

last hymn is a great loss, one of the greatest of the book. The new tune is by Dr. Villiers Stanford. It is a very elaborate setting, almost like an anthem, of high excellence one may be sure, but not so congregational as the one it has displaced." How careful the compilers of our proposed Church Hymn Book should be—goes without saying.

An Historic Bishop.

In a sketch of Bishop White—one of the founders of the Church in the United States—the Church Standard gives, amongst other, the following interesting information: "The clergy of Pennsylvania—there were but six of them in all—selected Dr. White, and he proceeded to England with Dr. Provoost, who had been elected Bishop of New York. They were consecrated in Lambeth Chapel on the 4th day of February, 1787. For fifty years from that time the life of Bishop White is the history of the American Church. He consecrated its bishops; he attended its General Conventions, presiding at all of them but one; he wrote its pastoral letters; from his own convention he was never absent. He played a prominent part in the adaptation of the Prayer Book and in the drawing up of canons for the Church's government. The mutual suspicion and distrust which was so evident in the ratification of the Constitution by the different States was not unknown in the councils of the Church. Then Bishop White was like Barnabas, in persuading men of differing views to trust each other. One secret of his power may be found in a remark which he made with reference to a discussion about the General Theological Seminary. He had been at first opposed to its establishment, on the ground that local seminaries would be likely to do more satisfactory and better work. He was outvoted, and at once acquiesced in the decision, and gave to the Seminary his constant approval and support. 'It has always been my practice,' he said, 'not to be repeatedly obtruding my peculiar views of a subject on any body of men when their decided sense has been declared against me—the matter not involving sacrifice of principle.' He could yield gracefully, and so he won far more than he gave up.'

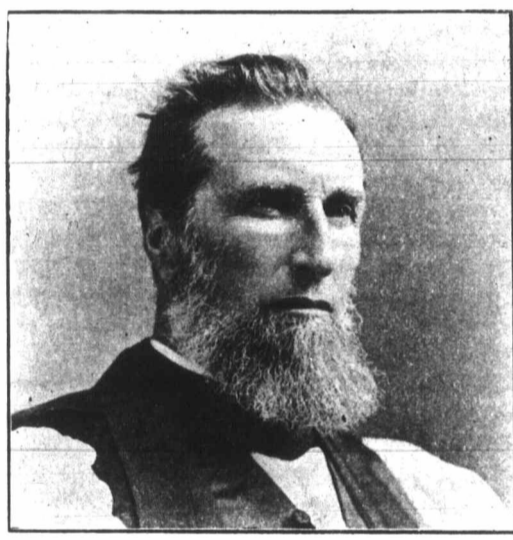
A Living Faith.

Archdeacon Mackarness has been giving his brother clergy some helpful hints on the most effective way in dealing with unbelief. Amongst other wise things he said:—"It behoved them as clergy to teach and preach the fundamental truth, not only emphasized in Holy Scripture, but abundantly proved in human history, that the spirit of man, distinguishable from his merely intellectual and bodily constituents, was that side or face of his complex being which was turned towards things spiritual, exercised a living faith in God, brought man to a consciousness of his relation to God, and spoke in the voice of conscience. They asked that the agnostic should recognize the psychological fact that spiritual things were spiritually discerned, and that reason had its proper subject-matter, with which it was fully competent to deal. Not that the two faculties did not act upon and help each other; this they certainly did, for human personality was a complete whole; faith was guided by reason, and reason was elevated by faith; but the main function of each was clear. Christian truth was primarily a matter for faith—for the spiritual faculty. The various articles of the Christian Creed directly depended on personal assurance and personal declarations, and their acceptance depended on personal trust. Their plea was, that the agnostic should give his spiritual faculty fair play, and his reason fair play also, each in its own domain. But the agnostic too often beggared his reason and allowed it to become false to itself. Finally, what is the agnostic doing with his will? A well-known sceptic once said, 'A man's creed does not depend upon himself. Who can say I will believe this and that, or the other,

and least of all, that which he can least comprehend?' To that question the words of Christ were the true reply: 'If any man will do His Will he shall know of the doctrine.' 'If it be any man's will to do His Will, he shall know.' A man recognized, at all events, a vast amount of good effected by the Christian Faith. Yet he professed that he could not will himself into believing the truth of it. A man could, undoubtedly, purpose to do his best to believe. When Coleridge was asked by a doubter for a solution of certain difficulties in the Christian Faith, his answer was: 'Try it.'

BISHOP YOUNG.

The Church in Canada mourns the loss of the pioneer Bishop of Athabasca. For over twenty years the Right Reverend Richard Young, D.D., with loving zeal, and faithful diligence, bore spiritual rule over that far North Western Diocese which lies midway between the Hudson's Bay and the Pacific Ocean, and the Northern Boundary of the United States and the Arctic Sea. This Diocese it will be remembered was carved out of the old Diocese of the same name, of which it formed the Southern part, the Northern portion being the present "Diocese of Mackenzie River." The sixtieth parallel of north latitude is the geographical line which separates the one from the other. When it is said that the dwellers in this remote part of Canada are chiefly Indians; that in the earlier days postal news from



Rt. Rev. Richard Young, Late Bishop of Athabasca.

the outer world came at long intervals; that most of the comforts and conveniences of civilized life and society were things unattainable; and that in order to make himself understood by his people, the Bishop had to become familiar with the language of each tribe within his borders, one can begin, in a measure, to realize the privations, difficulties, hardships and labours undergone by the cultivated Christian gentleman and his family in taking upon themselves the burden of the Church, and going forth into the wild and remote North land—conquering and to conquer, in a strength not their own, and with the sign that is ever victorious. And now the end has come. And the pure brave spirit of this good and gallant Father of the Church has been called away to the well-earned rest. No more on earth the sweet-toned voice will lead the solemn service in the mother tongue of the dark-skinned worshipper. No more will the good Father be called upon to journey—in winter, on snow shoes, through forest and over prairie; in summer by canoe on broad lake, and rushing river, to visit the far scattered wigwams of his rude unlettered flock; and to tend them as a good Shepherd tends his Sheep. But his revered memory long will linger in the Indian's wigwam; the white man's home; and in the Church he gave his life to nourish in the far northern wilds, the Church he loved and served so well. His is the

honour and distinction of having his name recorded in the annals of our Church and Country—as the Pioneer Bishop of the Diocese of Athabasca. His is the immeasurably greater honour and distinction of having unselfishly, faithfully and devoutly served his God in His Church on Earth until, in the Father's good time, he was called to the rest and preparation for the perfect service of Heaven.

"Men of the Time" gives the following concise record of the Bishop's life:—Bishop Young was the son of A. W. Young, Esq., formerly of South Park, Lincolnshire, England, and was born there Sept. 7th, 1843. Educated at Kingston College School in his native city at South Grammar School, and at Clare College, Cambridge (Bd., 1868), he was ordained Deacon 1868, priest, 1869, became Curate of Hales-Owen, Worcestershire, and was subsequently vicar of Fulstow, Lincolnshire. In 1872 he was appointed Organizing Secretary of the C. A. Society for Yorkshire. In 1875 he was sent out by the same body to Manitoba, and in addition to having charge of the Parish of St. Andrew's in that Province, discharged other duties of an important character for the society in connection with the Missions in Rupert's Land. On the erection of the new Diocese of Athabasca, 1884, he was appointed to the Bishopric and was duly consecrated at Winnipeg by the Archbishop of Rupert's Land, assisted by two other Prelates, in October 18th of that year. His Lordship received the degree of D.D. from the University of Manitoba, 1884, and D.C.L. from Trinity University, Toronto, 1893. Attended the Anglican Union Conference at Winnipeg, 1890, and the General Synod at Toronto, 1893. He married Julia Henstley, youngest daughter of Rev. W. B. Harrison, Rector of Gayton-le-Marsh, Lincolnshire. His episcopal residence was at Fort Chipewyan in the North-West Territories.

A CANADIAN SUPERANNUATION FUND.

The more we think of the generous and statesmanlike suggestion of the Bishop of Quebec, and the lead His Lordship's Diocese has shown the Canadian Church in this matter, the more we are impressed by it. It is indeed a noble, and we are convinced, practicable suggestion. We not only hope, but believe, that this great idea is beginning to appeal to the imagination of our Church people. It is by such lofty, far reaching, and beneficent conceptions that we are gradually led to lift our eyes above the little path of parochialism and to seek to do more "statute labour" on the King's Highway. So that all may more freely come and go with an increasing and strengthening sense of advantage, comfort, and security. How it would add to the mutual sense of fellowship; widen the scope of interest; extend the bond of sympathy; and dignify the feeling of responsibility—were the members of our Church throughout all the Dioceses in our great Dominion to be able to realize that once in each year they were to be given the opportunity, and privilege, of contributing to a Fund—common to our whole Church—for assuring adequate support for the declining years of the faithful clergy! This would indeed be a step in advance. Large and national in its character. Worthy of a people—descendants of one of the great nation builders of the world—builders of a young and vigorous nationality themselves. Members of the historic Church of their Motherland. The cause itself being one which should not fail to appeal to the spirit of affection, benevolence and patriotism. To help to make the last part of the earthly journey easy for those who have devoted their lives to the good of their fellow-men by self-sacrificing renunciation of worldly wealth and pleasure. And who by precept and example have sought in season, and out of season, to minister to their spiritual needs and have brought to them and theirs the sacred comforts, consolations, precepts, privileges, and blessings of religion clothed with an acceptable and

[July 20
gracious
the objec
of our b
sincerely
Synod w
ation. T
discussion
course co
yearly co
means o
need be
esse an
Who can
prove, th
resultant
number.

Spectate

There
heart in
concern
success
dissatisf
Borden
election
a hum
stituenc
the unq
honour
otherwi
cil as t
be cast
he rem
hearted
tents.
Borden
the opp
he is tl
adian
positio
to vict
the gro
never
benche
down
in lea
thing
spring
others
leader
think
sacrifi
one in
hide it
come

We
tried
ever
worth
about
appea
it as
this
gaugi
have
day
tions
serio
they
to sl
their
with
The
again
tical
gesti
"for
plac
tion
it in
but
issu