

# The Canadian Churchman

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**EVELYN MACRAE,**  
**Publisher.**

**PHONE MAIN 4643.**

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

**SECOND SUNDAY AFTER EPIPHANY.**

(January 18th.)

Holy Communion: 258, 270, 508, 525.

Processional: 473, 476, 527, 652.

Offertory: 322, 417, 541, 542.

Children: 298, 552, 720, 724.

General: 463, 476, 517, 584.

## The Outlook

### The Missionary Campaign

The Annual Campaign of the Laymen's Missionary Movement in our Church in Toronto is on the point of being opened, and the circular letter which has been sent out by the Executive is worthy of careful consideration, not only by those who are directly associated with the Movement, but also by all who are taking part in the Annual Epiphany Appeal. It is pointed out that the watchword of modern business is Efficiency, that enterprises are spending time, thought, and energy to the scaling up of the productiveness of employees of all ranks. And as the first business of the Church is to preach the Gospel to the whole world, it is the bounden duty of every Christian and of all Churches to seek to attain the highest possible efficiency in this service. It is sad to realize that inefficiency still marks a number of our parishes. Fourteen actually gave less to Missions in 1913 than they gave five years ago, fifteen others gave less than in some one year between 1908 and 1913, and less than one-third of our communicants contribute in any way regularly to Missions. The remedy is shown to be the adoption of Scriptural methods in missionary finance and the adequate cultivation of the entire constituency by means of education and personal effort. Where these principles have been carried out the results have been splendid, and the Annual Campaign is intended to produce greater Efficiency. Information will be given, and it

is hoped enthusiasm created by special missionary sermons and addresses, by parochial meetings, by the distribution of suitable literature, by individual and corporate prayer, and by personal service. The main thought of those who are responsible for this Campaign is suitably expressed in words which should be the test of all our life and service: "Our participation in Missions is the measure of our Christian efficiency." This is only another way of saying what is a still more primary and fundamental truth, that our participation in Missions is the proof of our Christian life.

### Missionary Comity

The recent discussion in connection with the Edinburgh Continuation Committee at The Hague clearly showed that obstacles to cooperative action among Missionary Societies are still powerful because of different conceptions of policy and divergent ideas of organization. But we are told that in all these debates there was a perfectly fraternal Christian spirit manifested, and where definite agreement appeared impossible a friendly mutual understanding was brought about. In this spirit the Committee felt it needful to define its view of its own functions so as to remove any idea that it is aiming to interfere with the liberty of any particular Missionary Board. The following resolution was adopted:—

"In the judgment of the Continuation Committee the only bodies to determine missionary policy are the boards, the missions and the churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the boards by placing at their disposal all information accumulated by its special committee, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connections to study missionary problems in the light of all facts."

If our Missionary Societies will only carry on their work in this spirit there is little doubt that abundant and increasing blessing will be bestowed.

### What Our Church Stands For

The question of what the Church of England really means is being discussed pretty freely just now in England in connection with the Kikuyu Conference, and it is well for us to consider from time to time what and where we really are. Is it possible to discover and express definitely the essential position and aim of the Anglican Church? In September, 1896, Archbishop Benson of Canterbury paid a visit to Ireland, and at the first public meeting he attended he saw opposite the platform a motto, which described the Church of Ireland as "Catholic, Apostolic, Reformed, and Protestant." He took occasion to refer to the importance of teaching people the history of the Church of England, and especially the meaning of the above four words. A month afterwards, two days before his death, he at-

tended another meeting, and recurred to the same thought, saying that he had seen this motto in Dublin, and that there was not one of those words that could be spared. We do not believe it is possible to express more clearly, concisely, and completely what our Church means than these four words, "Catholic, Apostolic, Reformed, Protestant." And so far as this paper is concerned we intend to emphasize each and all of them without exception. In the face of everything associated with Rome we are, and must continue to be, Protestant and Reformed, while in the light of the positive, spiritual realities of the New Testament it is equally essential to be Apostolic and Catholic. This has been the magnificent position taken by our Church since the time of the Reformation, and as long as we maintain this definite, Scriptural, large-hearted position we shall be doing our best not only to represent the essential position of our Church, but also to provide our great Dominion with the type of Christian Churchmanship which she needs beyond all else. There must be nothing narrow or one-sided about the advocacy of any of these words, and, as Archbishop Benson rightly said, not one of them can be forgotten. In particular, we must insist upon the earliest, truest, and, therefore, widest meaning of the term "Catholic," and must not allow ourselves to let it become limited to anything narrow and sectional. It has been well pointed out by a modern writer that although the word etymologically means "universal," yet to many it is "a term not of inclusion but of exclusion," and to those who take this narrow and unwise meaning,

"the chief charm of it, to most of those who use it, lies in the fact that it does not connote a universal Christian Church: that it is, as they conceive, their own special and peculiar heritage into which the multitude of heretics round them have no right to enter."

This, however, is not what the word means, either in the Creed or in any other of the Formularies of our Church. And we intend to let it be seen as far as we possibly can that our Church stands, as it always has stood for comprehensiveness, not exclusiveness, and for a Churchmanship which is as close as possible to the fundamental principle laid down in Article VI., that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

### Is Gambling a Sin?

Some little time ago an English Member of Parliament made a speech in which he denounced gambling, and Bishop Welldon, Dean of Manchester, thereupon declared that under certain circumstances gambling is not a sin. The Bishop says that "a man who risks money that he could easily afford to lose, and risks it openly and honestly—although I do not think he is making a good use of his money, and although I think he is setting an example which may do harm to others—yet he is not, in my judgment, committing a sin." It strikes us that the Bishop is on very dangerous ground in urging that what may do harm to others is not a sin if the doer is in comfortable circumstances and is ready to risk loss. Indeed, we would go much further and say we believe the argument of the Bishop tends to put a