

# The Canadian Churchman

TORONTO, THURSDAY, OCT. 8, 1914.

## SUBSCRIPTION - \$1.50 PER YEAR Send all Subscriptions by Postal Note

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.  
**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.  
SINGLE COPIES FIVE CENTS.

## ADVERTISING RATES PER LINE, 15c.

**Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.  
**Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.  
**The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.  
**Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.  
**Discontinuances.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.  
**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.  
**Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.  
**Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.  
Address all communications,

EVELYN MACRAE,  
Publisher.  
PHONE ADELAIDE 2850.  
New Offices—8 Sheppard Street, Toronto.

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.

## NINETEENTH SUNDAY AFTER TRINITY.

(October 18th.)

Holy Communion: 256, 262, 271, 413.  
Processional: 234, 263, 382, 562.  
Children: 601, 681, 682, 685.  
Offertory: 345, 346, 706, 794.  
General: 11, 419, 442, 501.

## The Outlook

### The Sacredness of Life

One result which is emerging already from this war is the insistence on the sacredness of human life. There is a grim determination to see this present strife through to the bitter end, but on every hand we hear "This must be the last war." There is entire heedlessness to this sacredness among the Germans in action. But even in Germany, travellers tell us, the same expression is heard. When you allow the thought to possess your mind, that hundreds of thousands are lying in the trenches, as many more wounded and dying, and many times that number of women and children suffering the desolation of homelessness and loss of loved ones, the contemplation is appalling. The terrible sin and pity of it all! God forgive us if we forget the tragedy of the slain whether they were German or British. Men have never before marched to war with a greater horror of it. Not that the soldiers are shaken with fear, but that in the heart of humanity there is a sense of the wrong of the destruction of human life such as there never has been, only because a "crazed and driven foe" has appealed to the sword, is the scabbard cast away until his selfish power be broken.

### German Atrocities

Judging by the Second Report of the Belgian Commission of Inquiry on the Violation of the Rights of Nations and of the Laws and Customs

of War, addressed to the Minister of Justice, Germany has carried out its policy of "frightfulness" to the civil population with a zest that suggests only satisfaction. The Report, with its blood-curdling horrors, vouched for after judicial investigations, shows that there was not only wholesale burning, shooting, and wanton destruction at officers' command, as at Louvain, but that there was deliberate, devilish torture of men, women and children. Details are given of cases in which girls were subjected to unspeakable outrage, afterwards being killed or wounded. It is confirmed that so far from the sack and burning of Louvain being reprisals for civilians shooting at the soldiers, it originated in a party of Germans in the town shooting by mistake at a party of Belgians coming in after being repulsed by Belgian troops. "It appears from other witnesses that several thousand male inhabitants of Louvain, who had escaped the shooting and the fire, were sent to Germany for a purpose which is still unknown to us." Such matters must be taken into cognizance. Retaliation in kind is not the thought of the Allies. But punishment which will involve suffering and humiliation to the deepest degree must be meted out. There can be no mercy to the perpetrators of the recorded and certified outrages against women and children. How different is the ideal held before the British troops. We remember Earl Kitchener's noble words. We read Mr. Winston Churchill's words in speaking of our soldiers:

"Let them always have the feeling in their heart that after the war was over people should not only admire their victory, but should say they fought like gentlemen."

### The English Manifesto

In the manifesto issued in England last week in reply to the appeal addressed by German theologians to "evangelical Christians abroad" the Germans are referred to as "men of whose honesty, capacity and good faith there can be no question." But amazement is expressed that such men "should commit themselves to a statement concerning the political causes of the war which depart so strangely from what seem to us to be plain facts in this grave hour of European history. After expressing the hope that the time will come when it again will be their privilege to work with the German theologians in behalf of Christianity the manifesto adds:

"There must be no mistake about our position. Eagerly desirous of peace, foremost to the best of our ability in furthering it, keen especially to promote a close fellowship between England and Germany, we nevertheless have been driven to declare that dear to us as is peace the principles of truth and honour are yet more dear. We have taken our stand for international good faith; for the safeguarding of smaller nationalities; for the upholding of the essential conditions of brotherhood among the nations of the world."

Among the signers of the manifesto are the Archbishops of Canterbury, York and Armagh; the Bishop of London, Rev. R. J. Campbell, Dr. John Clifford, Rev. F. B. Mayer, Dr. Campbell Morgan and Dr. Robertson Nicol.

### Dr. Harnack and Great Britain

The vituperative outbreak of Dr. Harnack against England came as more than a surprise

to those who are acquainted with the characteristics revealed in his books—a careful weighing of evidence, moderation of statement and independence of thought. Of course, it has been an open secret for some time in connection with German universities that while independence of research and conclusion has been encouraged, yet there must be no criticism of German state policy by the professors. In fact, for a man to show a healthy tendency to criticize the running of affairs in the Vaterland was a sure indication that he would remain a Privat Dozent and never be called to a university. We knew this, of course, and we also knew that Dr. Harnack was a favorite in Court circles. But we were not prepared for the feet of clay on the idol which has occupied such a niche in the world of scholarship. "The Inquirer," an English unitarian organ, asks:

"Have we any evidence that Dr. Harnack has ever resisted the demoralizing ideals of Prussian ambition or risked anything for the sake of Christian freedom and righteousness? Scholarship, culture, refined intellectualism are of little moment in a moral battle. We take our stand with the plain man who knows in his heart that all the books which Harnack has ever written, and all the philosophy with which Eucken has deluged the world, cannot be put in the balance against one outraged woman or one slaughtered child in the 'necessary' invasion of Belgium."

### Missionaries and the War

A group of about twelve C.M.S. missionaries with their wives stationed in German East Africa are cut right off from communication with England, and some anxiety is entertained as to their safety. The C.M.S. missionaries have always been treated with uniform kindness by the German authorities, and have been on the best of terms with their German missionary brethren in the colony. They were, when war broke out, just preparing to open a joint missionary seminary for training African teachers. On the other hand, in Samoa, the German portion of which has been surrendered to the Expeditionary Force from New Zealand, working under German jurisdiction, the L.M.S. has nine missionaries—seven British and two German. The German workers are in the full confidence and esteem of both their British colleagues and the natives. One additional German teacher is at present on his way to Samoa for L.M.S. work. Being a man of "serviceable" age, the authorities at Sydney have detained him under official observation for the period of the war.

### The Bible for the Soldiers

The committee of the British and Foreign Bible Society have decided that its free distribution of the Scriptures among the troops of the nations now at war shall be carried out in co-operation with the various Red Cross organizations in the countries involved in hostilities, and through the authorities having charge of camps for aliens and prisoners of war. The British and Foreign Bible Society has undertaken to present these organizations with as many copies of the New Testament and Gospels as may be required for distribution among sick and wounded sailors and soldiers and prisoners of war. The books are in all the different languages of the races now in conflict, and are specially bound with a red cross on the cover.