

nearly always make ventures, and, like the patriarchs of old, "walk by faith." Is too much expected when men of the second order desire that in their pedestrian exercise they should be accompanied by their bishops? Why should one order of the ministry be *in nubibus* and the other two *in terra*?

Men and brethren, if our Church, which we all love, the Church of our fathers, the ancient catholic Church of England, is to flourish and expand, we must get away from some of those traditional ideas which we have received from the Georgian age, and revert to first principles. When Gregory the Great sent Augustine to convert the Saxons; when Augustine sent Paulinus to convert the men of Northumbria; when Patrick went from Scotland to convert the Irish; when Boniface went to convert the Germans, there was no sum of money raised and safely invested. These men had a large amount of faith and energy, which they invested in their undertaking, and that was the only endowment we read of. But the result of their work may be seen at this day.

I believe that faith in our principles and devotion to duty are not unknown in the nineteenth century. We have had splendid examples in our own generation, "famous men, and men of renown." Gray, of Capetown; Broughton, of Sydney; Patteson, of Melanesia; Feild, of Newfoundland; Medley, of Fredericton; Horden, of Moosonee—these men were heroes; and as great as these are Bompas, of Selkirk; and Reeve, of Mackenzie River; and their companions, who, for Christ's dear sake, are passing their lives in the frozen north. The spirit of these men is not extinct. Those of them who are alive are an example for all of us in our daily work and duty; while those who are dead yet speak to us by the silent eloquence of their record of self-devotion and self-denial. In our efforts for the extension of His Church, when the time and place are offered, let us not fear that God will call the men.

CANTERBURY CATHEDRAL.

 HE Christians of early days possessed marvellous art in building. The old world is filled with noble monuments of their zeal and skill. England especially bears witness to this. Church building has by no means ceased there, but the edifices erected are not now like the immense and costly structures built, many of them, by "the monks of old." Amongst the most charming of these buildings is the cathedral at Canterbury. It is really an agglomeration of buildings put together with marvellous skill. About the year of our Lord 600, King Ethelbert presented Augustine, the first archbishop of Canterbury, with a Roman church, together with a palace

for his residence. This was the beginning of Canterbury Cathedral, which stands on the site of this early church. It was destroyed by fire, and all its adjacent buildings went with it. In the reign of William the Conqueror, about the year 1070, Archbishop Lanfranc rebuilt it. The choir was again rebuilt by Archbishop Anselm, his successor, but was again destroyed by fire. Its restoration and enlargement took place afterwards in the year 1175, immediately after the murder of Thomas à Becket, when a chapel and corona were added to it, and dedicated to "St. Thomas," and in this shape substantially it has come down to us. The nave of the church, as built by Lanfranc, lasted till the fourteenth century, when it was rebuilt, with the exception of one western tower, which was not taken down till the year 1834. The central tower was not completed till about 1500.

Thus is this grand building a monument of history. It is connected with the earliest days of Saxon Christianity, and with many phases of the changeful history of England itself. It witnessed many a contest for power between the kings and primates of England—a lasting and tragic mark of which is to be seen in the shrine of Thomas à Becket, who was murdered by the fiery Henry II. Here, in 1299, Edward I. was married to his second queen, Margaret of France, and Charles I. to Henrietta Maria in 1625; but all historical events pale before that of the murder of Archbishop Becket. It was this which brought Canterbury into prominence, as for three centuries pilgrims came from all parts to worship at the shrine of the unfortunate prelate. Chaucer has described these pilgrimages, and has placed on record the tales which were supposed to have been told to while away the weary hours of travel. Hence any tale is sometimes called a "canterbury"; and a "canter" is but a contraction for the "canterbury gallop," or easy gait at which the pilgrims moved.

The cathedral stands in the centre of the city, and can be seen from all directions, a sort of a central guardian over the spiritual affairs of the people. The bishop of the see, which consists of the most of Kent and part of Surrey, is by virtue of his office primate of all England, and resides in London.

OBSTACLES IN THE MISSION FIELD.

BY REV. J. W. WALTER, CANADIAN MISSIONARY IN JAPAN.

(Continued.)

 HE next obstacle in point of importance may be termed *political changes*; and in this is included some social changes, together with a dash of false philosophy and education.

(3) Compared with the former stagnation of