

(January 12, 1920.)

The Forward Movement

BY BISHOP FARTHING.*

Mr. President and gentlemen;—It is a very great privilege for me to be asked to speak to you, the members of the Canadian Club, upon the Forward Movement; and, like all great privileges, it has a very serious responsibility. I want you first of all to look out upon what I think is one of the most unique sights we have seen in Canada or on this continent in our life time, and that is that both in the United States and here in Canada all the religious communions except the Roman are engaged in a Forward Movement. They are not calling it a Forward Movement in the United States. They are calling it a World or Nation-Wide Campaign. But they are bringing it up as a Forward Movement; and all these movements are going on simultaneously, they are not one following the other. They are simultaneous, and I think it shows the universal sense of need on the part of all the members of the different religious communions at the present time.

It is not a movement for church union, exactly. That has not been brought to the front at all, because to have a movement for church union would mean more or less controversy, and controversy is the last thing we want to have just now. What I think we do need is to create an atmosphere in which the spirit of unity may grow. There are many things to accomplish, perhaps, before we can actually unite the Christians in this land; but I am quite sure of this, that we could all do a great deal to create an atmosphere in which the spirit of unity can grow. But any influence that is to be permanent (and who wants an influence that is not permanent?) must be upon the solid basis of truth and of liberty.

So in Canada, therefore, we have seen these different movements spring up simultaneously, independently one of the other. The Presbyterians, in their General Assembly in 1918, decided to organize a forward movement in their

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communion, and then the Methodists had their General Conference and decided to do the same. But we Anglicans, in September when our General Synod met, were then undecided; in fact, as far as we knew there was no movement in that direction, and we simply asked the General Synod to allow us to appeal for half a million dollars for the Indian and Esquimaux work. It was our laymen who said we must make this a general thing; and our laymen in the General Synod determined that there must be a movement in the church to strengthen all the work of the church, and not simply the work among the Indians and Esquimeaux. They appointed a committee of laymen to coöperate with our executive of the Mission Board and we organized our Anglican Forward Movement.

Then, after these three bodies had organized their Forward Movements, or were in the process of organization, the Presbyterian representatives came to us and asked that we should coöperate with them in the movement; and the result of that overture on their part was that there was formed a National Campaign Committee, and the Duke of Devonshire, His Excellency the Governor-General, is the patron of that committee. The Honorary President is Sir Robert Borden, the Prime Minister, and the chairman of the Committee is Mr. G. H. Wood, of Toronto. So we have in our Canadian organization a National Campaign Committee; and we have, after a good many meetings, decided to coöperate by carrying on the movement simultaneously in our communities. Since the formation of that committee the Congregationalists and Baptists have come in, and we have decided to coöperate in the provincial conventions which have been held throughout the Dominion. Also, we have coöperated in matters of publicity of a general character. Of course, we could not coöperate in all cases. Our methods are different. The systems under which our various organizations are carried on are different, and the literature suitable for Presbyterians would not be suitable for us and the rest; it would not be sufficiently explanatory. But there is a great deal of literature which is in common; so we are, as far as possible, coöperating in the expense of publicity.

We are also coöperating in dealing with special conventions, wherever it is thought desirable, and in coöperation I think we have all found that it has been most beneficial to the general movement. Certainly, it has been very beneficial

to have the campaigns going on at the same time. It has created a spirit of interest; it is in the atmosphere, and everybody is more or less talking about it, and in that general interest that has been aroused people are not only talking about it in one community but in all; and this fire of enthusiasm, we hope, will spread and grow warmer as the time goes on. And then, the objectives which we have are wonderfully similar.

I have before me the financial budgets of the different communions, which have been very kindly supplied to me by the Central Committee, and I have gone over them carefully. I think we can define them in four sections.

There is, first of all, the administration that has to be strengthened in our communions. The Baptists ask for transportation expenses. The Methodists ask for a special fund for current revenue of a quarter of a million. The Presbyterians ask for money to meet sundry needs of \$210,000. The Anglicans ask for General Synod expenses of \$150,000. So that first, therefore, we all are asking to strengthen our administration work.

And then there is the second, the educational, work. All, I think, are asking that in some way or other, to a greater or less extent, the educational work should be strengthened. The Baptists have their College fund for \$50,000, and they are asking also for literature in Sunday School work. The Methodists have an educational and college debt, and ask for three-quarters of a million. And the Presbyterians ask, for Colleges, half a million; and for the Sunday School Association, \$40,000. The Anglicans ask for their Board of Religious Education the sum of \$50,000. So that education of the young, the training of the young, and also, in some of the communions, the training of men for the ministry, forms a part of their effort to strengthen that department of their work in this Forward Movement.

The third great division in which all are interested is the Missionary work. The Baptists ask for \$170,000 for their Foreign Missions; the Congregationalists \$50,000; the Methodists \$1,500,000; the Presbyterians, for their Home Mission, \$1,700,000, and for Foreign Missions, \$800,000,—or, two and a half millions for Missionary work. The Anglicans ask \$550,000 for Home Missions, and \$340,000 for Foreign Missions, making \$890,000 for missionary work.

In the fourth division are the pension funds. It is no use having workers unless you can provide for them, and

everybody knows that the missionary workers of our land and the clergy of our land are unable to provide pensions for themselves on the stipends which most of them receive; and so, the communions are strengthening their pension funds. The Congregationalists ask \$50,000; the Methodists \$1,500,000; the Presbyterians, \$750,000; and we Anglicans, \$750,000, for pension funds.

And then we Anglicans are asking for \$600,000 for our different diocesan work. I don't know just what page that would fit in.

The totals are; Baptists, \$700,000; Congregationalists, \$100,000; Methodists, \$4,000,000; Presbyterians, \$4,000,000; Anglicans, \$2,500,000. A total of \$11,300,000 is being asked for by these various communions to strengthen the different departments of work which I have endeavored to summarize.

Now, Mr. President, I have got the financial budget off my chest, if I may use that phrase. I wanted to bring it before you to show you the character of the budget which we are appealing upon and to show that the objectives in all the communions are very much the same thing. And it is a fact that we are making this appeal independently from each other communion. There was no arrangement that they would make an appeal. It was an entirely separate and independent action on the part of all. It shows a great conception of the need of the hour in facing the conditions which confront us in Canada to-day.

I do not think that any serious minded man can look out upon our country, and much less upon the world at large, without feeling a grave anxiety as to the future. There is a sort of optimism that is foolishness. I do not think we have any need to be pessimists, but I do think even the wisest optimist feels the anxiety as he faces the future.

I want to recall for a moment the ideals of the war. We must look back if we are to understand the outlook as we are looking into the future. The war was a war of ideals and not of interests. How often we heard that during the time of war! Now, before the war we were all professedly followers of Christ; and yet an American business man said before the war that our commercial ethics were Pagan. I do not know whether he brought a true indictment or not, but that is what he said. And you know we too often have followed Pagan ideals. There is no doubt whatever that our ideals were far below what they should have been, as Christian men, at least,

Christ's ideals were regarded before the war, and we are perfectly honest when we say it, as rather impracticable. You could not put them into force in commerce and diplomacy. Why, one of my earliest recollections was when I was a boy in the old land, and some of my father's friends were sitting around and talking about the late war of France and Germany; and, speaking about the terrible, frightful things of the war and of the war that was bound to come some time or other, I remember them distinctly coming to the conclusion that it was absolutely impossible to put the principles of Christ into practical effect in diplomatic relations between the nations.

Well, I don't know as to that. Certainly they were not put into effect. We see nations so often looking upon diplomacy as a game, a game by which they might be able to get something for themselves. And you saw how Austria in the game pulled in the pawns of Bosnia and Herzegovina; and the nations looked on and gasped rather as they saw the pawns fall. But it was diplomacy. It was not right, but it was the power of might, and material force; and no one was in a position to say her no. Right had no element in it. You know that Henry Watterson has said that a diplomatist was a good man sent abroad to tell lies for the benefit of the State. It is hardly a just estimate of our diplomatists. But another has said that a diplomatist was a man whose business it was to utter false coin.

At any rate, those estimates show we had no very high ideal of relations between nation and nation. There is a modicum of truth in it, but I think we are proud of the action of our diplomatist in Berlin, when they tried to get him to consent to "pull off" the war and not go into it. You remember how our Ambassador replied, "England cannot consider it for a moment; her honor is at stake." And you know how we felt, as we went into that war, about Germany's ideal that might was right and that no nation had any claim to right which it could not uphold by material force. That was the ideal that we were up against, the low ideal of the world. And you know how, when that was stripped of its horror and we saw it that day as it was photographed before us in that conversation with the Chancellor of Germany and our own ambassador, then we saw the horrible thing as it was. The whole nation rose up and said that the ideal of materialism, force being the determination of that which is right, is utterly abhorrent; and we must stand for the right because it is right, at any cost. It was then that the nation found its soul.

And we feel now that in the present time we fought for the ideal, we stood for it, and men have been compelled to carry it out. You remember the portrayal of the two ideals,—the cross of Christ at the wayside, the bowed head sacrificed for right; and against it there stands the German Emperor, embodiment of World Power, armed as a Field Marshal, with the force of material power behind him—the two ideals. We had no thought or no hesitation during the war as to which ideal we were ready to stand and fight for.

Now, Christ's ideals have been vindicated during the war. If there is one thing that has come through the whole war, it has been the ideals of Jesus Christ. The principles of Jesus Christ have been vindicated,—that right is to be upheld and sacrificed for because it is right; and the right is to be given to the weak, not because they are able to demand it by force, but because it is right that they should have it. Justice to every man! Right for every man! Those were the ideals upon which we appealed to the youth of the country. Those were the ideals to which the youth of the country responded, and I think it was one of the most inspiring things to see our young men rushing to the colors—voluntarily, thank God, most of them—ready to sacrifice themselves, to endure for those ideals of Christ, which statesmen and politicians and publicists and newspaper men of all kinds have been saying were the ideals for which we were standing and contending. It was not merely the clergy who said it. All men said it.

Now, we are facing conditions. The war is over, thank God! It seems to me that we are just up to this: are we going to be a nation of humbugs and hypocrites, shirkers in the days of peace after having won the war by the mercy of God? Are we going back to the same Pagan ethics of pre-war days? I want to put that right up to us at the present time. That is what we are up against, if I may use the phrase. Here, in our own Dominion of Canada, we are up against it because it is the thing of all others that we have to face. You say there is not much danger of it. Well, I am not so sure about it. A man, a personal acquaintance of mine and a great friend, whom I implicitly trust—when I tell you Mr. Chairman, that he is a clergyman and a good Presbyterian you will agree with me that I have every reason to trust him—told me that one of the Christian philanthropists whose name he gave me (but I am not going to give it to you) in discussing a matter

he had in hand and was very keen about, said this before him and some others, "We are going to get it. We have got the money, and we have got the political pull, too." I see no difference between the devilishness of a statement like that and the Kaiser who said, "We will bring Europe under subjection because we have got the material power to do it."

I don't care a bit whether the power behind your objective is money or armaments. The principle is the same; and, therefore, I feel that we have got to fight this condition, and the only power that stands for the righteousness and spirit and ideals of Christ is the church of Christ in this land. Remove the Church of Christ, and all its weakness; and, I venture to say, you remove the witness for those ideals for which we fought and for which we won. Therefore, the church of this land, bearing the ideals of right and justice and liberty, is appealing to be strengthened to go forward and witness for Christ, and to do the work of Christ in this land. If she does not do it, it seems to me that we are drifting on the rocks of disaster; and that disaster may be just as great in the future through following the same Pagan ethics, as it was in the past, leading into the Great War.

Now, when I speak of the church I am not speaking of the ministry exclusively, I am speaking of the laymen. I think the greater portion of the church are laymen; the members of the church baptized into the church are members of it just as much as I am. I happened to be an officer of the church, but I conceive no difference between myself as a member, and the most humble laymen baptized into it. When I speak of the church, I mean the whole body of men and women and children who compose its membership. I venture to say, that what we must have if we are going to avoid disaster is a brotherhood, a brotherhood not of interest.

You have got your various organizations of fraternity, so called: trades councils, trade unions, manufacturers' association, farmers' organizations,—of which you know something in Ontario. You have your organizations for benevolent purposes; and you hear men say, "He is my brother, he belongs to my lodge." you are limiting brotherhood to the boundary of your organization, to the boundary of your lodge and its members. I belong to some orders, as I suppose most of you do, but I do not think because I happen to belong to an order that my interest in humanity or my brotherhood is limited to that order. It is not a brotherhood of interest that

we want in Canada. That will never solve the problems of our class contentions one with the other. What we must have in Canada is a brotherhood of life. We must have a brotherhood of life because we all share the same life of Jesus Christ; and because we have all got the same spirit of God in us, it is a brotherhood of life which is going to join class to class, farmer to manufacturer, all to realize that they are just one of a great brotherhood of common life, and not bound together simply by common interest.

And where will you find that brotherhood, except in the church? I know the church has not shown it as it should. But whose fault is that? Yours and mine! No one else's! Do not let us sit back and say the church has failed to do this or that and the other thing. Let us say, rather, "I am a member of the church. Why has it not been done? It is my work to see that it is done, because I am a member of the church." And you have no right to blame others until you have done the utmost yourselves. We have to do unto others as we would that others should do unto us.

Why should not that principle be carried out in business life? The other ideal is "Do the other man before he does you." Christ's conception applies to business and to politics; even to the heat of a campaign it applies. And then let every man look not only upon his own needs but upon the needs of others. We want to get a broad vision. We cannot look out upon the world and say, "What can I get out of the world?" That is a popular conception. We look out upon this old world with classes lined up to seek their own interests. And we should say, "How are we going to serve the people? What can we do for them and give to them to bring them back to a realization of the oneness of their life in Christ?"

Now, there is the ideal! Are we going to bring that ideal for which we fought into operation in Canada? We fought for it! Our men have died for it, many of them. All of them have endured for it, and some of them are suffering for it even to-day. Are we going back or are we going forward? Are we going to be true to the ideals for which these men's bodies are lying in the fields of Flanders or not?

Now turn to that great unrest, and we see that seething unrest before us and the church. That is not union with Christ, not the life of Christ in the world, not the ideals of Christ, not the spirit of Christ. The church must go forward

as one great body with its Head—with that great Head, even Christ—and the whole body must just go forward as one, with one spirit, with one purpose, with the great ideal of Christ ever before us and in us, and burning in our hearts with the holy enthusiasm that we are going to bring the Kingdom of the World under the reign and sway of Jesus Christ.

The diplomatists of the nations must no longer play as I have depicted. He must have the spirit of Christ shown among the nations of the world. We must bring the kingdom of commerce under the sway of Jesus Christ, we must bring Him to the stock exchange, to the cattle exchange, and every other exchange.

In politics,—why do we smile when we talk of political life? Why should it be corrupt? It is the grandest sphere of service a man can know, and I think a man who corrupts the public life of a country is doing the greatest public wrong imaginable. I cannot conceive of a greater traitor than the man who corrupts the administration of a country. We want to bring the kingdom of political life under the sway of Jesus Christ, and our social life; and we want, not to make the vital choice of the Jews of old—not this Man of Bethlehem—but we will have Christ living and reigning over the Dominion of Canada, not only in the Church on Sunday, but in the lives of the members of the church throughout the whole of the week and every week of their lives. That is the ideal.

It is a big task. It is a tremendous task, when you look at the forces arraigned against that choice right in this land and in other lands. When you look at Russia! I have not time to tell you the things I have been reading of Russia. I suppose you have been reading of Russia, too. When you think of all the suffering, and when you look around in Canada and see the same forces at work here and there, secretly, when you see the self-interest of the large corporations at work, and when you see how they are entrenched and how it seems so absolutely impotent when we try to face evils of our public life—well, it is a big task. But it was a big task to tackle the Central powers; and, by God's help and the sacrifice of the manhood and womanhood of the country, we did it. We face this greater task, the higher ideal of making this country the country that shall carry out in all its details the principles and the ideals of Christ, and we say we are going at that task with the same spirit and the same determination with which we went at the task of downing

the ideal that might was right; and we are going to down it in Canada now, by the grace of God!

So, I want you to think with me that while it is a big task it is not too big for Christ, and it is not too big for us men if we are true to Him. I feel that what we need is to be, as an American Bishop has said—our American friends do say such apt things—we want one hundred per cent Christians, not adulterations of ten per cent Christians. And I feel that that is just what we want. The Christianity in most of us is adulterated fifty per cent, or more. We want the genuine article—one hundred per cent true to Christ Himself.

We want money, but money won't save the world. I do not think a rich church is necessarily a powerful church. I do not think if you gave us millions and millions of money, that you would necessarily make the church strong. Money, by itself, may prove a curse to the church. I hope I will not bring the organizers down on me, but it might be a curse to the church. My Presbyterian brethren will not misunderstand me if I quote from a Presbyterian minister whom I met on the train not long ago, "We tried to raise a million dollar fund; we got the money, and we got nothing else," he said. What we are trying to do in this campaign is to get at the lives of the people first, and let the money follow. Now, that is what I feel we want. We want the lives of the men and women of the country if we are going to win in this task of making Canada a Christian nation. And money won't save, but Christ will; and we must have you and all the members of the church if we are going to reach the wrongs of the land, if we are going to do justice in the land. We want you to realize that the responsibility rests upon each member of the Church of Jesus Christ.

Now, just let me say in conclusion that, big as the task is, it is quite within the possibilities of the church of Christ in this land, if the church is true to him. I look back and, as we are told in Revelations, there was chaos, the spirit of God ruling over the chaos. Gradually there came out of the chaos, in the great step of evolution, great order and beauty, which we see in this wonderful world of ours to-day. We look out over the great chaos of unrest and discontent threatening destruction in our land to-day, and the same spirit and the same God is ruling over the hearts and lives of men; and that same spirit can work out and bring order out of the unrest and disorder, bring peace out of

the war between class and class, and can bring our people, men and women, to work together in the spirit of Christ to bring those principles of Christ into the relation of everyday life.

And that is the purpose of our Forward Movement? I want you, like the wise old men of old, for I trust you are wise men, to judge what I say. Like those wise men—who came from the far east led by the star and when they saw Christ they rejoiced with exceeding great joy, they fell down and they worshipped Him and submitted themselves to Him in absolute submission. Then they opened their treasures; they presented Him with the best they had. And so I ask for your lives, your services. Then, when you have given them to the Christ, and to your country, open your treasures; whatever they may be, and give the best that is in you.