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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.

## SEXAGESIMA SUNDAY.

(February 7th.)

Holy Communion: 374, 397, 525, 630.  
 Processional: 308, 379, 433, 572.  
 Offertory: 399, 400, 442, 516.  
 Children: 488, 608, 717, 727.  
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# The Outlook

## Anglo-American Peace

The Archbishop of Rupert's Land, our Primate, and the Presiding Bishop of the Protestant Episcopal Church of the United States, have prepared a form of service for use in the Thanksgiving Services to be held in Canadian and American Churches on Sexagesima Sunday, February 14th, in commemoration of the hundred years of peace between the British Empire and the United States of America. The Primate has prepared a special prayer, and the programme of the Services contains an admirable summary of the history. The programme is issued by the Canadian Peace Centenary Association, Hope Chambers, Ottawa, and the responsive reading and answers suggested can be obtained in leaflet form for congregational use from the Jackson Press of Toronto, 73 Adelaide Street West, Toronto (75 cents per hundred, postage paid). Churches and Sunday Schools are included in these suggestions, and the idea of holding such a service is endorsed by representative men of various communities. The following is the letter from the Archbishop of Rupert's Land and speaks for itself:—

"I very heartily approve of the proposed celebration in February next of the one hundred years of peace with the United States. It will also be a pleasure to me to arrange with my brother Bishops for a suitable service to be held in all our churches on the day appointed. I have heard that it has been thought by some that on account of the lamentable war, in which, as an Empire, we are engaged, this centenary service had better not take

place. My own view is that, just because of this war, with all its sad circumstances and bitter results, it is all the greater reason for thanking God for the long period of peace that we have enjoyed with the great neighbouring Republic along our borders. I am looking forward to a very general and whole-hearted observance of the day by the people of our Church, and I hope to do all in my power to further the very laudable object."

## Anglo-German Theology

Several expressions of opinion have recently been made as to the effect of the war on the theological situation. For a long time the relationship between the scholars of Germany and Great Britain was very close; and, indeed, in some respects much of theology in England and Scotland was a mere echo of German teaching, and there was real danger of our theology becoming Germanized. The Principal of Mansfield College, Oxford, Dr. Selbie, expresses the hope that the war will give a great stimulus to more original work in Britain among Biblical and theological scholars. In Germany religion and theology have been kept entirely separate, and this is one of the most serious dangers in any country. The two must be kept together, because when we are concerned with theology we are dealing with that which affects both God and man. A representative Methodist layman well known in Canada, Sir Robert Perks, has also given utterance to a characteristic and true opinion of the present situation,—

Is it not time that our professors of theology put their German standard of ethics on the top shelves of their libraries, and took down the neglected Puritan and the Evangelical writers? For half a century we have heard nothing from these good men except wild praise of German Theological research and German Higher Criticism. They have lumbered up their minds, bewildering both themselves and their students, with the highly speculative theories of these pseudo-erudite men. Many a young preacher has been driven to doubt and ineffectiveness by German Theology. If the Methodist ministers will forget their German teaching they will be better preachers, more useful citizens, and will have truer conceptions of civil and religious liberty.

These words are equally true of Anglicans, and what is needed beyond all else is that we should determine to be as thorough in our work as the Germans, and at the same time realize that we are dealing with the deep things of God. The whole tendency of German theology is to minimize, and often ignore the supernatural and the spiritual; and it is much to be hoped that one result of the war will be to bring us back again to the great fundamental realities of the Christian religion, which have been far too much overlooked in recent theological thought.

## Drink and the War

In a letter to the "Times" General Bramwell Booth has pointed out that drinking is steadily increasing, and with it other evils quite as serious, if not more so. He adds that the scenes to be witnessed in England in the vicinity of some of the camps "are so disgraceful that one must suffer much before publicly referring to them." He rightly urges that it is very unfair that men who, under the influence of the highest motives have been induced to join the colours, should be subjected to fierce temptations which are permitted, and could be largely prevented. He,

therefore, suggests that the serving of drink to men in uniform should be prohibited to any licensed seller. The military authorities make ample provision for the supply of such alcohol as is still believed to be necessary; and the men ought not to be tempted to take more. Many people in Canada were grieved that the dry canteen to which we have become accustomed here was not continued on Salisbury Plain; and a recent testimony by a leading military authority shows the immense value of a return to the Canadian attitude. It is much to be regretted that at a time like this, when so many serious and sobering influences are at work, the British Government cannot do, if only temporarily, what has been done in Russia in regard to vodka and in France in regard to absinthe. It is evident that earnest appeals like those from Lord Roberts and Lord Kitchener are not enough, and for this reason the Government should pass the legislation necessary for the situation. It is much to be hoped that when the British Parliament assembles, efforts will be made to bring this about. It is unfair and unjust to men, to say nothing of women and the general public, to subject to temptation those who have so gallantly come forward in defence of their native land.

## Things to Be Remembered

In a thoughtful article some months ago an English journal called attention to three non-material forces which held sway last summer in modern Europe before the War broke out. These are the exact words:—

The first was the slowly developing influence of democracy. The second was the personal guarantee of the existence of the small Powers by the great, an influence visible even in the welter of the Balkan War. The third was the rise of internationalism, the first dim embodiment of the reign and forms of inter-State law. Germany has trampled on every one of them.

These three things need still to be borne in mind, even though we may think that the end of the War is not in sight. Democracy will once more assert itself when this conflict is over. Small Powers will be as important as ever, perhaps more important by reason of what has happened to Belgium and Serbia. Internationalism will again be in the ascendant; and nations will inevitably take steps to insist upon a proper observance of law between State and State. While, therefore, we must necessarily prosecute the War to the very end, it will be well worth our while recalling from time to time some of the principles which will be emphasized when peace once more reigns.

## Roman Catholicism and the War

We welcome every testimony to the reality and power of true religion, but it is impossible to avoid noticing that many interests are at work to utilize the war for the advantage of Roman Catholicism. Stories in our papers and pictures of incidents in France and Belgium are all made the most of; and, while we gladly give credit to all that is being done, it is unfair to forget that our own Church and other Protestant communities are also hard at work, and doing splendid service for the cause of religion and philanthropy. We rejoice in every indication in France of a revived concern for religion, as opposed to atheism; but we cannot but realize that Roman Catholicism does not represent pure, unadulterated Christianity. It is unutterably sad to read the letter of a man from the West of Ireland, who is now bravely serving his country, writing to his wife that his "hope