

# Canadian Churchman

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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.

## SECOND SUNDAY AFTER EPIPHANY.

(January 16th.)

Holy Communion: 242, 255, 508, 525.  
 Processional: 376, 473, 476, 636.  
 Offertory: 322, 541, 542, 652.  
 Children: 298, 704, 717, 724.  
 General: 93, 463, 517, 584.

# The Outlook

## New Year's Greetings.

On this, the first occasion in 1916, we desire to wish all our readers the very best of blessings during the coming year. May it prove a time of spiritual uplifting to every individual Churchman and to every congregation in the Dominion. And this will be so if only we are careful to fulfil the necessary conditions set forth in Holy Scripture. A New Year's card which was received the other day points in this direction, and we are glad to pass on the message it brought to the recipient. (1) Your past. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). (2) Your present. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort Who comforteth us in all our tribulation" (2 Cor. 1:3). (3) Your future. "Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant-mercy hath begotten us again unto a lively hope" (1 Pet. 1:3). When past, present and future are thus guaranteed, we may be certain of "A Happy New Year."

## Day by Day.

The opening of another year is a fresh reminder of the familiar words of the Lord's Prayer, "Give us this day our daily bread." We need daily provision for daily needs, and just as "day by day the manna fell," so we are promised the adequate equipment of Divine grace day by day throughout the year. An old writer has put this very helpfully in these words, which we shall do well to heed:—

The daily services of grace in prayer; the daily lookings to Christ, like the flower

that follows the sun; the daily submissions of everything to Him; the daily effort to grow in His knowledge and love; the daily feeding on His Word, the daily endeavour to do good as we have opportunity, winning souls to Christ; the daily attention to our business under Christ's love; the daily subduing and denial of self, in bringing everything to Him, for Him to stamp and seal it as His own, imbuing it with His Spirit: the daily rejoicing in His goodness, and thanksgiving for His mercy; all these things daily, and all these things each day for itself, and not put off to the morrow, nor the morrow thrown upon to-day.

## Is Germany Invincible?

It would almost seem as though many people in England, as well as in Canada, believe in the impossibility of German defeat. Some of the English newspapers are most depressing reading, and, while no one wishes to overlook any weak spot or to buoy people up with false expectations, it is only too possible to play into the hands of the enemy by undue consideration of certain elements. It is perfectly certain that the Allies do not believe that they can starve Germany into an early surrender, for they know well the remarkable precautions taken by Germany to prevent any such results. But it is well understood that the British blockade has made the people of Germany realize the true state of the case much more definitely than is permitted to be generally known outside, and no triumphant bulletins can avoid the recognition of the awkward fact that, so far from Germany being in a satisfactory state, there are most serious conditions, both in the army and in the country in general. Notwithstanding all that Germany has done in regard to military progress, there are elements at work which can only end in disaster for her and Austria. It is profoundly significant that of all people in the world Germans alone are talking peace, for among the Allies there is not only no discussion of peace, but no contemplation of it. Lord Kitchener said, after the Battle of the Marne, fifteen months ago, that the turn of the tide had come, and, although in the light of what has happened since then, such a statement may seem incredible, yet we believe it will be proved to be literally true. From the moment that the Germans were compelled to retire and to act upon the defensive by trench warfare they knew that their fate was sealed, for their only hope and expectation of victory lay in the most sudden and overwhelming blows dealt to their enemy. When they ceased to go forward they practically admitted defeat, and, whether the struggle goes on for a shorter or longer time, the end is certain. This is admittedly only a statement of the case from the purely military and physical point of view, but when moral issues are included, and atrocities, brutalities and tyrannies are realized, there can be little or no doubt as to the ultimate end in victory for righteousness, truth and freedom.

## South America.

Bishop Kinsolving, who has been in charge of the Protestant Episcopal Church in Brazil, is not at all of the opinion that South America needs no religion other than that provided by the Roman Catholic Church. He has lived in Brazil a great many years, and, speaking the other day in connection with the Laymen's Missionary Movement, he said bluntly that nothing would prevent him from attending the coming Panama Congress. The Bishop did not hesitate to express himself in very definite terms about the results of Roman

Catholicism in South America. He says that "South America to-day is a country commercially, industrially, governmentally, educationally and religiously inferior in spite of its having had an earlier start and a more favourable start in civilized development than North America had," and he shows that the Roman Church must take its full share of responsibility, because it has been closely associated from the first with South American history. To the boast of Romanism that there is no divorce in the Southern Continent, Dr. Kinsolving significantly replies: "That is true; there is no divorce for the simple reason that there is no need of it; nothing in law or custom or social sentiment forbids" a man from doing a wrong of this kind. But where a Protestant Church is commenced, improvement in social ideals soon becomes visible, and even Romanism itself begins to take on a new aspect. "Wherever," says the Bishop, "one of my churches is planted, a new moral atmosphere prevails, and the priest himself begins to live a purer life." All this goes to show that a little experience is worth a great deal of theory.

## Papal Language.

Pope Benedict expressed himself in very remarkable terms the other day when speaking of Protestant work in the City of Rome. We cannot do better than reproduce the language he used:—

"What do these emissaries of Satan do who in the midst of the Holy City raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people, who scatter with liberal hand falsehoods and calumny against the Catholic religion and its ministers? These devilish arts are so many assaults against the faith of the sons of Rome, assaults the more dangerous because too often accomplished by the lure of material advantages. Oh! Poor fathers of families who are offered free education for their children as the price of their separation from the Church; poor sons, who are offered help for their parents in their declining years, if the parents of the children give their names to an evangelical sect!"

As the New York "Churchman" says, this language is quite worthy of the palmy days of Pius IX., when he anathematized Liberalism. It is interesting that the head of the Roman Catholic Church calls Protestants "emissaries of Satan," describes their meeting-places as "pestilential cathedrals," and complains of their "devilish arts." Of course, to use a well-known phrase, Protestants will not be "one penny the worse" for these utterances, which only serve to show the essential attitude of Rome to everything that goes by the name of Evangelical and Protestant. It is much to be hoped that the outburst will at least help to open the eyes of some to the utter impossibility of any union with Rome, short of an absolute acceptance of Roman Catholic claims.

## Have We a Message?

In a magazine which circulates among soldiers the question was asked: "What message have you to the bereaved?" A number of answers were given, and those from Christian men are naturally full of comfort, rest and hope. The reply of a celebrated sceptical scientist is in effect this: "I do not believe in any future life. I have no message of comfort to offer." All that is admitted is the usual praise of heroism and self-sacrifice. But what sorrowing hearts are concerned about

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