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Evangelical Truth and Apostolic Order.

# The Western Churchman

*A Journal devoted to the Interests of the Church of England in Manitoba and the West.*

VOL. I, No. 6.

WINNIPEG, OCTOBER 8, 1896.

Price 5c

## PUBLISHERS' NOTICE.

The Western Churchman is published every Thursday. Communications for insertion, and copy for advertisements should be in the office not later than 8 o'clock Tuesday morning, to insure insertion.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the west.

Annual subscription, \$1.50 (if paid in advance, \$1). Single copies, 5 cents each.

Matter for the Editorial Department should be addressed to

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186 James Street East, Winnipeg, Man.

All business communications, money orders, etc., should be sent to

THE COLONIST PUBLISHING COMPANY,  
186 James Street East, Winnipeg, Man.

H. S. WHITE. (P. O. Box 1351) J. J. ROBERTS.

## LAKE DAUPHIN.

### AN ACCOUNT OF THE MISSION IN LAKE DAUPHIN DISTRICT DIOCESE OF RUPERTS LAND.

There is a range of hills in Manitoba called the Riding Mountains, and the Duck Mountains. On the south and east side of these ranges is the Dauphin country.

There is very little known of this country to the outside world. That there is a settlement there at all, is only the result of some settlers having cut through the heavy bush and timber on the mountain ridges and located on the land in the latter part of 1880.

The reason why this comparatively excluded place is left to its own resources, is because of its complete isolation from the rest of the province. Even now it is difficult of access; till last year extremely so. Broken axles, strained wheels, and shattered vehicles marked the advent of the new arrival. The government became responsible in the fall of 1890 for the task of making a passable road into the district. The result of this is, that now a comparatively good road leads into the settlement over themountain.

The points from which the Dauphin district can be approached are, Arden on the M. & N. W. railroad, distance into the centre of the settlement, about eighty-five miles.

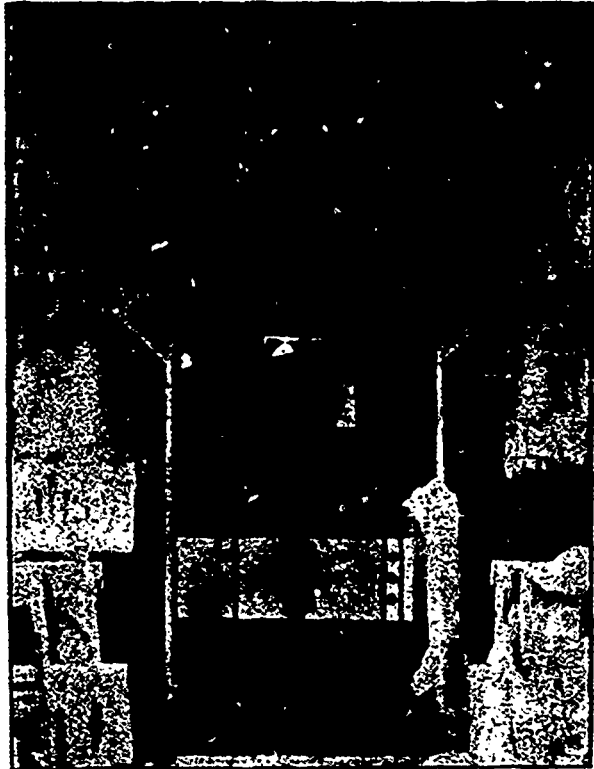
Neepawa, distance eighty miles;

Strathclair, distance about eighty miles, to the north part of the settlement called the Gilbert Plains, this name being derived from a band of Indians settled on the plains, whose chief was called Gilbert.

With regard to the various places of settlement in the district: The people have built their houses and located on the banks of the various streams that flow in and out of the lake itself. The first stream that was followed was the Vermillion, situated about midway down the lake on its west shore. The

stock. In several parts of the mountain itself, back from the settlements on the river banks, men have made cattle stations or small winter ranches with great success. I remember arriving at one of these places at dusk on a January evening, with the thermometer at 30 below zero, and watering my team at an open spring, which 150 head of stock used every day.

To the south of the lake there are two rivers, the Ochre and the Vermillion, they have been very thickly settled by a French population, and there



INTERIOR OF GARTMORE CHURCH. LAKE DAUPHIN.

land alongside this river was soon all taken, and it is certainly the cream of the whole district. The Wilson river, a little further north, was the next to receive attention, and the land on either side is now all taken by resident or prospective settlers.

Further north again, the Valley river flows into the lake, and the land in this district is essentially for cattle. A magnificent growth of hay and the finest growth of timber afford excellent food and shelter for wintering

is a Roman mission on the east side of the lake called the Waterhen district, between Lake Dauphin and Manitoba. The whole country as it is generally viewed presents a strictly different appearance to the prairie. The scenery represents rather Ontario country, being well wooded and broken land. The roads are often made through thick bluffs and belts of timber, growing for six or seven miles in extent. Spruce, tamarac, soft maple, and poplar all grow in thick profusion. Then again

the country opens and for ten miles there may be a diversified scene of rolling open prairie, dotted by thick bluffs and timber.

The settlers throughout have the great advantage of being the possessors of experience gained in other parts of the province. That is, they have farmed in other parts and while losing their worldly possessions by attempting to grow wheat where wheat was never intended to grow, or fatten stock where lean kind was always intended to be, they have sought the Dauphin district sadder but wiser men. Settlers like this act like leaven on a whole community for they bring a rich wealth of valuable experience in cultivation and choice of location.

An enormous gain to the Dauphin district is the immense advantage that is given in having building materials at hand. A log shanty of the plains is a despicable object when placed beside the log house of the woods. The houses many of them are really large, substantial, well built houses, and entirely

pumpkins, squash and vegetable marrows, that gardeners need wish for. The qualities of shade, abundance of water, and a pure loamy soil, with a perfect clay farming that requires such bulky wealth as a result of labor.

The pity is that the slow growth of the country causes this district to be so long left without railroad facilities. Until there is a rail communication for the settler with the cut-throat world, it is impossible to count on success in any branch of business, especially farming that secures such bulky wealth as a result of labor.

There is a quiet, resting, peaceful appearance about the whole district, shadowed on the north and west by the ranges of wooded hills, that change in color and shade every hour of the day; the deep rich blue fading away to the softest and most delicate tints of grey. The background, with an edge of dark foliage of spruce, oak, bright poplar and soft maple, makes a picture not easily forgotten when once seen.

It is what we might term a "Growth"

combats with the living germs of the disease Growlerias.

At length these bacilli disappear. But, a fresh crop springs up under newer circumstances. If these are dealt with under the same balmy treatment, Growls become pregnant with good, both for the snarler and the snarled at.

I heard—it was not so long since—but in the time of the last general synod, (not by any means at a meeting of the Upper or Lower house.) A number of Growls.

One was a snarl against our American cousins for their abuse of the English language: their creation of new words—alteration, contraction or expansion of vowels, adjectives and syllables—of the audacious liberty, these relatives take with an ancient and perfect language, which had been lent to them. The reception should have been with gratitude, and its treatment with veneration.

"Imagine a man," quoth No. 1 Growler, on the question being asked, "Have



THE RECTORY, LAKE DAUPHIN.

constructed of logs, roofed with spruce shingles, sawn locally. The out-houses byres, stables, etc., can be constructed without stint of material, from logs near to hand. With regard to the country from a climatic point, it presents very little difference in the range of the mercury to the outside of the mountain or the prairie, but it undoubtedly has the great advantage of shelter from wind, and this must be of great benefit to those who are anxious for the welfare of stock in the winter time.

I do not think that anywhere in the Province of Manitoba better gardens could be found. The people are proud, and justly, of the wealth that the soil produces in both flowers and vegetables. On the 27th of September in 191, a garden on the banks of the Vermilion River, presented the fresh and green appearance of June, or the early part of July. In the two acres there were growing in profusion butter beans, peas, broad beans, all sorts of root vegetables and the most massive

garden," one of the sighs that God gives to man as an heritage, not to mar or spoil but to honor and respect as speaking of gratitude of God for man.

WELBURY T. MITTON.

### SOME GRUMLING OF LAYMEN

Growling is a letting off through the safety valve of verbosity, of accumulated irritants.

In this process of blowing off, one has the satisfaction of relieving feelings, which if pent up might seriously and permanently endanger brotherly Christian love. Yet, growling like this, also draws forth occasionally from some his tender of a sweeter nature the soothing unguent of truth.

This identical truth might have been forgotten temporarily by the man with the large G.

Then the Growls become weaker in volume, as the truth penetrates and

you read Ruskin," saying "I'd blush to murmur," why couldn't the idiot say, "Yes?"

Now, the answer of the American blusher, at first sight would appear an undue prolongation of a simple acquiescence.

There is, however, another side to this.

The gentleman who would "blush to murmur" certainly gave an evasive answer, because he does not say definitely yea or nay.

The blush might have arisen to his manly cheek, because he had not read Ruskin. Or, he might blush at the faint murmur of the naughty name of Ruskin. Again, the mantling to his cheek might be caused by an inner consciousness of how few authors there were in ancient or modern times that he had read.

No need to Growl at this Americanism. The answer was that of a trained diplomatist. It conveyed what was intended. Nothing, couched

## THE WESTERN CHURCHMAN

In words of mystery. "Perhaps you can defend the word, 'Git?' A defender arose to answer this grumble.

"Why certainly. It is short, concise, helpful, on many occasions. The book agent, the lightning rod conductor man, the travelling pill vendor are all settled with by the simple little word 'Git.'" It is useful as a stimulus to your horse for an increase in his gait. It is not claimed to be the right answer to give to a request from your minister for a donation, or to a collector of overdue taxes. What would your fastidious old lady, who sticks to the ancient language say to travelling purveyors? "Go away you naughty man, or I will send for a policeman." In asking her horse to trot "Gee—Tch! Tch! Tch!"

From this little starting point we

ant, the shop walker flew hither and thither, threw piles of variegated hues from the summit of vast heaps to reach the bottom roll of all. The darling rush of this assistant up a narrow ladder to a dizzy height, the clutch at a bundle of lace, rolls of ribbon, yards of embroidery, novelties in sun umbrellas, bonnets hats; safe return of the gymnast, display of treasures and general inspection. To enlarge shop to 'shopping' is all right. To increase store to 'storing' would be appalling. An American has dared to do this. One thinks of a preserve cupboard and a storing away of pickles.

Dickens' presents himself to the mind and conjures up Sally Brass "storing" away the hard cheese parings and grisly scraps of meat to feed

To grumble at the crops, the weather, the taxes; this is natural and agricultural. Why not be the incumbent?

Beneath the vest of the fault-finder there is generally an historic eye, a family love for the church.

If the Baptist or the Freethinker attacks the Anglican church, he may look out for a heated debate. The growler is then the defender.

I said a family love for the church. When growling is in full swing how often one hears something like this.

"My dear aunt Priscilla, who was a thorough going church woman never held with any of these new-fangled dodges. They had no flowers on the altar then."

It must be noted here that the affectionate prefix "dear" is reserved for religious discussion. In matters temporal, she appears simply as aunt, "I have aunt's receipts for pork pies or lemon pie."

Poor dead folk, how many fables are promulgated in your name.

These become family and even local records, and assume in time the guise of church history, and her ancient customs. The grumble at the parson having once started in the church circle, soon expands, until it assumes the dimensions of a small gale.

Something else springs up and it is all forgotten, until the more exciting topic is exhausted.

Be cheerful, oh! clergymen, half the grumbling is only skin deep.

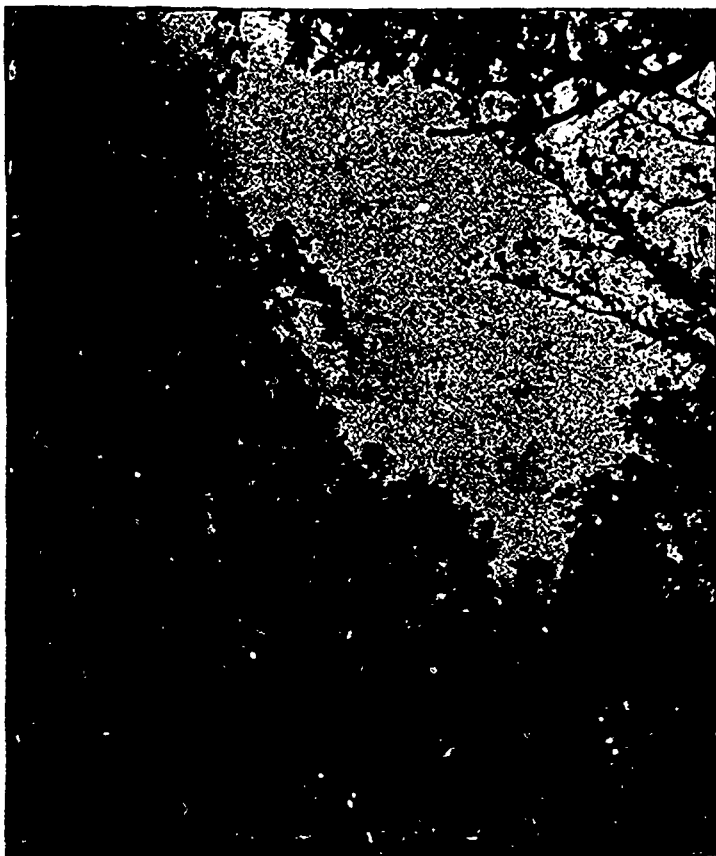
Keep up your hearts. The laity are not so bad as their Growls would lead you to believe. They do not expect a Dean Stanley or a Farrar for \$300 a year. The grumblers will work together for good. Be cheerful.

Helps says: "Nature intended you to be the fountain spring of cheerfulness and social life, and not the travelling monument of despair and melancholy."

The snarl will be heard whether you weep or sing. It will be born in the farm house, in the Sunday school, at the vestry meeting, aye, in the church itself.

After all, the dictionaries tell us that a growl is "to make a low and heavy sound." And the same authorities say "Sound is an empty noise."

CECIL



THE REV. H. G. WAKEFIELD, WITH HIS TEAM, LAKE DAUPHIN.

all, or nearly all, waded into the argument as an opening offered.

If one looks at this international Growl, we obtain some useful alterations of language, which are available for forcible and immediate use, without seeking the aid of a slang dictionary.

Alterations might be introduced though, which would not be improvements. Thus: I prefer shop to store. One understands that a woman has had intense enjoyment when she says, "I've been shopping."

One sympathises with the delight that has been her's, even can picture the joy that she has had in contrasting color, material and shading, ere selection followed.

The study she must have made of athletic exercise as her obedient serv-

the Duchess upon.

What has all this to do with church grumblers? Only this:—that the discussion on the change of language trotted on to a chat about the lives of the settlers in Manitoba. These brought up in Eastern provinces had come to the West and brought their ideas of church ritual as well as their baggage. Hence, the parson was in turn the subject of criticism and the growler jumped on him with both feet.

Is grumbling a good thing on this subject?

Yes! The farmer and I am now writing more of the agricultural congregations than of the cities, thinks he has a right to criticise and growl at that which he supports, viz.: his church.

### THE REVISED VERSION.

Professor Clarke's Speech at the General Synod.

The question is sometimes asked why should there be a revision of the authorized version of the Scriptures? And another question might be asked in reply: Why should there not? The authorized version was the last of five or six translations made within less than a hundred years. This version made no claim to finality, and 270 years elapsed between its publication and that of the revised version of the New Testament.

Frequent demands for a revision were made long before the year was undertaken Dean Alford, Bishop Ellicott, Archbishop Trench and Bishop Light-

foot had not only favored a revision, but had published suggestions for carrying it out. By the influence of Bishop Wilberforce it was decided in the convocation of Canterbury, Jan. 19, 1870, that a revision should be undertaken, and the Old and New Testament companies were appointed. The revised New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha in 1895. First among the reasons for attempting a new translation is the discovery of many ancient Greek manuscripts which were unknown to Erasmus and those who followed him in establishing what is called the *Textus Receptus*. Erasmus had only a few quite modern Greek MSS.; and although he gave what may be called the traditional and recognized text, it is not safe to assume that this was substantially accurate. No editor of a classical text has acted on this assumption. Bentley's conjectures for the revision of the texts of Latin and Greek authors have, in many cases, been verified by the discovery of ancient MSS. The correct text of Shakespeare was called in question some years ago; and critics like Mr. Charles Knight and Mr. Dyce returned to the folio editions of the collected work, and the quarto editions of particular plays, and thus a much more accurate and trustworthy text has been secured.

Now, very important MSS. of the greatest antiquity have been discovered since the *Textus Receptus* was published. The Alexandrian MS., now in the British Museum, arrived in England, and became accessible to critics, in the reign of Charles II.; the Vatican MS. had long been known to exist, but lay hid in the depths of the great library until almost within a generation from our own time; the Sinaitic, now at St. Petersburg, was discovered by Tischendorf, less than 50 years ago, in a convent on Mt. Sinai. Many other MSS. of less importance, but of great value, have been discovered.

Mr. Scrivener, the member of the New Testament company, who represented the conservative side of N. T. criticism, and who was continually referred to by Dean Burgon as an authority on his side, declared in the preface to the third edition of his work on the Criticism of the Greek Testament, that the revision of the text was incumbent upon the revisers, and the neglect of this would have reduced their work to a nullity. Moreover, Dr. Scrivener declares that the revision was not determined as much as had been supposed by one school of criticism. In other words, we have the distinct testimony of Dr. Scrivener that the theories of Westcott and Hort did not dominate the revisers, and that Dr. Scrivener's views were duly considered and partially adopted by the company.

Any one who was familiar with the text of the new Testament, with the readings of the great MSS., with the critical labors of Mill, Griesbach, Lachmann, Tischendorf and Tregelles, to go no further, must have been long familiar with all the new readings of the new text as being received by most of the leading critics. Conservative critics like Wordsworth, had adopted

a very large proportion of them; and in the judgment of many living critics, the revisers have not gone far enough, and have erred on the side of conservatism. Indeed, the rule which required that a majority of two thirds should favor a change, before any reading was altered, made it certain that the work should be conducted in a conservative spirit.

It has been complained that so large a number of various readings have been brought forward by the revisers. But such an objection is unreasonable. In the first place these various readings exist and cannot be ignored. But further, it is a simple matter of fact that, in cases where we have no various readings, the text is generally corrupt, whilst, on the contrary, editions based on various readings are more accurate.

With regard to the translation the revisers laid down for themselves the rule, that there should be no modernizing of the language of the authorized version. They resolved to make use of no words which were not in use in the age of the version of 1611. Whilst several of the earlier versions were based upon the Vulgate, the revisers had continual reference to the Greek, and this alone brought about a large class of alterations. For example, the Latin language has no aorist (past tense) and represents both the Greek aorist and perfect by the perfect tense. Consequently, in a good many places, the authorized version has represented the Greek aorist by the English perfect, slightly altering the meaning of the original. Many of these passages are altered in the revised version with the best effect. Examples of this kind may be seen in the passages read during the general synod.—e.g. 1 Corinth. XII., 13; Eph. IV., 4.

Another principle adopted by the translators was the rendering of the same word in the original by the same English word. In the authorized version, the same word occurring several times in the same passage, is frequently rendered by different English words. In the revised version this is altered, and the same Greek word is rendered by the same English word. Examples may be seen in Romans, where we have "rejoice," "joy," and "glory,"—three different translations of the same Greek word. It is said that these variations are an improvement. But surely it is the work of reverence to preserve and not to improve upon the diction of one whom we believe to be inspired of God. One of the most interesting illustrations of this improvement may be found in the gospels of St. Matthew and St. Mark. Many passages in the original texts of these gospels are verbally identical. As they were translated by different copies of the revisers of 1611, frequently the translations do not correspond when the originals are identical. The revisers have altered this, so that the English reader can now, for the first time, understand how far these two evangelists coincide.

It has been objected that the alterations made in the new version are

unnecessarily numerous but it is probable that a comparison between the Bishops' Bible and the authorized would show more alterations than have been made in the revised. "To be," for "been made," in the revised. "Take for example the comfortable words," in the Communion service. In the first (St. Matt. XI., 28,) there are three changes: in A. V., whilst A. V. and R. V. are identical. In the second, (St. John, III. 16,) A. V. has three changes, whilst R. V. has one change from A. V. In the third, (1 Tim. I, 15,) there are two changes in A. V. and one in R. V. In the fourth, (1 St. John II, 1,) there are no changes.

As an example of the changes brought against alterations in R. V. Lord Grimthorpe has declared that one of the worst is in Rev. XXII., 11. It is not necessary to quote the words here. Let the reader take the two versions to be compared, especially with the Greek text, and it will be seen that not only is the new translation more accurate, but that it brings out a deeper and richer meaning.

Improvements might be pointed out in every page. Complaints of the harshness of the revised version generally mean no more than that the new rendering is unfamiliar. Every one can understand the jar produced by an alteration in words so familiar, so beautiful and so venerated as the best known texts of the sacred scripture. In some cases the rhythm of the text may be less agreeable, but in those cases there is a gain in the meaning. Generally, however, it is simply the novelty of the rendering which offends. Let it be remembered that this is a grievance which will effect only the present generation. Moreover, in many places there are actual improvements in the rhythm. For example, "Take thine own," instead of, "Take that thine is."

Some have complained that the revisers did not carry their work far enough; and some improvements might still be made. For instance the word *daemon*, would be better translated "demon," instead of using the same word which translates *d'abolos*. So the word translated *Comforter*, might be better rendered by *Advocate*, although most men would be sorry to lose the old word.

It has been objected that the new translation is unsettling to the minds of the people at large, and more particularly, that the original readings are calculated to disturb people by letting them know that there are other possible renderings. This is truly a wonderful objection. Do we then mean to say that we can preserve the faith of the people only by keeping them in ignorance? But we cannot keep them in ignorance. These difficulties were known long before the revised version was undertaken. Sunday after Sunday preachers have declared from the pulpit that "the texts which they use need revision. If we are asked which is the more unsettling—the constant making of the text by preachers, or the giving to the people of a version which, they may be assured, is more accurate,

we can hardly hesitate as to the decision.

We believe that whilst the revised version may not be the final translation of the Scriptures, it is an immense improvement upon the Authorized, and that we are bound to give to the people the best that we have.

### A VACANCY AT DRUMTOCHTY.

"U. P." Church Needs a New Minister and Will Make Him Happy.

Even the most severe critic of Mr. Ian MacLaren can hardly accuse him of having given an exaggerated description of the interest taken by the good people of Drumtochty in theological questions and religious matters generally. As many readers of the kallyard classics are aware, the original Drumtochty is the little Perthshire village of Logiealmond, which lies about six miles from Methven, the nearest railway station, and in the vicinity of the beautiful and well known Snares Glen.

The present population of the parish is only about 500, including women and children, but no fewer than four kirks are required to supply spiritual needs of the parish. An odd thing is that, while the population has been steadily decreasing, the number of kirks has been increasing. This, however, according to a member of the Perth Presbytery, is "one of the peculiarities of Logiealmond." It is certainly significant of the keenness of sentiment for religious difference developed by these worthy people that, while one kirk served their forefathers, they require four, all, of course, of different brands.

Just now one of the kirks, belonging to the United Presbyterian (the U.P. Kirk it is colloquially termed in Scotland) has no minister, and a petition has, therefore, been presented to the Perth Presbytery asking the latter to "moderate in a call" in other words to authorize the appointment of a pastor. In the petition the encouraging information is given that there was "sixty-five members in full communion," and that the congregation is prepared to guarantee a stipend of £70 a year, with a manse valued at a yearly rental of £14, attached to which is a garden and a small green field." The Presbytery is satisfied that with such emoluments the life of a minister of Drumtochty, or rather Logiealmond, cannot fail to be other than a happy one, and accordingly authority has been given to "call" one.

There is at present a large number of unemployed "probationers" in the U.P. Church, so that the famed Drumtochtyites will have a good choice, and will have a capital opportunity of displaying their theological acumen. Meantime there is likely to be quite a flutter among U.P. probationers. It is only in the nature of things that there should be keen competition for the privilege of ministering to the peculiar people of Drumtochty, and becoming the happy possessor of a stipend of £70 a year with a manse valued at another £14 a year—to say nothing of the garden and the small green field.

### RETIREMENT OF BISHOP SULLIVAN FROM THE SEE OF ALGOMA.

Those of our readers who take an interest in the mission of the Canadian church will regret to hear that the Right Rev. Edward Sullivan has felt himself constrained to resign the See of Algoma which for fourteen years has been the scene of his episcopal labors. For some considerable time he has been subject to turns of severe illness which has made the work of a missionary bishop too arduous for him. He will be sadly missed by those among whom he worked; and many outside our communion will feel that a great power has gone from their midst. Only the other day, a worthy old Presbyterian elder, who I had for several years in that diocese, and who would never be suspected of any leanings towards episcopacy, said to the writer, "I hae nae fondness for a' yer English rites and ceremonies, but I hae a very warm side to Bishop Sullivan. He's a worthy guid man, and mony a ane has guld cause to bless the day when the English church sent him to Algoma. He's staunch and true to what he believes to be the best form of Christianity; but for a' that he d.sna despise the folk that differ frae him. Aboon a' thing he's an earnest follower o' the Maister Himsel'." During his tenure of the See, Bishop Sullivan was instrumental in raising large sums of money for mission work in the diocese. His indomitable energy made his clergy enthusiastic and persevering in their efforts; while his wonderful organizing powers have left a mark upon the whole territory which will not soon be obliterated. His successor, whoever he may be, will find a very different state of things from that which Bishop Sullivan found when he commenced his work. Money is still needed for the diocese, and that in no stinted measure; still the many permanent endowments which owe their existence to his wonderful eloquence and power of persuasion, will form a splendid basis for operations in time to come. Change of scene and environments will we earnestly trust restore him to perfect health, and make him a real power in the new work he has undertaken as Rector of St. James' cathedral, Toronto. The great eastern city will be the gainer by the change which causes so great a loss to the missionary diocese of Algoma.

### THE LATE ARCHBISHOP OF CANTERBURY.

Yes! on his knees in the pretty church of Hawarden, Dr. Benson was called to his reward.

Well might his old friend, Gladstone, say, but a few minutes afterwards, "He died like a soldier at his post."

It is such an ideal, such a poetic death! a theme upon which poets will now dilate. A memory handed down to the church of England in verse, and history.

The early communion, the attendance at matins as a simple worshipper, the knees bent in prayer, the soul of the great prelate called from the house of God below to worship above with the angels.

### FORMALLY OPENED.

The Salcoats Cottage Hospital is Thrown Open to the Public.

Salcoats, Assa., Sept. 23.—Lieutenant-Governor Mackintosh arrived on a special train at 11 a. m. A mounted police escort accompanied his honor to the vicarage, where he lunched with Rev. T. A. Teitelbaum. The lieutenant-governor replied to the toast of the Queen.

The hospital was formally opened at 2 p. m., the lieutenant-governor in his speech referring to the fine country through to the Pacific. He congratulated that better postal arrangements were wanted, and a railway of our own through to the Pacific. He congratulated Northern Assinibola on the rapidity with which the hospital building had been erected. Speeches were also made by Rev. Mr. Teitelbaum and Mr. Earth, M.L.A. After inspection of the building a levee was held. Afterwards the lieutenant-governor attended a concert in the agricultural hall and took tea at the vicarage.

"People will go anywhere barefoot to preach their faith, but must be well bribed to practice it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes."—Ruskin.

"Where is it mothers learn their love?"  
"In every church a fountain spring,"  
"O'er which th' eternal Dove,"  
"Hover's on softest Wings."

### What They Say

Prominent Citizens give their Opinions of the Evans' Gold Cure Institute.

HIS WORSHIP THE MAYOR—"I know of several instances of men cured of alcoholism by your treatment and have great pleasure in testifying to the good work which you have done in this city."

VEN. ARCHDEACON FORTIN—"The Evans Institute has fully established its claims to public confidence. The thoroughness of the cures cannot but encourage sufferers from alcoholism to place themselves under its care. Let its benefits be known far and wide."

REV. FATHER DRUMMOND, S. J.—"I have known where men steeped in the alcohol habit for many years have, thanks to your treatment, come back as if wero from the dead, to a new life and a joyous manhood."

REV. C. W. GORDON—"I have personal knowledge of two men who's lives were redeemed through the Evans Institute and heartily commend it to any who feel the need of a help against the taste of alcohol."

HON. HUGH J. MACDONALD—"It gives me great pleasure to testify to the good work you are doing in this city."

REV. F. B. DUVAL—"We should welcome it as a public as well as a private blessing. I heartily commend it."

If you still doubt the efficacy of the Evans Cure drop us a card with your address and we will mail you a list of references and testimonials convincing enough to convert the most incredulous.

EVANS' GOLD CURE INSTITUTE,  
625 BALMORAL STREET, WINNIPEG.

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## THE CHALLENGE OF FAITH.

A sermon preached at All Saints Church, Winnipeg, on Sunday morning, Sept. 6th, 1896, by Rev. Dr. Green, Dean of Eastern Iowa.

"For we have not followed cunningly devised fables." II Peter; 1: 16.

"Simon Peter, a servant and apostle of Jesus Christ," is nearing the end of a long and arduous life, that is soon to close in martyrdom.

Beginning at Jerusalem, on that strange and wondrous day of power when the inspiring Spirit set in motion the pert up energies of the Apostolic band, his life has been given to the proclamation of the Gospel of the Nazarene. He has seen multitudes in the Holy City won by the mysterious power of the Story of Calvary; he has seen it leap the barriers of Judaism and creep as a kindling flame from city to city, from nation to nation, until the sound has gone forth throughout the world.

It has been his, to be one of the pioneers in the proclamation of this new philosophy of life. Inspired by its spirit, he has met the faiths and creeds of earth's philosophies, in full confidence of triumph. That his ascendency had delivered into his hands the final, complete and perfect system of life and faith, he most firmly and steadfastly believes. In its light he sees and recognizes the fallacies of Platonism, the legalism of Stoicism, the sensuality of Epicurus, and the emptiness of philosophy falsely so called. To him, with the experience of his life behind him, he is founded upon a lasting rock of certainty; nay, more, grafted into a living union with the final Truth revealed of God.

And as, his labors ending, he writes to his spiritual children, exhorting them to permanence in Christian faith and the performance of Christian duty, he sums his confidence in these words: "For we have not followed, cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty.

It is with a glance backwards along the crowded centuries of Christian time that I come today to take this same confidence from the lips of the aged Apostle of Christ, as I speak to you of "The Challenger of Faith."

The same faith, existing through all the centuries since, makes the same claim of exact certitude to-day, as when St. Peter faced the persecutions of the Apostolic century. Against it are directed no longer the arms of Roman legions, nor the persecutions of hostile emperors.

Today it meets a more subtle and insidious foe, as a tolerating philosophy relegates its claims to the age of fable, and its system of faith to a place among the world's delusions.

The old world's barbarity in chains and stakes and the greedy lions of amphitheatre, have passed, with their age, into a bloody page of history;—the day of rampant atheism, soulless, lifeless, raging like flaming waves of the sea, lies like a blot, far removed;—to-day the air about us is filled with another spirit; the cry comes in other syllables;—we have come to the day of a philosophy that, mighty in aim, colossal in achievement, tremendous in activity, vaunts itself to a supreme arrogance as enshrining the scientific syllogisms as the final arbiter, it pronounces judgment on all things. The scientific syllogism! I mean by that experimental reason; not the pure Reason of Kant who died complaining that no one understood him; not the misty reason of Hegel, that, like the star dust, is neither light nor darkness,—but the experimental reason of school and college; of laboratory of climate, of lens and scale; of telescope and test tube;—the experimental reason, that; discovering not the laws, but the results of law in the natural world insulates its wires, perfects its carbons, whirls its dynamos, and in the splendor of its achievements, cries as it shines out with the vividness of its mighty light: "The age of darkness is past; the new age of philosophy has dawned! Leave your old, time long theories; close your pages of legendary ages past! To-day is the full dawn of the New Creation. Thought is the incarnation; Science its High Priest; Invention its Gospel; Attainment its Immortality."

Such is the cry that, modified by many environments, greets us today. For the splendor of its achievements we have sought but admiration; in the magnificence of its attainments all must glory; but for the ruthlessness of its iconoclasm the ages to come will mourn, as it turns against the faith that has been its foundation and denies the mother that gave form and substance to its life.

In presenting to you today a defence of revealed Christianity upon the basis of external and experimental proof, I am met once more by the question, "What do you mean by Christianity?" Our day is non-descript in its nomenclature. Words are often the changeable insignia of factions. Interpretations are often arbitrary. Human theories coin meanings, and press ancient syllables into the dies they cut. What do you mean by Christianity?

In a single word, Christianity is Christ. His personality implanted in humanity; His life entering into and absorbed by our life. The introduction from above of a new re-agent, that solvent to some, destructive to others, of the elements in their composite lives of ours, effects a change and creates a new combination. The ethics and morals of Christian philosophy; these are not Christianity, but its results. The forms and types

of Christian worship and administration; these are not Christianity, but its means. Christianity in its simplest definition is the supernatural revelation of a new life, that carefully regarding the natural structure of this life; carefully conserving the permanence of natural law, overleaping none of the barriers that exist in the domain of the perfect development of effect from adequate cause as added to the kingdoms of Nature a new order, the kingdom of Heaven.

But in its broader and more comprehensive sense, what do I mean by Christianity?

I mean that faith, that philosophy, that rule of life and obedience, that, enunciated by the personal teaching of Jesus Christ; delivered by Him to those whom He chose to be the Apostles of His Gospel, became the visible, tangible Creed of the Church, that from the beginning has been called by His name. The structure of belief that crystallized in the matchless brevity of the Apostles' Creed has, in all these centuries, reiterated what His Holy Spirit declared:

"The faith in God; the faith in man." The hope in Christ, where hope began, that has taught the world to believe in the Fatherhood of God, the brotherhood of humanity, the pardon of sin, and the hope of immortality; and has, in all conditions of life, ministered to the purest and best of these natures of ours, and pointed ever upwards as to the stars. I mean that system that, when the iron power of Rome had spent its fury, came out of the catacombs to set up a more lasting throne than Caesar's that has inspired and preserved the best of human thought, and attained it, and gives to the world today the unequalled glory of Christian civilization. I mean the religion of Jesus Christ; the one final philosophy; the one complete solution of the weird enigma of human life; the one system that has ever claimed to answer the questionings of the human spirit and satisfy the soul of man, and my work to-day as I speak to you who are studying the phenomena by which our lives are surrounded and of which our lives are part, is to attempt to satisfy you by logical, experimental proof that in pointing you to Christian faith as the climax of human thought, I am following with you no cunningly devised fables, but am bringing you into the presence of One who, above the revered Isis of Egypt, the oracles of Greece, or the Titanic deities of mighty Rome; who, far beyond him of the hemlock, or the philosopher of the highest good; who, supreme beyond all modern thought, as Alcyon shines in the centre of the starry worlds, says, because He has the right to say, "I am the Truth."

I have said that Christianity is, in its essence, a vital power; that it has to do with the sources of life the springs of thought, emotion, and that most inscrutable power of all, the human will. As such it rests for its inherent characteristics upon internal evidences. The individual experiences of those who confess its truth; the inner illumination of those who ac-

knowledge its guidance, these are a ceaseless testimony to validity of its claims.

But, I am answered this is a biased and partial testimony. So volatile are emotions, so fine is the boundary line between credulity and intelligent convictions, that we are not justified in accepting such proofs as final.

Turn we then from this mighty argument of internal evidence. Crown we logical reason as arbiter in the adjudication. The Challenge of Faith is to the test of external proof; Christianity is true, by her history. Her claims are established by the mighty argument of fact. She asks no concession; shrinks from no investigation; submits her claims to every challenge of reason, and proclaims herself proven by the unanswerable logic of history.

What are the proofs that she claims?

#### I. The testimony of the Historic Scriptures.

A mighty marvel in the literature of the world are these sixty-six books, written in far separated epochs of time, and in far distant surroundings in the history of the world. Sole surviving remains of a far removed era of earth, lasting while all else of law, of civilization, of art and custom have perished, their every existence is an archaeological miracle. Written in the midst of every possible stage of enlightenment and culture; partaking in expression, in form of speech and in collateral declaration of the ideas and beliefs of their time, they yet exhibit a unity of purpose, a single central idea, that is inexplicable upon any hypothesis of merely human happening. Purporting in no degree to be a treatise on cosmical science, they yet declare in the idiom of their day the great fundamental truths of natural law, and the quibbles of fanciful interpretation and the cavils of inventive skepticism aside, I challenge the result of the much vaunted conflict of science and the religion of the Bible.

Entering into the ethnology and the history of the development of the race, only in so far as is necessary to the complete unfolding of their purpose, I challenge the voice of carven monument and the testimony of deciphered hieroglyph, as the archaeologist turns from his quest to the record to substantiate his conclusions.

Dealing with the relative affairs of men, only in the light of the foundation law of God, I read here the basis of the pandicts of Justinian, the Code of Civil Law, and of all the precepts of righteousness and order the world has known. Admire with me the beauties of thought, the exactness of expression, the thrilling periods of eloquence, or the soft syllables of rhythm in the world's great store of letters, and I shall find for you here their matchless and incomparable example. Seek you clear and incisive narrative. Read with me the stupendous sentences of Moses, or the splendid narrative of the Kings; look you for stirring eloquence; turn to the days of Israel and listen to her Judges and Kings; love you the

drama; look upon the days of Egyptian captivity, or see the splendid setting of the story of the beautiful Queen; seek you satire and excoriating wrath;—read the prophetic of the captivity. Would you hear the poet? Learn the language of bird and flower and softly beaming star? Listen then to the sweet songs of Isaiah; harken to the mighty symphonies of Job, or hear the Shepherd King touch his harp to Nature's key and sing the beauties of his Maker's world.

Here is a book that, all the literature of the earth perished, would still preserve its loftiest ideas and enshrine its grandest possibilities. Its little pastoral of Ruth, sad Voltaire, exceeds in beauty anything of Homer or the classics of earth. The chastity of Greece and the songs of Italy, land of the passions, have never equalled it. Bacon found in it his inspiration; Milton caught its spirit as he sang his mighty epics, Byron made it his literary thesaurus; Macaulay said of its translation, "The English Bible:—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

But grand as is this book in all this that makes it unique, it finds its peculiar charm its mightiest meaning as its purpose turns upon the future, and in type and symbol, in word and parallel, it paves the way for Christ in prophecy. In claiming prophecy as a basis of proof, Christianity stands unique among all the faiths of time. Other religions have had mighty founders, other faiths have developed voluminous literature, but their books and their creeds have been posthumous. Christianity alone looks back to where the grey-haired prophet strikes his harp and sings the glory of the Day-star that should rise upon the world. "To declare a thing before it comes to pass," says St. Justin Martyr, "and then to bring it to pass according to that declaration, this or nothing is the work of God." The prophecies of the Bible are explicit. In the course of preparation for their final culmination they touch much of the merely secular history of time. Empires, nations, mighty cities, glorious in their might and resistless in their strength, are touched by the inspired finger, and the crumbling ruins of the centuries are witnesses to the exactness of the foretelling.

And through it all there runs the great burden of prophecy; the coming of Christ; the advent of the Virgin-born; the degradation and ignominy; the cruel death and the mighty victory, and the setting up of the Kingdom of Righteousness. In the fullness of time these prophecies are fulfilled. Foretold ages before, they find their perfect accomplishment, as even type and symbol, mysterious in their use and institution becomes realized in the one great central figure of time.

That these prophecies exist is indisputable fact. That these prophecies are fulfilled is indisputable history.

What is the conclusion? That it is a mere happening; that all this came from a mere chance, and an ingenious

contortion of words and ideas? Why then, alone, of all the literature of earth, is this strange combination existent only here? Why, if it could happen so, has it never happened elsewhere and again? Why should these Hebrew Scriptures, gathered up from many different centuries, alone afford this miracle of fortuitous prophecy?

Shall we say these are fortuitous, clever coincidences, contrived to substantiate an existent and to be proven fact? Nay! but the voice of history is against us. In these books are all that was holiest and best to a mighty nation. They were the code, the law, the national archives, the very title deed of the great Hebrew commonwealth. Treasured for centuries with a care that precludes the possibility of the change of a single word, they stand, crystallized in the imperishable Hebrew, the best authenticated literature of the world. Bury them out, and you destroy all history; disprove them, and all the ages past sink into oblivion. Make them but human productions, if you can, or admit that "Holy men of old spake as they were moved by the Holy Ghost;" you change not still the fact, mighty in its significance, that these Scriptures foretell the Christ, and on them Christianity rests her claims to the Truth of God, come down from Heaven.

#### II. I find my second argument in the Person of the Historical Christ.

That such a person as Jesus Christ lived, that He taught and gathered to Him a band of followers; that He was apprehended by the Roman law at the instigation of the Jewish priests; was tried, condemned, and crucified; are component parts of human history. While in detail the narrative is confined to the New Testament, Josephus reverts to the fact, and there is extant a letter of Pliny to Trajan, giving the facts of his trial and crucifixion.

That He lived, that is history; who He was, that is history too, as the record of His life and of His words is spread before us in the Holy Gospel. And here as we face this newer Scripture, I come to you with the same challenge. Take these books of the New Testament. Eighteen centuries have passed over them since the name and influence of the subject of their story changed the calculation of the world, and wrote the years Anno Domini, the year of our Lord. Take these books and try them. They ask no allowances; they claim no unique canons of investigation; they challenge every test of authorship and authenticity. Place them by your Livy, your Caesar, your Seneca, your Marcus Aurelius, and prove them by the same tests, and you can overthrow their claims to authorship, or shift them from their place in time, by the same logic I shall prove to you that Alexander of Macedon is a myth and that Caesar's Commentaries are the production of the seventeenth century.

These books are history, and on their pages is spread the portraiture



of Jesus, the Christ. A man of thirty years, He begins His public ministry among men. Back to the ages past of prophecy He turns, as He says, "I am He of whom Moses and the prophets spake."

The marks of the forecast are there. The tribe of David, the little town of Bethlehem, the sweet-faced Virgins Mother, of whose ineffable bliss the ages since have sung, the surnam Nazareth, all there in perfect fulfillment. Ingenious pretence, do you say, with modern skepticism? Easily arranged to further the claim of Divinity. Let it pass then, though the clear ingeniousness, the thorough naturalness of this story is its highest claim to truth. Come and look with me at this matchless character that stands uplifted upon the pedestal of earth's adoration as it presents the out lines of the ideal humanity.

Waters rise not higher than their source. He came in an age whose character was the opposite of idealty. On the one side Judaism, decayed from all its ancient purity; festering with worldliness and formalism, a whitened sepulchre, filled within with the loathsomeness of hypocrisy and sham;—on the other imperial Rome, sensual, debauched, polluted,—an age whose legitimate fruitage was Herod, the fox, and Nero, man of blood and mud, corrupt and devilish both. There came and flashed upon the earth the splendor of a perfect man; He came and humanity took Him and crucified Him. Whence came that character that has set the outlines of all possible virtue? Whence grew that ideal of manhood, that miracle of goodness, that example of disinterested benevolence? Shall we answer, from the purpose of a pure spiritual man, who would be a reformer, a benefactor among men. I answer again with the question, why, then, does it develop only her? Why is there only one in all earth's centuries to whom men can look and gain an inspiration to seek the holy things of God? Other teachers have taught virtue. Socrates and Plato, Zeno and the Stoics, the good and wise in all ages had striven to cleanse human life of sin and develop the clean hand and the pure heart. Why and how, alone of them all and alone of all men since did he of the carpenter shop of Nazareth attain this unique splendour of life and example? And again, whence came such an idea as His life presents? Why had no man of all the great and good ever devised before such a scheme for the good of men? Who invented Jesus Christ? Ah! the words are true, "It took a Christ to plan a Christ." The very conception of His character is out of the bounds of human possibility. That He was good, that is history; that He was God, that is His own claim. Put the two together. Either He was God or He was not good. Either He was the son of the Highest or He was deceiving or self-deceived; either the greatest fraud or the greatest fool of the ages. There is no standing room for the hypothesis of modern doubt. Napoleon said, "I know men, and I tell you Jesus Christ was not a man."

They who, in denial of His Divinity,

make Him but earth's greatest teacher, in the adulation of their praise make impossible their theories.

It is Strauss who writes. "He remains the highest ideal within the reach of our thought, and no perfect deity is possible without His presence in the heart."

And it is Rousseau, skeptical, satirical, scoffing Rousseau, who said: "Where else is the man, where the philosopher who could live and die thus without weakness and ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Either He was God or He was not good; and with His life the one perfect figure of time, raised by its immaculate goodness to where it shines the

"White flower of a blameless life." We bow before it in rapt adoration, as we confess of Christianity's Christ, "Thou art the Son of the Living God"

III. Finally, I find the last Challenge of Faith in the Historic Church of Christ.

The continuation of the Incarnation; the final culmination of prophecy, the organic body, indwelt by the Spirit of God. With the death of Jesus, the hopes of his followers died. They had dreamed of an earthly dominion; they had hoped for the breaking of the Rome yoke and the emancipation of Israel. They had seen Him seized, tried, condemned, mocked, scourged and crucified. They had gazed upon His agony, they had heard His expiring groans, they had laid him in the sepulchre, and with Him had buried their hearts. And they went their way, dispirited, discouraged, desolate. "We had hoped," said they, "that this had been He who had delivered Israel."

Three days and these same men, jealous, filled with zeal, daring rage, threatenings, death itself, are loudly preaching the Gospel of the Son of God. Note this as I pass. Nothing but the veritable resurrection of Jesus Christ cannot account for the metamorphosis in these men. No hope, no incentive, could have brought them to preach what they did, unless they knew it to be true! The existence of the Church today in the most unanswerable argument for the resurrection.

Forty days He remains with them, teaching them the things pertaining to the Kingdom of Heaven. Then He is taken from them. Above them He hovers in the clear Judean sky, as He speaks the great commission of the Church and gives them the promise of the everlasting presence. Ten days, and the twelve completed, the mystical number of completeness and universality, on them falls the power of the Holy Ghost, and the Church begins her time-long life. In Jerusalem first, then with that wide Catholicity of which none but He had ever dreamed; the Church of Christ proclaimed the Gospel of her ascended Lord. Plato and Socrates taught for Greece but their philosophy languished when it crossed the blue Aegean sea; the great philosophers of Rome could not follow her eagles over the world with the thought and tendencies of sunny

Italy. But here was a philosophy that knew no bounds or clime. Against it burst the rage of the Jew, and the fanatical persecution of the Roman.

"Near to Christ, near to the sword," was the world's greeting to the Christian. All over the world the blood of the martyr was the seed of the Church. Never, in all the history of time, did such persecution fall of complete extermination. But with avitalty that was perennial with a courage that was indomitable, following "no cunningly devised fable." They "endured as seeing Him who is invisible." Rome crumbled and fell. Down from the north rushed the savage hordes, whose idol was a keen sword, the point uplifted. The Gospel turned the point into the sheath, and made of the uplifted hilt the saving symbol of the Cross of Christ.

The dark ages gathered. In the abbeyes and monasteries the light of learning still burned and came out at last to enlighten the world. Step by step, age by age, has this Gospel come, living in spite of human ignorance, enduring, though burdened with human folly, vital, though rent by human schism; misrepresented, distorted, abased, yet ever awaiting the time

"When the great Church Victorious, Shall be the Church of rest."

Ask me for her achievements, and I point you to all that is best in human life, ask me for her work, and I point you to the advancing justice, righteousness, and literally through the world; ask me for Christianity's proof, and I point you to Christianity's world, the best and highest century in the annals of time.

My theme has reached its close, and I turn to close these all too feeble words. Before the matchless majesty of the Gospel all words of earth pale into insignificance. I have spoken them that I might, perchance, turn your thoughts anew to the comprehensions of that which is the highest of all human concepts, the sum of all wisdom. Virgil, you remember, sang in one of his loftiest strains, in his fourth eclogue, the birth of a child who was to restore the golden age. The boy of whom he sang was imprisoned by Tiberius and starved to death in a dungeon under the Tiber. But the Child whom the prophet's song has brought humanity to His feast, and rules the world by the glory of His Cross.

I would have you learn the mighty power of that Gospel. I would have you be true to the pure and simple philosophy of the Nazarene. I would have you seek all knowledge; advance in all attainment; master the world and gain all golden success, but above all, and through all, I would have you ever see, set in the clear blue sky of God's bright Heaven above you, that gleaming Cross, and about it in letters of light, God's message to uplooking humanity, "In This Sign Thou Shalt Conquer."

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for chorists or choirs. Terms on application to Christ Church Rectory, Winnipeg.