

# NEW YEAR'S GREETINGS

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## SECOND SUNDAY AFTER THE EPIPHANY.

(January 17th.)

Holy Communion: 243, 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

We desire to extend heartiest greetings to our large and growing constituency as we again begin the year. May 1915 prove a time of deepening blessing in all parts of the Anglican Communion. Our desire and purpose in this paper is to assist the Church in every way in our power by providing material for instruction, information, and inspiration in all things connected with faith, life, and service. The past few months have been a time of strain and stress, and as long as the War continues we shall all experience difficulties. But we are grateful to our readers for their loyal support, and we would venture to suggest that this is a good opportunity for obtaining new subscribers, and thereby of extending the influence of the paper. During the coming year it is our intention to provide the greatest possible variety of material for thoughtful consideration by members of the Church; and we are confident that in doing this we shall be able to appeal to the whole body of our people, and to the wide, deep, strong convictions that characterize the Anglican Communion in Canada. It will be our aim to uphold the truths

of Divine revelation, as embodied in the Scriptures, and as enshrined in our Prayer Book and Articles. And within these wide limits, we shall be, as heretofore, always ready to deal with subjects of passing and pressing importance in the light of the fundamental principles of our Christian Faith. It is a great satisfaction to realize that between this paper and its readers there are close ties of interest; and we confidently appeal to all our helpers to do their best to increase its circulation, and thereby to set forward those best and truest principles we all have at heart. May every day and every week of the new year see individual Churchmen, Congregations, and the whole body from coast to coast go forward from grace to grace, from strength to strength, from glory to glory.

"I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet;  
I asked and paused; he answered soft and low,  
'God's will to know.'

"'Will knowledge then suffice, New Year?'  
I cried;

And ere the question into silence died  
The answer came, 'Nay, but remember, too,  
God's will to do.'

"Once more I asked, 'Is there no more to tell?'  
And once again the answer sweetly fell;  
'Yes, this one thing, all other things above,  
God's will to love.'

### Preaching in War Time

A writer in the "Guardian" has recently deprecated an undue amount of sermonizing on the War, complaining that preachers are too apt to "dish up" on Sunday what people have read in the papers during the week. For this reason, an appeal was made to give the War a rest, and to go back to the preaching of the Gospel. In his recent Charge, the Bishop of Oxford, so says the "Times," has set a good example to the preachers of to-day, and the comment of that paper is eminently worth passing on:—

For the Church, in a certain nervousness lest it should not be found prolific of what people think they want, is using its pulpit for sermons upon the war and the whole war and nothing but the war. Let it be granted that the temptation is great; that the subject is one which it is difficult to exclude from exhortations that hope to hit some mark at this moment; and that, as the German theologians have used every opportunity, sacred and secular, to preach the Teutonic crusade, our Christian orators ought not to omit any chance of giving, to him that asks, a reason for the hope that is in us as we continue with unflagging energy the struggle on which we have adventured our all. But there still remains the danger of war topics becoming an obsession of the preacher's mind; there is still need in the spiritual sphere for what is called "business as usual"; and it may be that when the war is over we shall look back upon some newspaper articles as being exhortations more memorable than any that we have heard given in church. We took the sermons for granted, but the articles were a glad surprise.

### Temperance in Australia

The Annual Session of the Diocesan Synod of Sydney is said to have been chiefly remarkable for the strong line taken by the Archbishop on the Temperance question. In very plain language Dr. Wright says that he considers the Church of England Temperance Society in his Diocese is in a "hopelessly anaemic" condition, and he does not regard that organization as the best instrument for combating the Drink evil. He therefore proposes the formation of a new society "upon a total abstinence basis." This is decidedly interesting news, and many will be anxious to see whether it will prove the best way to deal with the matter. One thing is pretty certain, that there is need for vigorous action in view of the fact that the Archbishop can point to Central Sydney as having 500 saloons to a population of 108,000. This reference to Temperance in Australia should carry a message to us in Canada, where there is an equally pressing necessity of definite and drastic action on the part of Christian people. No one who is at all conscious of the ravages made by alcoholic liquor can for an instant be indifferent to the call to aggressive Temperance work.

### "Non-Catholics"

From time to time we hear of Missions conducted by Roman Catholic Clergy for those whom they call "non-Catholics," by which term is meant those who are not members of the Roman Catholic Communion. Judging by the reports of the sermons, it would not seem that the interpretations given of Holy Scripture by the preachers are satisfying to proper exegesis, though correctness in this respect has never been a strong point with Roman Catholic Clergy. Indeed, if people in the audience, whether inside or outside the Roman Communion, can accept the precise interpretations, it must mean that they do not know much of the Bible, or study it for themselves. In view of the wide advertisement given to these Missions, and the urgent appeals made to "non-Catholics" to attend, we have often wondered whether Roman Catholics would be permitted to attend similar services held in Anglican Churches, and directed towards membership of their own Communion. Our impression is that they would not be, though of course "non-Catholics" have perfect liberty from our standpoint to go and hear what they like. If Roman Catholics could be brought to examine for themselves the simple, actual truths of the Bible there would be no real doubt as to the result, for a knowledge of Holy Scripture is one of the greatest and most potent forces against Roman Catholicism.

### "The Seven-Fold Gift"

In "The Churchman" for December, a well-known English magazine, there is an arresting article entitled "The Fallacy of the Seven Gifts," the object being to show that there is no reason why the number of the Gifts of the Spirit should be limited to seven; that the passage commonly quoted as indicating seven Gifts alludes not to seven, but to six; and that the seven commonly specified are not exhaustive, and do not afford a complete endowment for the religious life. Those who are called