

# Canadian Churchman

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**EVELYN MACRAE,**  
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## FIFTH SUNDAY IN LENT.

(March 21st.)

Holy Communion: 233, 234, 251, 397.  
Processional: 384, 397, 636, 788.  
Offertory: 24, 34, 625, 626.  
Children: 687, 703, 718, 720.  
General: 402, 507, 552, 752.

# The Outlook

## "The Vulgar Tongue"

The popular report of the British and Foreign Bible Society has been published under the title of "In the Vulgar Tongue," and as usual the account is one of great interest. It need scarcely be said that "vulgar" is used in the old sense of "general," or "common" and there is no Society which does more valuable work in putting the Word of God into the hands of all the people. Year by year it accomplishes a magnificent work, and its resourcefulness in the face of new demands is perfectly wonderful. In Canada, the Upper Canada Bible Society provides every soldier who leaves the Dominion for the front with a copy of the New Testament. In view of the different languages, now well over one hundred, which are found in Canada, it would be impossible to provide the various peoples with the Scriptures in their own tongues but for the efforts of the Society. All this constitutes one of the strongest appeals to Churchpeople to support an organization which is the handmaid of every Missionary Society. It is simple truth to say that not one of the Missionary organizations, including our own S.P.G. and C.M.S., could continue their work for a single day without the help of the Bible Society. It is said that the Society alone has translated the Holy Scriptures into no fewer than 456 different languages, and during the past year nearly nine million copies of the Scriptures in whole or in part were distributed. When we remember that there are other Bible Societies among English-speaking peoples, we can see something of the magnificent service now being done in spreading the knowledge of divine truth far and wide. The Bible Society is one of the greatest of Christian evidences.

## Dr. Cheyne

The recent death of Dr. Cheyne at Oxford is a reminder that at one time he was regarded as one of the greatest Biblical scholars and critics.

In his later years, however, he lost confidence even with critics themselves owing to his advocacy of a theory that the Israelites were never in Egypt at all. The way in which Cheyne manipulated the Hebrew text to give him his favourite idea of a god "Jerahmeel," was a cause of amusement to almost all students, and the extraordinary lengths to which he went made his views utterly impossible, even to men who were in general sympathy with critical opinions. In his last work, published a few months ago, he described himself as "at once an Anglican Christian and an adopted Brahmaist." There is scarcely anything sadder or more significant than the story of Dr. Cheyne, for it shows how far a man can go when he is prepared to set aside the divine authority and inspiration of Holy Scripture. Notwithstanding his astonishing gifts, it is impossible to avoid regretting that his profound scholarship was not used for the vindication of the supreme authority of the Word of God. This is all the more poignant when it is known that his earlier writings indicated a definite spiritual experience which would have prevented him from going to the wild subjective extremes of his later years. The result is that his life's work is a warning rather than a guide.

## Some Sermons

The Bishop of Manchester, with his accustomed frankness and his ability to go straight to the heart of a matter, has just been speaking about some sermons that he himself has heard. He said that many times, after listening to sermons, he had gone out of the Church pained at heart, and wondered whether he inflicted upon congregations to which he preached, what had been inflicted upon him. He meant the vague, unsubstantial essay which has in it only an indirect reference to the Christian faith, instead of the positive, clear message found in the New Testament. The Bishop expressed the hope that the clergy would not fail to preach in its fulness and power the glorious gospel of liberty contained in the Pauline teaching. And he felt that in a great deal of parochial life in England at the present time, there was far too much trust in what are called social agencies, and far too little trust in real spiritual agencies. The Bishop's words have a very definite application to Canadian needs, for it is to be feared that often "the hungry sheep look up and are not fed." Yet, if only the clergy knew it, there never was a time like the present, when people were so responsive to and appreciative of "the old, old story of Jesus and His love."

## Mexico

Those who are endeavouring to follow the somewhat confused events in Mexico cannot fail to notice the strong antipathy on the part of some of the Mexican leaders to the Roman Catholic Church. Bishop Burt of the Methodist Episcopal Church lately gave three addresses in Buffalo, which were answered by a member of the Jesuit Order on "The Truth About Mexico." A reply was made to this by Dr. Butler, who has lived in Mexico for over thirty years. He is strongly of opinion that the Roman Catholic Church is solely to blame for the degradation of Mexico; that money has been wrung from the people, and that the priesthood has continually taken the side of tyranny against freedom. Dr. Butler said that in four hundred years the Roman Church has published in Mexico only one edition of the Scriptures, on which they put the price of \$150.00. Out of the sixteen million inhabitants, only 20 per cent. know how to read and write, and the major part of this small fraction has been educated during the last thirty years. Dr. Butler said that Protestant Christianity stands for just that which will remedy every

ill afflicting Mexico, namely, for the open Bible, the living Christ and a liberal education. At the close of Dr. Butler's speech in Buffalo, a young Mexican rose from the audience, walked to the platform and spoke as follows:

"I feel that I would not be doing my duty as a Mexican, if I failed to say a word here. I am a Roman Catholic by descent and by teaching, but I have no prejudices. I beg of you, in the name of my people, send to Mexico, not your soldiers, your guns, nor your battleships, but"—pointing to Dr. Butler—"send men like this one. Send them not only to Mexico, but to every part of the world and you will make more glorious conquests than have ever yet been known. Our people are earnest in their desire for unhampered freedom. Give them a chance, and that beautiful country will blossom into the earthly paradise that God intended it to be."

## The War and Protestantism

There are some things that have to be repeated again and again, and one of these evidently is the supposed association of the present war with Protestantism. A persistent effort is being made almost every week to represent the German conduct as the outcome of Protestantism. One Roman Catholic paper speaks of the Reformation as "but the whelp which has grown into the wild beast whose ravages we have seen in Belgium." There are also members of our own Church who express the same ideas and endeavour to connect German teaching and brutality with the Protestant religion. We have already called attention to the unfairness and inaccuracy of this position, and we are glad to find in the current number of the "Modern Churchman" a timely and most forceful treatment of this theme by the Rev. Alfred Fawkes, whose former association with the Roman Catholic Church and his thorough knowledge of the entire situation give special point to his words. We cannot do better than quote him:

These writers, it seems, suppose the ignorance of their readers to be as great as their own. Barbarous as the German campaign in Belgium is, its barbarities were equalled by those of the Catholic Alva; and those who make the Lutheran theology responsible for the crimes of the Austro-German soldiery, find it convenient to forget that Austria is the one great Power on which the Papacy can still count; and that at least a third part of the population of Germany profess (Roman) Catholicism; while had it not been for the support of the Ultramontane (Roman) Catholic Centre Party in the German Reichstag, the militarist policy of Berlin could not have been carried into effect. That the sympathies of the Roman Curia are with the absolutist military monarchies of Central Europe, rather than with the progressive Western Powers, is notorious; the false theory of the State, on which these monarchies rest, is, indeed, of Latin origin, and were taken over by modern Germany from Pagan (and Papal) Rome.

This ought to be sufficient, but it is more than probable that we shall have the same thing said over and over again. But we must not hesitate to declare the simple truth, however often it may be required.

## Orthodoxy and Intellect

It is astonishing how widely the view obtains, especially among young people, that nobody of liberal culture now-a-days accepts the old creeds of the Churches. It is assumed that orthodox theology is quite incompatible with a cultivated intellect. This amounts to