

It may be alleged, of course, that if the *members* of the churches were fully awake—that if we had more active and practical Christianity there would be less need for such institutions as the Y. M. C. A., as the work it undertakes would be overtaken by the churches or congregations individually, as is already done in some cases.

At the risk of making an unpopular criticism of all concerned in organizing the June campaign, we must question the wisdom of the procedure whereby any executive or individual person says: "I'll give so much if you get or give so much." If the object is worthy, individual executives, like individual persons, should give according to their inclination and ability—and leave others to do the same. Sometimes it seems as if nothing can be done in the West without "boosting" and "booming" and fuss and excitement and mutual financial challenging.

Ibsen's "All or nothing" phrase is a good one, but ordinary men—who have learned the limitations of humanity and the fallibility of human nature—need to be careful about how they apply it. Surely it was a mistake to arrange for all the effort and work that were put into that campaign and at the same time make it a condition of subscription that if \$450,000 were not subscribed the hundreds of thousands promised short of that sum should not be collectable. In that connection some one—or more—blundered.

Nor was the organization of "business men" what it might have been. That churchmen should be called from their pews on a Sunday *in the midst of the campaign* to consider the question of individual churches contributing "\$100 for a brass plate," even to so excellent an institution as the Y.M.C.A., was hardly excusable, and still less so was any call on that day for men to join the campaign forces. Some men seem to think that all they have to do is to begin making a noise or publishing (repeatedly) a list of a few outstanding contributors, and rich and poor alike will vie with each other in adding to the list and committing themselves—sometimes to more than they can honestly pay! Many men want to "be just before they are generous," and in the past there has been too much competition in contributions—that did not get beyond the published lists.

If Vancouver is to have any more campaigns of this kind we suggest that organizations cease to mortgage the future, and if lists must be published to stimulate giving, it would be better to publish *only the sums actually paid*. That the business of the world is built on faith, and that we must all exercise faith daily and hourly, is a truism; but the exercise of such "faith" in an unreasonable or disproportionate way leads not merely to "stratagems and spoils," but to bankruptcies and deaths.

Let each man do his part according to his conscience and capacity. If men who have money want to demonstrate that they have it and know how to use it, let them give what they can—or care—without practically challenging others, who may not have had their inclinations, opportunities—or temptations—to make money, to do as they do.

Whatever may be suggested otherwise—or with regard to executives or individual persons at a distance—we suggest that all in Vancouver who committed themselves by card to contribute to the fund for the redemption

of the
the god
no matt
to arra
Septemb

TO
i
s
as "Do
the titl
numero
some m
his crec
research
practic
upon h
the deg

W

argue l
if given
of his c
Literat
The tit
and ser
nation

Ce
purchas
hoods a
real co

At
circulat
issue w