

# The Canadian Churchman

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**SECOND SUNDAY IN ADVENT.**

(December 6th.)

Holy Communion: 241, 515, 596, 699.

Processional: 376, 382, 385, 473.

General: 56, 64, 71, 784.

Children: 704, 707, 716, 733.

Offertory: 304, 463, 486, 611.

## The Outlook

**Sunday, January 3rd**

The first Sunday of the New Year has been appointed by the King as a day of National Prayer and Intercession in connection with the War. Arrangements are being made by the Anglican, Roman Catholic, and Free Churches in England, for the observance of the day, and we do not doubt that Canada will be ready to take its share in this national appeal to God. Fuller particulars will be forthcoming in our later issues, but we give this early notice, in order that the matter may be taken up as widely as possible all over the Dominion. We rejoice in this testimony to our national and imperial dependence on God, and we are confident that blessing will come to the whole of our people through this appeal.

**Is War Justifiable?**

In various ways this question is being raised, and the discussion will doubtless be prolonged and varied. The other day a popular writer said that clergymen have no right to speak a word for this War, because they taught the Commandment, "Thou shalt not kill." But it has been well pointed out that it is dangerous to consider any passage apart from its context. It so happens that this Commandment occurs in the Old Testament, and it is impossible to take out one solitary text and interpret it by itself. An eminent preacher once preached from the words, "It is written," and "It is written again," showing that we must take the whole of the Scriptures when considering important questions. The fundamental problem is that, so far as we can see, all hope of national life must depend upon treaties and their faithful fulfilment. Society as a whole, rests on the basis of fidelity to plighted words. The simple fact that we maintain police for the protection of life and interests in the com-

munity, shows how impossible it is to ignore facts. As it has often been pointed out, it would have been impossible for England to stand by and see Belgium, France and Russia destroyed. The War is bad enough, but things would have been infinitely worse if we had stood aloof, for we should have been covered with unutterable shame. It is to be hoped, therefore, that whatever else may be said against war, we shall not hear the Commandment, "Thou shalt not kill," used in support of prohibition, for, as that able writer, Dr. Dale, says, with his usual good sense, "The nation to which it was given had a strict military organization, constituted by the very authority from which the Commandment came."

**Christian Soldiers**

The old question whether a Christian can rightly be a soldier is naturally obtaining attention, and we are not surprised that the raising of it has given pain to many who have surrendered their nearest and dearest during the present urgent call to arms. Those Christian men who deliberately choose the army as a profession have, presumably, settled the question for themselves in the sight of God, and it is not for us to condemn them, however much we may find ourselves in disagreement. Others have joined as a temporary measure for the defence of their country, and under the pressure of special need. A recent sermon, in comparing St. Luke 10:4, 5, and 22:36, lays stress on our Lord's words, "But now," in the latter passage, as teaching the duty of facing new necessities, and therefore justifying in some circumstances what is forbidden in others. In regard to the present War, there ought to be no question that our soldiers are striving for the cause of righteousness and for the deliverance of the weak from the unscrupulous and bitter strong. If anyone wishes a simple, and yet sufficient justification for the present conflict, he should heed the Master's words "But Now."

**"To Christian Scholars"**

Among the various publications brought out in connection with the War, one of the most valuable is a booklet just issued by the Oxford University Press, entitled, "To Christian Scholars of Europe and America." It is a reply from Oxford to the recent German address to Evangelical Christians. It takes that address point by point and provides material in the way of comment, which seems absolutely convincing. The reply is signed by some of the most outstanding men now engaged in teaching in Oxford University, and the pamphlet, which can be obtained at the Toronto branch of the Press, deserves the widest possible circulation. We should like to see it in the hands of thoughtful men and women connected with Canadian Universities, for it carries conviction on every page by its quiet and forcible insistence upon the simple facts of the case. It is another illustration of the principle that "truth is mighty and prevails."

**Redemption by Ideals**

A recent address before a University by a well-known clergyman, maintained that Christianity is a religion chiefly of ideals, and that their successful imitation, observance and attainment would bring about beneficent results. According to the report, the speaker said that "the chief way in which Christianity can accomplish the redemption of society is by presenting a system of ideals which can be held by everyone." This is a favourite topic in certain quarters, but it is not Christianity, it is

only culture. The Jews had an infallible ideal in the Ten Commandments, but notwithstanding the efforts of earnest, sincere men, the more they struggled after the ideal, the more evident became their failure. Cultured heathenism, as represented by men like Seneca, also had a very high ideal, but as this was merely human it was liable to compromise, and when Seneca's pupil, Nero, could not attain the ideal, Seneca lowered it to meet Nero, and we know the result. Christianity has also its own ideal, but it never teaches men that they can be saved by its observation and attainment. The fundamental note of Christianity is its proclamation of a dynamic which alone enables men to realize the ideal. So that the truth of the Gospel is not "redemption by ideals," but "ideals by redemption." It would be infinitely better if teachers would emphasize this, and teach men how to appropriate that dynamic by faith, in order to gain the possession of a Divine life, which alone will bring them into accordance with the Divine ideal.

**A Remarkable Revelation**

It is greatly to be hoped that a paper in the "Quarterly Review," by Sir Valentine Chirol, on "The Origins of the Present War," will be widely read in Canada. It gives a chapter of secret history of very great significance. Not a few people have felt that German naval expansion was really directed quite as much against the United States as against Great Britain; for while Germany hoped to wrest the command of the sea from us, she also hoped to obtain a footing in South America, which could only have been done in defiance of the Monroe Doctrine. It is hardly likely, either, that the Kaiser has forgotten or forgiven the humiliating experience of Germany during the Spanish War in endeavouring to meddle in the affairs of the Philippines. And now Sir Valentine Chirol tells us that definite proposals were made in 1901 for a treaty of alliance between Germany and England, which was to include America in its scope, special emphasis being laid by Berlin on this point. It is not surprising that the proposal met with a curt refusal from Lord Salisbury, but the mere fact of its having been made is of particular significance now, when Germany is endeavouring to pose as the friend of the United States. Once again, facts prove to be stubborn things, and the more the facts are known, the greater the conviction will be that truth and righteousness are on the side of the Allies in this awful War.

**"One Touch of Nature"**

A little girl in England recently sent a muffler which she had knitted to Admiral Sir John Jellicoe. This is her letter, together with the reply:—

"Dear Admiral Jellicoe,—I am sending this scarf. Will you give it to one of your brave sailor boys who is watching and taking care of us in England? My Daddy used to be a sailor. I am 10 years old.—I am yours affectionately, Freda Uden."

Sir John Jellicoe replied:—

"H.M.S. Iron Duke, 23/10/14.

"Dear little Freda,—I must write and thank you for your kind thought for the sailors. The boy to whom I gave your muffler was so much touched. Thank you, dear.—Yours, J. R. Jellicoe."

The child's father was invalided from the Navy, and is now engaged as a chauffeur in England. The Admiral's reply is a delightful revelation of his character, and when associated with another incident, recorded last week, is full of deep interest. Sir John Jellicoe has just