

on their safe return from Egypt, and prayers asked before the singing of the hymn, "Eternal Father, strong to save," for "our comrades at sea." The Rev. R. A. Corbett congratulated the soldiers on their safe return, with fewer gaps in their ranks than they had anticipated, and exhorted them that as they had maintained the honors and traditions of the Guards abroad, so they would urge manfully the still sterner fight against the spiritual foes they would encounter at home.

We regret to learn that the Bishop of Manchester is rather seriously unwell. The illness is the effect of overwork, and absolute rest and the cancelling of all engagements have been peremptorily enjoined. The Bishop hopes, however, to be able to hold his ordination—for which all the arrangements are made—on Sunday next, but the Diocesan Conference, fixed for next month, is put off till the spring, and arrangements are being made for some impending confirmations. Those who know what the Bishop's work has been for sixteen years hope that he will give himself, as soon as he is better, a longer absence from Manchester than he has allowed himself for several years.—*The Guardian*.

AMERICAN BUDGET.

The Rev. Dr. Phillips Brooks has returned to Boston from Europe.

The Western Theological Seminary, at Chicago, opened on Tuesday, Sept. 29, the Feast of St. Michael and all Angels. The department of Dogmatics is in charge of Bishop McLaren; History, Bishop Seymour; Exegesis and Liturgies, Rev. W. J. Gold, S. T. D.; Pastoral Theology, Rev. T. W. Morrison; Church Music, Rev. J. H. Knowles.

The Rev. Mr. Dinzey, formerly Principal of the Ladies' College, Compton, P. Q., has accepted the appointment of Rector of Christ Church, Eastport, Maine.

Bishop Brown, at a recent visit to the Oneida Indian Reservation, in the diocese of Fon du Lac, confirmed a class of twenty-six Indians, one of them being ninety-six years of age.

The Bishop of the diocese of Pennsylvania has issued a call for a meeting of the Federate Council, consisting of deputies from the three dioceses of Pennsylvania, Pittsburgh and Central Pennsylvania, to be held in the episcopal rooms, November 17, at 11 o'clock.

The Bishop of Maryland has just completed a visitation of the western portion of his diocese, comprising the deanery of Cumberland.

Among his pleasant duties was the consecration of two churches, one at Sharpsburg, rebuilt from the ruins left after the famous battle at that place; the other consecration of St. Luke's, Adamstown. A neat and appropriated brick building under the charge of the Rev. Thomas I. Bacon, D.D.

CONTEMPORARY CHURCH OPINION.

NATIONAL TERRITORY.—We are proud of the extent of our territory. America is a great and a rich country, but geographically it is not the greatest country in the world. It is, indeed, exceeded in size by the territory of two other nations. The area of the British Empire, covers within a fraction of one-sixth of all the land on the globe, and that of Russia is only about 200,000 square miles less. While the United Kingdom is but 120,757 square miles in extent, England's colonies comprise more than 8,500,000 square miles. While the United Kingdom is but 120,757 square miles in extent, England's colonies comprise more than 8,500,000 square miles, the most wonderful example of territorial

expansion that the world ever saw. Is not the Anglo-Saxon race destined in God's providence to be the predominating race of the world?—*Church Press, N. Y.*

THE *Family Churchman*, London, Eng., says: The British Association is toning down, and Professor Sidgwick's paper on the varied economy of life with special reference to Comtist Sociology was a tribute to good sense which stands in striking contrast to the pedantic tone usually adopted by Science Congresses. Some years ago Bishop Magee, in a sermon addressed to the British Association, used the following eloquent words:—"From the conceited half knowledge of the dabblers in science and smatterers in theology—with their parrot-like cant about the unreasonableness of mystery and the absurdity of dogma, their solemn platitudes about the irreconcilable differences between science of which they know less—we appeal to the true high priests of science, to those who in the inmost shrine of her temple stand ever reverently with bowed heads before a veil of mystery, which they know they can neither lift nor rend, and yet through which they feel there ever streams a hidden and inscrutable, yet mighty power—a veil behind which they know there is a light whose source they cannot reach to and yet whose rays are still the light of all their life." This appeal is being answered in a proper spirit. Two years ago Professor Cayley demonstrated by illustrations from pure mathematics that our axioms, on which we rely for the highest form of human certainty, are self-evident only in a restricted sense. Lord Rayleigh at Montreal, and Sir Lyon Playfair at Montreal, and Sir Lyon Playfair at Aberdeen, have followed, in a similar strain.

THE reason for all this depreciation of science is very clear. Knowledge teaches humility. The more we learn the more convinced we are that individually we can never be brought into relativity with all knowledge. But to know Christ, the Way, the Truth, and the Life,—to be brought into relativity with all knowledge;—and we are brought to Him by faith only, placing unconditional reliance upon His wisdom, power, and love.

MEDITATION-REFLECTION.—Among means of grace, not dwelt upon now as much as once, is that of meditation—reflecting about God and Christ, the future, the home and society Christians are to be with when this present condition of things has passed.

"Take thy heart," said Richard Baxter, "into the 'Land of Promise.' Show it the pleasant hills and fruitful valleys; show it the clusters of grapes which thou hast gathered, to convince it that it is a blessed land, flowing with milk and honey." We miss much by not dwelling upon the loveliness of God and Christ and the future that belongs to the Christian. Here we may let our fancy have free scope and give our imagination wings, that we rise to the contemplation of what God has in store for his people, and the society and friends we are to meet, and the occupations we are to have, and the wisdom and goodness and happiness to be ours. We make grave mistake if we do not meditate upon matters of this kind. "Set your affections [your mind] upon things above." Difficult at first, it grows easier by practice.—*Southern Churchman, Richmond, Va.*

LISTENING TO THE SCRIPTURES.—It is sometimes suggested that our congregations should be urged to adopt the custom, which prevails in some churches of other denominations, of each person following in his own Bible the reading by the minister from the lectern. That some people find this a helpful practice, is shown by their use of books containing the "proper lessons." Yet it seems to me that to listen to public reading of the Scriptures, without using our eyes in our own Bibles, may be made more beneficial than this. Probably all

of us who are not deaf hear the Bible read in church, but how many of us, I wonder, listen to the reading. How many give the words any thought, or can tell, when the service is over, what portion of the Scripture was read for either lesson? We may read to ourselves in private, but in such reading one's attention is somewhat taken up with the peculiar forms of expression, the divisions of the sentences into verses, perhaps (except in the Revised Version), and the particular meaning of each sentence; so that we miss the force and connection of the whole passage, to some extent. In listening to another's reading of the Scriptures, however, which many of us have no opportunity to do except in church, the mind of the listener, being free from all questions of form and expression, can more readily grasp and ponder the meaning of the passage, or the "lesson," as a whole. It is a trite saying, yet one which can never be repeated too often, that the people of this generation read too much, comparatively, and think too little.—*Standard of the Cross*.

THE DIVINE ORDER.—Oh! that God's will were but done on earth as it is in the material heaven overhead, in perfect order and obedience, as the stars roll in their courses, without rest, yet without haste—as all created things, even the most awful fire and hail, snow and vapor, wind and storm, fulfil God's word, who hath made them sure for ever and ever, and hath given them a law which shall not be broken. But above them—above the divine and wonderful order of the material universe, and the winds which are God's angels, and the flames of fire which are His messengers—above all, the prophets and apostles have caught sight of another divine and wonderful order of rational beings, of races loftier and purer than man—angels and archangels, thrones and dominions, principalities and powers, fulfilling God's will in heaven, as it is not, alas! fulfilled on earth.—*Kingsley's Daily Thoughts*.

PASSION.—*Self-sacrifice*.—What is love worth that does not show itself in action? and more, which does not show itself in passion, in the true sense of that word—namely, in suffering, in daring, in struggling, in grieving, in agony, and, if need be, in dying for the object of its love. Every mother will give but one answer to that question.—*Kingsley*.

AMONG the many misguided men whom Riel involved in his own ruin, none has received a larger share of popular sympathy than the Indian chief, Poundmaker. The evidence on which he was convicted made it extremely probable that he was an unwilling accomplice in the act of rebellion, and that, when he was reluctantly drawn into it, he did all that was in his power to hold the young warriors in check, and prevent outrage and murder. Under all the circumstances, we cannot resist the conviction that Poundmaker's case is one in which the clemency of the Crown might be exercised with reason and to good effect.

The political campaign in Great Britain has now been fairly opened. The leaders of both the great historical parties have issued their manifestoes, and the rank and file are rapidly organizing under their respective banners. A noteworthy feature of the contest is the fact that an overwhelming majority of the Liberal candidates avow their readiness to vote for the disestablishment of the Church, while the Conservatives are practically unanimous in refusing to be parties to any such measure. On questions of general policy, there does not seem to be much to choose between Lord Salisbury and Mr. Gladstone.