forward Movement.
- (2) to secure, under the leadership of the Bishop, the required preparation—spiritual and educational—with the appointment, in every parish or mission, of the necessary committees for canvassing the whole membership of the Church in the diocese.

In dioceses where the Synod had already met, or is not meeting this year, representative gatherings were held under the chairmanship of the Bishop or his Commissary. The resolution adopted in the city of Quebec may be quoted as an example of the action taken at all such gatherings:—

"That we as members of the Church of England herewith pledge our unqualified moral and financial support to the Anglican Forward Movement, and hereby invite the hearty co-operation of our fellow members to assist therein to the fullest extent."

In the matter of diocesan or regional organizers, the A.F.M. has been particularly fortunate in enlisting the services of able and outstanding men. Archdeacon Heathcote is the general organizer for the provinces of British Columbia and Alberta; Canon Haynes and Mr. Sidney Houlton for the diocese of Calgary; the Rev. H. Sherstone for Saskatchewan; Archdeacon Burgett for Qu'Appelle; Canon Jeffery, assisted by Canon McElheran, the Rev. W. M. Loucks and the Rev. H. L. Roy, for Rupert's Land; Dean Tucker and Canon Carlisle for Huron; for Niagara, the Rev. Dr. Renison is director and Archdeacon Perry organizer; for Toronto, the Rev. Dr. Seager is chairman of the Organizing Committee; the Rev. Franklin Clarke is the organizer for the diocese of Ottawa; in the diocese of Ontario a strong Organizing Committee is at work; for Montreal, Archdeacon Robinson is the diocesan organizer; for Quebec an Organizing Committee, the Dean, Archdeacon Balfour and the Rev. A. R. Beverley, with the Bishop as chairman, is responsible; for Fredericton, Archdeacon Crowfoot and Canon Armstrong are joint organizers, and for Nova Scotia the Archbishop has selected the Rev. E. B. Spurr, the successor of Canon Vernon, at the Church Institute, Halifax.

The lists of the membership of the Diocesan Committees show that the strength of the clergy and laity is in active support of the movement.

To this list must be added the diocesan bishops, as the leaders of the Church in the great aims and ends of the Anglican Forward Movement. Also the splendid aid of the Woman's Auxiliary, which has undertaken, under the direction of the Executive Committee, the organization of the women of the Church.

As a type of the diocesan activities being carried forward, the example of Huron may be cited. The action of the Synod was followed immediately by special meetings of the Rural Deaneries, at each of which three selected speakers presented different aspects of the A.F.M. The special meetings of the Rural Deaneries were followed, in turn, by the united and simultaneous presentation of the subject to each and every congregation in the diocese.

The important work of publicity and education is well under way. The material consists of a series of folders, pamphlets and posters. The folders and pamphlets are prepared by those best qualified to present the various aspects of the A.F.M. appeal. The Primate, for example, writes on "The Extension of the Church in Western Canada," the Bishop of Huron on "General Aspects of the Call"; the Bishop of Montreal on "The Beneficiary Funds"; the Bishop of Columbia on "The Stipends of the Clergy"; the Organizing Secretary on "Why a Forward Movement," "A Debt we Owe," or "The Indian and Eskimo Work," and on "Efficiency," also "Forty Questions and Answers"; Dr. W. E. Taylor on "The Fields Abroad." Dean Owen has been asked to prepare a pamphlet on "Spiritual Aspects."

Full information, and free supplies, can be obtained on application to Dr. Taylor, the Publicity Secretary A.F.M., 131 Confederation Life Building, Toronto. Posters of a dignified and informing character are in course of preparation. These are suitable for placing in Church vestibules, Sunday Schools, etc. The first folders and pamphlets, with Poster No. 1, are now ready for distribution, the remainder will be ready for the autumn campaign.

This special literature will be circulated through two main channels, first, the *Special Mailing List*, and second, the *Women's Committees*.

The *Special Mailing List* is designed to include all the main Church families, also individual members, of the Church in the Dominion. It is being formed through the Diocesan Committees. These names, with private addresses, are sent in to the central office,

where they are set up for use on an electric addressograph. The list includes, already, some twenty-five thousand names. Ten thousand more, at least, are expected. The literature described will be mailed, in a definite order, direct from the central office to each name on the list. In this way we ensure that the information will reach the hands of those for whom it is intended. In addition, "Women's Committees" will distribute from "house-to-house" a supplemental supply of literature designed to reach and interest "everybody." This again will consist of leaflets and especially an illustrated booklet entitled "Round the World with the A.F.M."

The splendid spirit with which the Church is rallying to the call of the General Synod in the Anglican Forward Movement may be illustrated by two examples, the first corporate in character and the second individual.

The corporate example is found in the case of the diocese of Niagara, where the pressure of local needs compelled the authorities to issue a printed appeal for the sum of one-hundred-thousand dollars. The Synod, by unanimous vote, decided to withdraw this appeal and to throw its whole weight and energy into the A.F.M.

The individual example is found in the first contribution to the Anglican Forward Movement Appeal. A retired clergyman sends a Victory Bond for *Fifty Dollars* and writes in part, "I have only my superannuation allowance to depend on. Coal and taxes devour one-third of it; then I have only \$400 a year to live on, and there are three of us. I would say more, but it is written 'He that giveth, let him do it with simplicity.'"

THE BETTER SPIRIT

"He is our Peace, Who hath made both one."
Eph. ii. 14.

FIRST LETTER.

FROM A BRITISH SOLDIER TO THE MOTHER OF A GERMAN AIRMAN HE HAD KILLED.

It's your son, wrote the soldier: I know you can't forgive me, for I killed him. But I want you to know he didn't suffer. The end came very quickly. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy, though I don't feel so at all. I'd give my life to have him back. I didn't think of him or you when I shot at his machine. He was an enemy, spying out our men. I couldn't let him get back to tell the news—it meant death to our men. I know you must have loved him. My mother died when I was quite a little boy, but I know what she would have felt if I had been killed. War isn't fair to women. God! how I wish it were over. I feel if I just touched your boy he would wake and we would be friends. I know his body must be dear to you. I will take care of him, and mark his grave. After the war you may want to take him home. My own heart is heavy. I felt it was my duty.

SECOND LETTER.

FROM THE MOTHER OF THE GERMAN AIRMAN TO THE BRITISH SOLDIER.

There is nothing to forgive, the German mother replied. I see you as you are in your troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. I am glad your hand cared for my boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness. I know the torture of your heart since you have slain him. To women brotherhood is a reality, for all men are our sons. That makes war a monster, that brother must slay brother. Yet perhaps women more than men have been to blame for this world war. We did not think of the world's children as our children. The baby hands that clutched our breasts were so sweet, we forgot the hundred other baby hands that stretched out to us, and now my heart aches with repentance. When this war is over come to me. I am waiting for you.

These are authentic letters, and are here quoted from an article by George H. Leonard in the "Challenge."

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