

# Canadian Churchman

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EVELYN MACRAE, Publisher.

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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.

### FIFTH SUNDAY AFTER EPIPHANY.

(February 6th.)

Holy Communion: 245, 250, 258, 262.  
Processional: 379, 382, 384, 465.  
Offertory: 325, 328, 589, 614.  
Children: 696, 710, 714, 726.  
General: 20, 479, 587, 608.

## The Outlook

### The Patriotic Fund.

When these words appear in print, a special campaign will be in progress to raise the gigantic sum of two million dollars for the Toronto and York County Patriotic Fund Association, affiliated with the Canadian Patriotic Fund. Of this amount, \$100,000 will be given to the Canadian Red Cross Society. All the churches are co-operating in this effort, and there is no doubt that the needs of the Fund are very great. But there is perhaps nothing to compare with the value of this work of providing for the dependants of our soldiers, and also through the Red Cross Society of ministering to the needs of the brave men themselves. It is, of course, not expected that the entire sum will be raised at once, and an announcement has been made that donations can be given in ten monthly instalments. We are glad to commend this splendid work to the practical co-operation of all our readers, especially in Toronto, feeling sure that so noble an effort will be seconded in every possible way.

### The Danger of Specialism.

A thoughtful writer has just made a comment which has a very wide application, applying as it does to every department of knowledge:—

The specialist may dig away in his own narrow groove, not to say grave. He may patiently gather a mass of real and of alleged facts, but if he fails to see his facts in their wider, human relations, if he fails to interpret his facts in their bearing on human well-being, then he is not the man to be set for the training of young men who are to be prophets. He is possessed of information which filleth up rather than of knowledge which

buildeth up. For several decades Germany has had a group of philosophers preaching the gospel of force, the will to power, and openly deriding the Christian ethics. She has also had groups of theological professors busily telling the world that the statements of the New Testament were mainly false. And one of the results of that course of action can be seen at this hour in the lowered spiritual tone of an empire.

It is only too true that the deeper a man goes, the more contracted his sphere and the narrower his outlook. The problem of all true life is to balance breadth and depth, to preserve extensiveness of outlook with intensity of research. There is, of course, a constant danger in superficiality, but there is perhaps an equal danger in the narrowness of specialism, which sees only its own particular sphere and has no conception of its relation to other fields. In these days of vast and complicated knowledge it is imperative to be on our guard against the tyranny that comes from specializing on any branch of study.

### The Real Unity.

In the new Master of the Temple, Dr. Barnes, the English Church has a new voice which will be heard with increasing interest as the days go on. In his inaugural sermon, preached a few weeks ago, Dr. Barnes gave expression to certain views, which, coming from a man in so unique a position, deserve and will command all the more attention. He went straight to the point in pleading for a fuller unity among Christians:—

Let us not forget that the national spiritual experience takes other forms, and I for one would gladly see them included in the National Church. The great Puritan tradition is of immense ethical value, and in its best expression moulds itself closely on Christ's teaching. The Anglican Church would be richer if she could include within herself those who, guided too exclusively by that tradition, have separated themselves from her. And the Quakers, too, with their burning personal religious experience, and their insistence on the sacramental nature of all our actions, can teach us things that we must not forget. He who would serve Christ in his generation should welcome all varieties of Christian religious experience in proportion to their power to reveal God.

The spirit of these words is most welcome, and bears witness to that truest of attitudes which recognizes aspects of truth and life outside its own boundaries. The best efforts for unity to-day are based on this principle of recognizing the Divine working wherever it is seen, and of seeking to co-ordinate all these phases into one great unity. It is hardly likely that Christian people will ever agree on all things, but it is certainly possible and desirable that they should approximate towards a unity which includes many varieties which are seen to be truly of God, and the only centre of any real unity is the person of our Lord Jesus Christ. No other sort of Christian unity will be of any use at all.

### Charges of Ill-treatment.

For several months past, in a variety of ways, serious charges have been made of ill-treatment of German subjects, including missionaries, captured by the British in the Cameroons. Complaints were made of insults, wholesale looting and intolerable conditions on shipboard. All these allegations have been submitted by our Government to proper inquiry,

and the result is a paper of correspondence presented to Parliament last November, in which it is shown that the complaints are entirely baseless and sometimes deliberately untruthful. It appears that the one serious fact behind the charges is that the Cameroons natives had been so brutally treated by the Germans before the war that they vented their spleen upon their persecutors until they were brought to order by the British troops. General Dobell denies that any European was assaulted by the natives but he says that there is no room for doubt that the European Germans are both "unclean in their persons and dirty in their habits," and several of the charges are stigmatized with justification as "absolutely false and part of an organized attempt to influence religious feeling in Switzerland and America." It is unfortunate that the current number of "The Missionary Review of the World" gives further circulation and credence to some of these complaints. This is not the first time during the last year that this American Missionary magazine has shown one-sidedness and unfairness, and it is most unfortunate that a publication intended for all the Churches should take this partial view. Perhaps, however, it is due to the office from which it emanates in New York. But whether this is so or not, Canadians will be well advised to watch it carefully and to make an effective protest against such treatment in a magazine professing to be "interdenominational." The Government correspondence is well worthy of careful attention, and copies can be obtained from the Canadian agents, the Oxford University Press, Richmond Street E., Toronto. We must not allow judgment to go by default, especially when religious questions are involved.

### The War Sermon.

In a recent issue of an English religious paper a letter appears which, with little or no difference, would apply to much of the recent preaching in Canada. The writer says that out of eight sermons in various parts of England on successive Sundays seven were on the war. He points out that the hopes of larger congregations which marked the first few weeks of the war have not been realized, and it is urged, whether rightly or wrongly, that the War Sermon is largely responsible for this. Here are the writer's words:—

"I plead that Sunday should be Sunday. If the preacher wants to 'boom recruiting,' let him do it during the week. If the people's minds are to be drawn to his version of late events, let him go to suitable platforms. The pulpit on a Sunday is certainly not the place; and there are many of us going to church Sunday by Sunday hoping, looking for, a definite spiritual message. We go because we are taking our part gladly in the struggle, therefore stand in need of the further equipment which shall fit us for the coming stress and strain of the week ahead. What about our soldiers home on leave? Is it just to bid them welcome to the old place and pew, there to serve them with nothing better than 'war fare'? Rather let the minister realize that he is, after all, God's servant; that he, in God's hands, may be the means of bringing encouragement to those that are cast down—yea, even comfort to them that mourn. Let us with deep humility give back to God His Own Day. Let us acknowledge before Him that it has—at least in some sense—been robbed of its beauty and use. Above all, let the minister have done with the choosing of a convenient text, the which to serve as a 'peg' for the 'hanging on' of a 'war sermon.'"

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