



THE LATE BISHOP OF CHICHESTER.

vigorously had this old man done his work, the confirmations in his diocese had doubled, and it is said that there was not a town or village within his jurisdiction where he was not known and respected. The restoration also of churches, and building of new ones, characteristic of his diocese, emanated really from himself. In the administration of his see he gave his personal attention to every detail.

A writer in *Church Bells* (England) speaks of Bishop Durnford when he was ninety-three years of age thus:—"During the bitter weather of last February the writer of this article was walking through Dean's yard one morning when the Bishops were assembling at the office of Queen Anne's Bounty for the meeting of convocation. It was a raw, foggy day, with the thermometer almost down to zero. Presently a hansom dashed up, and the Bishop of Chichester sprang from it. After a few minutes' conversation, in which he remarked that this severe cold weather was very trying to old people, and that they found it necessary to keep in doors, Dr. Durnford turned toward the Bounty office, and went up the flight of steps two at a time!" Alas! that such men, however long they may live, should at length have to die!

The *Times* thus spoke of this aged worker when he died:—"The late Bishop leaves behind him a rare record of twenty-five years' unflinching tact and courtesy, coupled with a judgment which the weight of his advanced age had not impaired. Trusted and revered to the

last by the clergy and laity of his diocese, an exceptionally dignified and impressive personality, free from any tendency unduly to advance his personal views, he will long be remembered as a worthy representative of the *via media* of English Churchmanship and a noble-minded English gentleman."

CHINA AND MISSIONS.



HE Rev. Dr. W. A. P. Martin, of Peking, China, writing in *The Missionary Review of the World* says, with regard to China and its relation to missions:—

"My recollection goes back to a time when the walls of exclusiveness stretched all round China; and I have lived to see the gates wide open. They did not, however, roll back to the sound of celestial music, but to the roar of western cannons. I shall speak of five periods:—

1. The period of persecution. This lasted for over a century, and was brought on by dissensions in the Romish camp. The Jesuits who were first in the field were many of them learned, wise, and devoted. Winning the favor of the government by their science, they profited by their prestige to plant churches in the capital and all over China. So favorable was the disposition of the Emperor Kanghi, that he and his people appeared to be on the verge of becoming Christians.

Then came the Dominicans, traditional inquisitors, and professional heresy hunters. They accused the Jesuits of complicity with idolatry, because they accepted for God *Shangti* "The Supreme Ruler," worshipped by the Emperor of China, as do a majority of Protestant missionaries of the present day. The question being referred to the emperor, he upheld the Jesuits. The Dominicans appealed to Rome, and the Holy See, after some wavering, decided in their favor, coining a new term for God, or what was more elevating, in the place of *Shangti*—*Trenchu*, a petty deity, one of eight mentioned in the ancient books as dividing the sway of the universe, and condemning the worship of ancestors.

The emperor stood aghast at the presumption of a foreign potentate to revise his decisions, and he learned for the first time that, in the event of his professing the faith, there was a human authority to which even he must bow. Tolerant of religious opinions in general, the Chinese government is not so liberal when those opinions contravene its most sacred traditions, and imperil the order of society. The Emperor Kanghi withdrew his favor, and his successor in 1723, commenced an open and relentless