

the porch and the altar," and an altar cross as the centre of Church life? All these have their teaching force, and the Church has nothing to fear. If the cross is the bogus, it is as well to have some of the pretty crosses, shown in the Manual, openly to be seen and gloried in, as to smuggle them in away among the traceries of a window or the flouriations of the monogram. The lectern is more than the pulpit, or at least co-ordinates with it, and the font is the symbol and means of our initiatory rite. What could be fuller of teaching than these?

THE HISTORY OF MY LIFE; an Autobiography. By the Right Reverend Ashton Oxenden, D.D., formerly Bishop of Montreal and Metropolitan of Canada. Pp. 264. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

The facile pen of this writer, who is now aged eighty-three, has all its native power and kindly spirit. It gives a very pleasing sketch of the Bishop's life and surroundings, while it makes no attempt to enter into the theological movement which bulks so largely in English literature. The Bishop had as friends at Harrow, Cardinal Manning and Bishop Wordsworth, of St. Andrew's, and Mr. Gladstone was his contemporary at Oxford. He seems never to have been what is called "a reading man," and his life has, on the whole, led along very pleasant lines. After filling various posts in the Church of England, he was consecrated for the diocese of Montreal in Westminster Abbey in 1869, and came out to Montreal at once. His experience of Canadian life and work was entirely novel, and we enjoy above all his description of the episcopal work in visiting the shanties in the backwoods. He seems never to have had very robust health, yet he went to work in the right method and spirit, when he visited periodically the small country churches, as well as the large city ones, and made himself personally acquainted with both the needs and the persons of his extensive and often very inclement diocese. He was at home wherever he went, and it was the result, perhaps, of his own urbanity that he was everywhere so well received. We have a feeling of sincere pity and sympathy for him when he tells of the bumping as he crossed the swamps by some of our *corduroy* roads. On account of his health he left Canada with deepest regret on all sides, after only nine years' service, but we hope that he will long enjoy the happiness of a green old age on the shores of the Bay of Biscay. The volume would have been perfect if it had closed with a nice index of persons and places, as every historical book should do. We may quote a word as to clothing, now that the severity of winter approaches: "A buffalo coat is the best and cheapest protection, and especially if a fur of richer texture cannot be afforded. There is a little difference of opinion as to whether an overcoat with the fur inside or outside is the warmest. This difficult question was generally decided by the fact that our animal friends of the forest invariably wear their fur on the outside. And so the Canadians for the most part adopt the same practice" (p. 165).

PROTESTANT EPISCOPAL LAYMAN'S HAND-BOOK. By an Ex-Churchwarden. Price, \$1.00. Toronto: Hart & Co. 1891.

We noticed the first edition of this book when it appeared a year or two ago. We are rather sorry to find that it has reached a second edition, enlarged, if not improved. This book is an attack, not merely upon a party in the Church, but upon the Church itself; not upon extreme opinions about the Prayer Book, but upon the undoubted meaning of the contents of the Prayer Book. It, therefore, does no credit to "an ex-churchwarden," but much the reverse. We can, however, confidently testify that Messrs. Hart have turned out a handsome volume.

METHODIST MAGAZINE (Monthly). ONWARD (Weekly). Toronto: William Briggs.

Both of these excellently conducted periodicals conclude their year and their volume in December. The Monthly Magazine is a credit to its editor, the learned Dr. Withrow, and to the denomination to which it belongs. Onward, a weekly paper for young people, is astonishingly good in matter and

form. When will English Churchmen awake to the importance of the press? Surely we have among ourselves ability sufficient to compete with any other denomination; but it seems that the sinews of war are lacking.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO

BROCKVILLE.—Recently a large gathering assembled in the Victoria Hall for the purpose of hearing a most eloquent address from the bishop. The venerable the Archdeacon of Kingston (St. Peter's) was in the chair, supported by the Lord Bishop of Algoma, the Rev. O. G. Dobbs (St. Paul's) Rev. J. H. Nimme (Holy Trinity), the Rev. F. Newham (St. Peter's), and his Honour Judge McDonald. The archdeacon in introducing the bishop, said he knew full well that all were willing to share with the diocese of Algoma the "few crumbs" we had in our own diocese. That diocese is the only one which is truly missionary, and which is the first child of the Canadian Church, and which is materially supported by the combined efforts of the settled dioceses of the upper and lower provinces of Canada. In a few words he called upon the bishop to address the meeting. His lordship, in his characteristic, quiet, unostentatious manner, expressed his pleasure at so large a gathering. He would use the words of a Presbyterian minister to express himself as regards the subject he had to speak about, viz., that "missionary facts were the fuel to missionary fire." In well chosen words, which sent his message home to the heart, he dealt at length with the individual pioneers who were working under him. They were doing a brave, but terribly hard work, especially so among the Indians. Here his lordship gave several instances of the hardships and exposures endured by two or three clergy while working at Manitoulin Island, Michipicoten Island, Nepigon, etc. The lecture, which lasted an hour and a half, was fresh with new facts of interest from beginning to end, amusing anecdotes, instances of daring adventures by land and water, "pow-wows" with the Indians, quotations from prayers in the Ojibbeway Indian language, together with a huge map of the diocese over which all travelled in the mind's eye until the lecture closed. An offertory was made realizing about \$30. A resolution was put by Judge McDonald and was responded to most heartily. After a few more impressive words from the archdeacon and bishop, the meeting was closed with the doxology and benediction.

TORONTO

Examiners' Report upon the Inter-Diocesan S. S. Examination, held Saturday, Dec. 5th, 1891.—

Number of marks necessary to obtain a first class, 75 per cent.; number of marks necessary to obtain a second class, 50 per cent.; Number of marks necessary to obtain a third class, 35 per cent.; number of marks necessary to pass, 25 per cent.; maximum, 200. (100 on each paper.)

TEACHERS (FIRST CLASS.)

	MARKS.
Miss H. Sheppard, S. Philip's, Toronto.....	157
" M. Steele, Mission of Fairbank, Co. of York	152
" I. Moffatt, S. Thomas, Toronto.....	150

TEACHERS (SECOND CLASS)

Miss E. M. Wilgress, Cobourg.....	141
" Isabella Perry, Lloydtown.....	140
" Mary Newton, All Saint's, Toronto.....	132
" A—, Christ Church, Belleville.....	132
" M. Sheppard, S. Thomas, Toronto.....	130
" F. E. Thomson, Lloydtown.....	130
" F. Webber, S. Philip's, Toronto.....	122
Mrs. F—, Christ's Church, Belleville.....	120
" Anne B. Lenfesty, Strathroy.....	111
Miss C—, Christ Church, Belleville.....	100

TEACHERS (THIRD CLASS.)

Miss Caroline Ley, Cobourg.....	94
Mr. Richard Reynolds, Lloydtown.....	90
Miss Eunice H. Simpson, Melbourne, Que.....	80
" Elizabeth Simpson, ".....	80
" F. Brown, S. Philip's, Toronto.....	77
Mrs. B. Aylmer, Richmond, Que.....	74
" B—, Christ Church, Belleville.....	70
Miss H—, ".....	70
" Hannah Reynolds, Lloydtown.....	69

TEACHERS (PASS).

Mrs. Selina Holland, Cobourg.....	60
-----------------------------------	----

SCHOLARS (FIRST CLASS.)

Miss Ellen Andrews, Trinity Church, Brockville	156
" Maud Sharpe, All Saints, Toronto.....	150

SCHOLARS (SECOND CLASS.)

Mr. F. Smith, S. Philip's, Toronto.....	146
Miss Gertrude Hill, Holy Trinity, Toronto.....	128
" H. Dean, S. Philip's, ".....	127
" Annie Newton, All Saints.....	127
" A. P—, Christ Church, Belleville.....	118
" Ellen M. McLeer, S. Matthew's, Toronto.....	118
" F. Moore, S. Philip's, ".....	116
" S. Sivers, S. Stephen's, ".....	110
Mr. W. J. Richards, S. Philip's, ".....	104
" C. Lyndes, ".....	102
Miss Mary Draisy, S. Matthew's, ".....	100
" Alice Weir, S. Stephen's, ".....	100

SCHOLARS (THIRD CLASS.)

Miss E. C. Tocque, S. Simon's, Toronto.....	91
" B. P—, Christ Church, Belleville.....	89
" Jessie M. Johnston, Strathroy.....	87
" Hannah Pearson, All Saints, Toronto.....	86
" E. P—, Christ Church, Belleville.....	86

SCHOLARS (PASS).

Miss Minnie Young, Richmond, Que.....	58
" Grace Cleveland, ".....	58

(Signed)

J. FIELDING SWEENEY, D.D.,
Chairman S. S. Committee.
E. W. SIBBALD,
G. B. KIRKPATRICK, Examiners.
S. G. WOOD,
CHAS. E. INGLIS.

St. Alban's Cathedral. An event of some interest to the diocese took place at St. Alban's church last Sunday. It was the first ordination held by the bishop of Toronto in his new cathedral of St. Alban's. The choir is the only part of the building which is as yet completed, but the beauty of this portion of the work is unquestionable. A large congregation filled every part of the church. Morning prayer was said by Prof. Huntingford, the lessons being read by Rev. A. J. Broughall, the bishop's examining chaplain. After morning prayer a hymn was sung, during which the choir and clergy and the candidates for ordination entered in procession. At the end of the hymn the sermon, addressed to the candidates and to the congregation in general, was preached by Prof. William Clark, D. C. L. of Trinity College, who took his text from II. Timothy, ii. 15: "A workman that needeth not to be ashamed." After remarking that the writer of these words was himself a worker and the representative of the greatest worker the world had ever seen, he proceeded to speak of the nature of the work to be done by the Christian minister and the manner in which it could be done. It was a work, he said, which was done for the Church of Christ, and the essential part of it was the continuing of the work of Christ in making known God to men as a Father who loved them, and in drawing men to God through Jesus Christ. Yet it was not a merely individual work. It was a work for the church, for the community, for the parish. It was not merely for the gathering in of the lost, for the conversion of the sinful, but also for the edifying of the Body of Christ. In speaking of the manner in which the work should be done, he laid down that there must be, on the part of the teacher, an undoubted faith in the truth of his message, a personal faith in the subject of his preaching, an entire consecration of himself to God, which must be shown in a loving, humble, earnest, gentle work for God among men. An arduous work, yet not impossible, for our sufficiency is of God. The candidates were Mr. H. V. Thompson, of Trinity College, who was ordained to the priesthood, and Mr. Cunningham, who was ordained to the diaconate. The whole service was of a deeply impressive character.

St. Olave's.—A very interesting entertainment was given by the Sunday scholars and friends on Tuesday evening, December 22nd. In the first part many good recitations, songs, readings, &c., were given and rapturously encored. The beautiful Christmas cantata, entitled "The Santa Claus Stocking Club," was given and delighted the large audience which filled the building. Mr. and Mrs. Santa Claus distributed the good things which hung from the heavy laden Christmas tree. Several valuable prizes were given to the most successful scholars. Miss Softley was presented with a purse of money in recognition of her valuable services as organist. The church was tastefully decorated with evergreens and suitable texts for the occasion. The Rev. H. Softley, in a few closing remarks, reminded his hearers of the great cause for gratitude for all the blessings we enjoy, and in conclusion desired all to join in singing the doxology.

Christmas in Toronto could scarcely be called "green"—the mud is not that colour! The prevailing tint was, however, decidedly sombre, anything but white! Not a snowflake was to be seen. This, doubtless, had its effect in most of the churches, though not to the extent one might have fancied.