

Albert, 3 p.m.; Christ Church, St. Helens, Wednesday, July 9th, 3 p.m., and St. Peter's Church, Lucknow, 7 p.m.; St. Paul's Church, Wingham, Thursday, July 10th, 11 a.m., and Trinity Church, Belgrave, 7 p.m.; Trinity Church, Blyth, Friday, July 11th, 11 a.m., and St. Mark's Church, Manchester, 7 p.m.; Trinity Church, Bayfield, Sunday, July 13th, 11 a.m., and St. Paul's Church, Clinton, 7 p.m.; St. Peter's Church, Summerhills, Monday, July 14th, 10 a.m., and St. John's Church, Holmeshill, 3 p.m.; St. James' Church, Middleton, Tuesday, July 15th, 11 a.m., and St. Luke's Church, Goshen, 3 p.m.; St. John's Church, Varna, Wednesday, July 16th, 11 a.m., and St. Paul's Church, Hensall, 7 p.m.; St. Patrick's Church, Biddulph, Thursday, July 17th, 11 a.m., and Trivett Memorial Church, Exeter, 7 p.m.

MR. STANLEY'S welcome in England has been hearty and sincere, as it fully deserved to be. Thousands of people gladly turned out to meet him. Every thoughtful man, and every active man, recognized that the African traveller has achieved a journey of immense magnitude and tremendous danger, and that he has performed a task from which most ordinary men would shrink. But it was perhaps on Monday last, at the Albert Hall, when the Royal Geographical Society held its meeting, that the most appreciative and grateful assembly of people met together to show their full recognition of the merits of Stanley's expedition, and their appreciation of the difficulties of doing what he has done.

The main interest perhaps of Mr. Stanley's marvellously interesting lecture was centred in his description of the great dark forest through which he travelled. Six hundred and twenty-one miles in length, with an average breadth of 517 miles, covering an area of 321,000 square miles, this forest must be one of the most weird and appalling sights upon which human eye has ever rested. Darkness there reigns supreme; the trees, varying from 20 to 200 feet in height, interlace their branches so as to form a complete canopy, almost shutting out, even in the daytime, the sun's light; an appalling gloom reigns beneath, and through this gloom Stanley and his companions travelled for 500 days. Well might the traveller, as he says he did, fancy at times that the darkness was almost solid. There were human creatures, too, inhabiting this gloomy home. A tiny race of creatures, pigmy men and women, averaging from 3½ to 4½ feet, lived there; and, according to Mr. Stanley, they have lived in that old region for fifty centuries. Over 100 villages of these pigmy men and women were passed through, little creatures who planted bananas, and did their little cultivation, and never quitted the drear shelter of that forest, so terrible and depressing to Europeans.

BISHOP CAMPBELL'S resignation of the See of Bangor has created a vacancy in the number of spiritual peers who are entitled to a vote in the House of Lords. The Bishop has held the bishop-

ric of Bangor for over thirty years. He is succeeded in the Upper House by Bishop Bickersteth, of Exeter, who was consecrated to his See in 1885, and who has therefore waited for five years before gaining admission to the House of Lords. The number of new Sees created will, perhaps not unfortunately, add to the time Bishops are without a seat among their peers. But it will also tend to enhance the importance of the five great English Sees, viz., the two Archbishoprics, and the Sees of London, Durham and Winchester, whose occupants enter the Upper House by prescriptive right immediately after consecration. This precedence of admission to the council chamber of the Lords will make it more necessary that any one raised from the priesthood to any of these five Sees should be a man of unusual ability, and possessed of some power of statesmanship. Bishop Westcott is the most recent instance of a priest raised at once to a See carrying immediate entrance to the House of Lords, and it will be admitted that a worthier example of a wise and thoughtful Lord Prelate could hardly be found.—*Church Bells.*

BISHOP CLARK, of Rhode Island, states that Bishop Boone the elder, while on a visit to this country, related to him the following incident:—"I had a very valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came to me and said, 'I shall be obliged to ask you to find some one to take my place, as, in the course of a few weeks, I am to be executed in place of a rich gentleman, who is to pay me very liberally for becoming his substitute'—such a mode of exchange, as the reader may know, being in accordance with the law of the empire. I then inquired what possible inducement there could be for him to forfeit his life for any amount of money, when he replied, 'I have an aged father and mother, who are very poor and unable to work, and the money that I am to receive will make them comfortable as long as they live. I think, therefore, it is my duty to give up my life for the sake of accomplishing this.'"—*Spirit of Missions.*

"WHAT," says Mr. Joseph Thompson, in the *Contemporary Review*, "is a Bible or a bale of useful goods, in opposition to the myriad cases of gin, the thousand guns, which compete with them? What chance has a Christian virtue where the soil is so suitable for European vice, where for every influence for good by the missionary, there are a thousand influences caught up in the styx-like flood of spirit poison and swept off hopelessly to perdition."

THE three missions, Huntsville, Gravenhurst and Parry Sound (Diocese of Algoma) have each increased their contributions towards the missionary's stipend by \$100; this is especially creditable in the case of the Gravenhurst mission, where such heavy loss has been so lately sustained by reason of the fire.