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do well to imitate. On Monday, the Bishop turned northwards again, and, travelling by way of Revelstoke and Sicamous, reached Vernon on Thursday morning. The next day Mr. Outerbridge presented eight persons for confirmation, two males and six females. In the evening a meeting of Church people was held, at which it was resolved to obtain plans and estimates for a church at once. Mr. James A. Schubert was appointed treasurer. On Sunday, the Bishop preached in the morning at Vernon, and afterwards drove to Enderby, where in the evening he dedicated St. George's Church. On Monday morning, there was a celebration of the Holy Communion, and later in the day an adult baptism and confirmation. The Bishop reached home again on Tuesday morning. The journey occupied twenty days, and extended over 1,694 miles.

British and Foreign.

One hundred and eighty Jewish families who left Russia last year for the Argentine have just returned in a condition of pitiable destitution.

At the coming General Convention of the Church in the United States, an application will be made to form part of the great diocese of Colorado into a missionary diocese.

A Church paper has been started in Zululand. It is printed in Zulu, and published monthly at the mission press, Isandhlwana.

The Waifs and Strays Society has received £1,000 from Miss Anderdon in aid of the St. Nicholas Home for crippled children. The Bishop-Elect of Quebec has accepted the presidency of the Society's Canadian branch.

Trinity Church, Findlay, Ohio.—The new rector, the Rev. James G. Lewis, B.D., lately assistant at St. James' cathedral, Toronto, Canada, assumed the charge of the Church's work in this city about two months ago.

Within the next few months we shall have two English ecclesiastical biographies, the "Life of Dr. Pusey," which was partially completed by Canon Liddon, and has been finished by Dean Paget, and the "Life of Dean Stanley," which has been undertaken by his successor at Westminster, Dean Bradley.

The Archbishop of Dublin has just issued an appeal to the members of the Church of Ireland, on behalf of the Spanish Reformers, in which his Grace says: "An arduous and important work, which has been long awaiting completion, stands at last, thank God, on the very threshold of its accomplishment. Ten years have passed since, on my return from a visit to Spain, I endeavoured to emphasise, through the public press, the great need of a suitable place of worship for the Reformed Episcopal Church in Madrid."

The "Gospel Barge" of Bishop Walker, of North Dakota, soon to be launched at Bismarck, will be called the Missouri Missioner, and will be used for Christian work in towns and camps along the Missouri for a distance of more than 500 miles. It is 93 feet in length and 25 feet in breadth. The bishop hopes with this barge church to reach many people who could not otherwise attend divine service.

Even in France the due observance of the Sabbath is being made the subject of a very vigorous movement. The People's League of Sunday Rest has just addressed, through its president, M. Leon Say, a circular to the presidents of the General Councils, asking them to use their authority to prevent the provincial fairs and market days from being held on Sunday.

A CURIOUS EXPERIMENT.—The Rev. F. B. Meyer, who has succeeded Mr. Newman Hall at Christ Church, Westminster-bridge-road, has determined to make an interesting experiment there. Already the galleries have been made free and open, but it has now been determined to allot the seats in the area of the church on the principle of self-assessment. The seatholder pays for his seat such an amount as he reckons he can afford. The plan now adopted at Christ Church is not a new one. In some places it has proved highly successful, in others it has barely answered, in others it has been a failure.

Princess Beatrice and her husband took part in an entertainment a few days since in aid of an industrial home which is under the patronage of the

Countess of Battenberg. They were among the principal characters in a series of *tableaux vivants*, and sang English and German duets. It is said that the English songs were rather a feature in the programme, because the language has not been heard on the same platform since the time of Princess Alice, when the Hessians were frequently charmed with our old national ballads rendered by their Grand Duchess.

The *Daily Chronicle* has apparently been interviewing those who know most about the destination of the Althorp Library. Some interesting details are furnished: "Before the whole of the arrangements are completed, Mrs. Rylands, the actual purchaser, will find her banking account close upon half a million sterling less than it would otherwise have been, but she will be more than compensated for this by the reflection that she has done a noble deed. When the late Mr. John Rylands, of Manchester, died in December, 1889, and left his widow, and second wife, an enormous fortune, this generous lady formed a determination to perpetuate in some manner her husband's memory, and the gift of a great library to Manchester, where the greater portion of his wealth was accumulated, seemed the most desirable method of doing this.

After a very brief illness, the Very Rev. Francis Swift, D.D., Vicar of Mullingar and Dean of Clonmacnois, died at his residence at Mullingar on Friday last. The Dean officiated as usual at Divine worship on Sunday, the 24th ult., but immediately after he communion service was taken ill. The late Dean was a generous benefactor to his church and parish, and amongst many of the good works in which he was the prominent figure were the complete restoration of Mullingar Church. As a mark of respect to the memory of the late Dean, the Petty Sessions Court at Mullingar on Saturday was adjourned.

Last year the Church of England Temperance Society sent its van to Goodwood racecourse. This year the Church Army van formed the basis of operations. These two societies again in combination sent no fewer than ten men, who worked under the direction of one of the local clergy. The Duke of Richmond, under whose sanction the Mission was conducted, assigned the place for the van which was occupied last year. Each morning addresses were delivered between twelve and a quarter past one in front of the grand stand, as the vast masses came upon the course. This year there was much less interruption and abuse from either bookmakers or tip-sellers. When the racing began literature was distributed.

To the Rev. J. R. L. Hall the C.M.S. Committee's instructions were to reside at Jerusalem, and as secretary to keep the Bishop in touch with all that goes on in the Mission, and to obtain his opinion on important topics, whilst maintaining the Evangelical position of the Society. Mr. Hall testified to the greater spirit of inquiry amongst Mohammedans, but realized that this had irritated and excited the Turkish Government, so as to render the missionary operations more arduous, whilst anxiety about the differences with the Bishop added to the difficulties. Mr. Hall spoke in terms of high personal regard for the Bishop, and spoke of his sincere desire to fall in with his Lordship's wishes wherever it was possible.

The Welsh Gladstonian members imperatively demand a place for Welsh Disestablishment next after Home Rule. At a meeting of the party in one of the committee rooms of the House, the following resolution was adopted, and ordered to be forwarded to Mr. Gladstone:—

That this meeting of the Welsh Liberal party adheres to its determination to aid the passage through the House of Commons of a Home Rule Bill, as proposed by Mr. Gladstone, satisfactory to the majority of the representatives of Ireland; that it desires to emphasize the fact that Wales, for the fourth time, and by an even more striking and overwhelming majority than heretofore, has declared its conviction in favour of the Welsh disestablishment and disendowment; that it rejoices that the Liberal party is now in a position to redeem the pledge given by the National Liberal Federation, and repeatedly and solemnly ratified, that Welsh disestablishment should be the second object of Liberal policy, and expresses its determination to spare no effort to secure in the present Parliament a thorough and satisfactory measure of disestablishment and disendowment of the Church of England in Wales.

A committee has been appointed "in order to prepare a scheme of the measures and policy which shall be submitted to a general meeting of the Welsh Members at the opening of next Session." This body will, in future, consist of Mr. S. Evans, Mr. Lloyd-George, Mr. W. A. Thomas, Mr. Warrington, and Mr. Bryn Roberts.

Address to the Students by the Bishop of Manchester.

—The Bishop of Manchester (Dr. Moorhouse) delivered the annual address to the students on the occasion of the 40th anniversary of the Lancashire Independent College, Whalley Range. The Rev. W. Hewgill, Farnworth, occupied the chair.

The chairman said the educational work of the college during the session had been satisfactory, and its finances had also increased. There should, however, be larger results, consequent upon the outlay, and more adaptation to the changing needs of our times and churches. These results could only be attained by the amalgamation of their colleges, which should be more efficient as educational institutions.

The Bishop said one of the chief reasons that working men took so little interest in religion and religious works was a kind of indifferent persuasion that they were nothing more than material organizations, and that when their frames became disorganized they would come to an end. He could, if necessary, give proofs of the fact. Until they could break down that prejudice they would not induce those working men to give attention to anything connected with religion. That afternoon he was going to set before them a suggestion of the reality of existence and the possibility of the continuation of the human spirit. His subject, he would say, was not a popular one. (Laughter.) At Sheffield he was once addressing an open-air meeting, and was asked by a workingman a question arising out of an accident to a gentleman in Paris, which fractured his skull and rendered him insensible. When the piece of skull was taken from the brain and the pressure removed, reason gradually returned to the injured man. The question was as to whether the brain was the mind. His answer was in short that the brain was the instrument by which the mind worked. If a sculptor could not complete a statue because some boy bent the only chisel with which he could do the work, could it be said that the chisel and not the sculptor fashioned the statue. He might have taken as illustrative of his answer the transmission of a telegraphic message, which might, by some disarrangement of the apparatus, become erroneously transmitted or stopped altogether. There would be no consciousness of error on the part of the apparatus. The brain might be likened to a galvanic battery, which had no consciousness of its own existence. Some clever physiological books had been written, but none threw any light on the genesis of thought. In a grammar of science by Professor Pearson the writer used the words "sense impression" for "sensation," but the word sensation was a good one and could not be eliminated from the dictionary. The field of sense was consciousness alone, for of the material world we knew nothing except what was communicated by states of consciousness. What was consciousness, and how was it occasioned? Our sensations brought us into contact with the external world. They were the correlative consequences of the vibrations of our nerves, and if we were to know anything of the true relation between mind and body, we must try to arrive at it by a knowledge of what sensation was. When men said they saw colour, heard sounds, and felt heat, they were conscious of sensations. The burden of the proof that the brain was the mind rested upon the man who said that there was no mind besides the brain, and that the brain was the only mind. Colour, sound, heat, only consisted of vibrations of various lengths communicated to the nervous molecules of our sensorium. The flower of a geranium, for instance, was not red. (Laughter.) The greatest miracle in the whole range of science was as to how those vibrations that he had spoken of were in some way transformed into their consciousness of a sense of redness. How was it done? Let anybody tell him who could. (Laughter.) The same with sound and heat. How were these vibrations transformed into our sensations? Unbelieving professors did not like to be asked this question because they could not answer it. Professor Pearson defined "sense impression" as "stuff." He (the Bishop) said it seemed to him to be stuff! (Laughter.) The net result was that we were conscious of ourselves as mind and not brain. Deducting from that, we had a reason for immortality and a nope of a resurrection, and his conviction was that there was not a single fact in history more irrefutable than the fact of our Lord's resurrection. That, he believed, was God's resolution of all our painful doubts.

On the motion of Dr. Mackennel, seconded by Mr. Barber, the senior student, a vote of thanks was accorded to the Bishop for his address, and his lordship in reply said he was one of those who believed a man should be a Christian first and a denominationalist afterwards. It would be little short of folly, and little short of criminality, to ignore the good that was being done by those who believed in Jesus Christ as much as he did, but who might differ as to the Church government. [Has schism ceased to be a sin? or is dissent no schism in the Bishop's eyes?]