

Canadian Churchman

Toronto, January 2nd, 1919.

A Happy New Year To You All

Editorial

THE visit of PRESIDENT WILSON to Great Britain as the guest of THE KING gives a fortunate opportunity for the expression of the present goodwill and co-operation between the two democracies. It is Great Britain's answer to the "British Empire Day" recently held in the United States of America. The world's future looks better with such a solid basis of friendship between the Anglo-Saxon nations as their alliance in this war has furnished.

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HUMILIATION and thankfulness mingle in our reading of the protest of the Chinese against the attempt of the brewers of a "Christian" country to exploit China:—

"We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of Western bacchanalianism. Why do not the Westerners come to teach us better manners than indulging in opium, cigarettes and intoxicants?"

God be thanked, that the Chinese have sufficient moral stamina to raise their voice against this curse. How utterly humiliating it is, in the first place, that they have seen in "Christian" nations the exhibition of "bacchanalianism" which warns them, and, in the second place, how degrading it is that members of a "Christian" nation would plan such an exploiting. The complaint against cigarettes is understood when you consider that the "slogan" of one tobacco company of a "Christian" country is, "A cigarette in mouth of every man, woman and child in China."

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WE have every reason to congratulate ourselves on the splendid spirit of our Sunday Schools, which is carrying the SUNDAY SCHOOL WAR MEMORIAL FUND to a successful finish. Fifty thousand dollars was the mark set, and it is almost reached. Five hundred Sunday Schools have been heard from. There are still one thousand more. The influenza epidemic, which struck Western Canada some weeks later than Eastern Canada, has delayed but not obliterated the scheme. The S.S.W.M.F. spirit is infectious. In one parish it was thought at first that \$50 was the limit. The total has reached \$300, and there is still more to come.

The whole-hearted co-operation of Rectors, superintendents and teachers has made the matter a success. The fund will be a memorial not only to our fallen heroes, but also to the splendid work and spirit of our Sunday Schools.

The scheme originated with REV. C. SADDINGTON, Rector of Almonte, Ont. In a letter

to CANON GOULD last August he suggested the purchase of War Savings Stamps to provide a memorial for the fallen, and the giving of the principal to the M.S.C.C. as an endowment fund for the Indian and Eskimo work. The Executive of the M.S.C.C. considered it would be wise to inaugurate the scheme in conjunction with the Victory Loan campaign. REV. DR. W. E. TAYLOR, Secretary of the Anglican Laymen's Missionary Movement, worked out the details arranging about the memorial shields and preparing such excellent literature that when the Sunday Schools of other Christian communions took the matter up they paid him the compliment of copying the literature. MR. R. A. WILLIAMS, Office Secretary, M.S.C.C., has done a great deal of the detail which does not show, but which is absolutely essential to the success of the matter, by looking after the receipts and correspondence, which have been voluminous.

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A BASIS OF UNION.

EPISCOPACY in a "modified" form is suggested as the basis of a united Church by the sub-committee of the Archbishops of Canterbury and York's Committees on the World Conference on Faith and Order. The full significance of this is apparent only when it is remembered that the report is signed by the Bishop of Bath and Wells (Dr. Kennion), chairman; the Bishops of Winchester (Dr. Talbot) and Oxford (Dr. Gore), Revs. H. L. Goudge, Principal of Ely Theological College, Wm. Temple, Tissington Tatlow and Mr. Eugène Stock, representing the Church of England; Professor W. T. Davison and Dr. Scott Lidgett, representing Wesleyan Methodism; Dr. A. E. Garvie and Dr. W. B. Selbie, the Congregationalists; and by Rev. J. H. Shakespeare, ex-President of the Baptist Union, and H. G. Wood, Warden of the Woodbrook Settlement. The complete report appears elsewhere in this issue. The Moderator of the Church of Scotland has intimated that such would not be an impossible condition for Presbyterians.

We wish that the Anglican Church as a whole could give effect to such a proposal. The obstacle which appears on the threshold is the theory of the episcopate. Some of us insist that episcopacy is necessary to the very being, the *esse* of the Church, while others of us hold that episcopacy is necessary for the well-being, the *bene esse* of the Church. Can we not follow the line of our own Prayer Book, which provides for episcopal consecration and government, but does not state any particular theory of the episcopacy? The task will really be for those who hold to the first position above noted. Episcopacy in a modified form on the lines suggested might seem to infringe on their position, implicitly, though not explicitly. But the *fact* of the

episcopate would remain and be fundamental to the Church organization. The succession would be provided for. Further union with the Eastern Churches would not be hampered. The contribution that each Communion has to make to the whole would not be impaired.

This proposal lays a weighty responsibility on all Anglicans. It would be easy to close the question by insisting that the office and a particular theory go together. But, in the first place, that is not the genius of the Anglican Church. She accepts a fact, and allows different and differing interpretations. We would not surely say that the theory was more important than the fact. In the second place, if there be any serious disposition to consider such a proposal by the other Christian communions, by fastening a theory to a fact we should be in danger of repeating the mistake of our forebears when they could not find room for John Wesley's preachers in the life of the Church. We must not increase the rent in Christ's garment.

At this stage we need frank and careful discussion. There is not much help in discussion which is satisfied with maintaining an inflexible attitude. Little would be gained by canvassing again the whole ground of the Church and Ministry. The position of Hooker, Hatch, Lightfoot and Gwatkin is well known. The position of Dr. Gore is well known, too. From this report he evidently does not think that this theory is necessarily wedded to the fact. Let us give ourselves to prayerful consideration of this particular point.

Our divisions are caused by our statements of formal belief and external organizations. We have the opportunity here of removing to a great extent the difficulty of the latter. That in itself will help with the solution of the former.

The Christian world is strangely stirred on the whole matter. In the light of the great issues of life and death which we have faced, whether here or "over there," things appear in their true perspective. Our eyes are being opened by the Spirit of God to catch a vision of the undivided Church. God grant that we may not be found wanting in our day of opportunity!

UNITY OF CHRISTIANS.

DO not forget that the House of Bishops has asked the Church in Canada "to recognize and observe with due solemnity as a period of prayer upon the subject of the unity of Christians the days January 18th to 25th, inclusive, being the days recommended by the General Commission on Faith and Order."