

One of the "heroes of Rorke's Drift" is now in the Merthyr Union Workhouse.

The cloth of the old Egyptians was so good that, although it has been used for thousands of years as wrappings of the mummies, the Arabs of to-day can wear it. It is all of linen, the ancient Egyptians considering wool unclean.

Rev. H. W. Jeanes, incumbent of Thorndale, has been appointed incumbent of Christ Church, Listowel, Diocese of Huron.

While some workmen were in Crediton Church, England, recently, removing a ceiling, they found a leather bag containing 500 old silver coins, varying from sixpence to half a crown. One dated 1470.

When the sewing machine was invented prayers were offered in many churches that the makers would be stricken with the knowledge of their own wrong-doings in robbing sewing women of their means of support.

During ordinary seasons the Mint turns out 420,000 sovereigns a week. But it can turn out a million a week, and has done so more than once.

Some of the pavement in use on the streets of Vienna is composed of granulated cork, mixed with asphalt and other cohesive substances. It is compressed into blocks of convenient size. Its advantages are cleanliness, durability and economy.

Bedfordshire has a magistrate 97 years of age and still in active service, who recently, on the occasion of the dedication of some new church bells in his parish, climbed to the top of the belfry.

Over two hundred candidates have presented themselves for a vacant rectorship at Wootton under-Edge, England, the salary of which is less than \$1,000. The parishioners have had the right to choose their own rector since the time of Charles II.

One canon and two archdeacons were nominated for the bishopric of Algoma, and, of course, the canon was chosen. It is very singular that scarcely once in the memory of English Churchmen has an archdeacon been promoted to the rank of bishop. To an aspiring man the title of archdeacon must bring with it a depressing feeling.

Japanese statistics divide their people into three classes; and as regards the expense of living in the Sunrise Kingdom, a merchant, manufacturer or gentleman of the first class spends an average of \$40 a year, of the second class \$25, and of the third class \$16. A wedding costs respectively in the three classes, \$120, \$60, or \$15, and a burial \$85, \$40 and \$7.

Manchester College, the new haven of non-conformity at Oxford, is fast acquiring an aesthetic notoriety which will probably make it toward the middle of the twentieth century the Mecca of many earnest pilgrims. All the main windows of this little chapel except two are filled with stained glass, executed by William Morris from designs by Burne-Jones.

Family Reading.

Song of the Burden Bearer.

Over the narrow footpath
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it now with gladness
Which comes of answered prayer.
Not a grief the soul can fether,
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to His will. Amen.

Church Terms Explained.

Universal Church.—The Church of Jesus Christ is One, Holy, Catholic, Apostolic.

The Head of the Church is the Incarnate Son of God, Jesus Christ, who is the Life and the Light, and who abideth in His Church the constant source of Life and Light, and in whom all His members united by sacramental grace inhere (St. John xv.), and form one body (1 Cor. xii.) and one family (Eph. iii.)

The Church is Holy because the Holy Ghost dwells in it, enabling it to preserve the faith once delivered to the saints, and sanctifying its members.

It is Apostolic. For it is essential to the extension of its Life, by means of the sacraments and participation in the full benefits of Christ's work, that there be a priesthood, deriving its power from Him, through His apostles and their representatives. "It is evident unto all men, diligently reading Holy Scriptures and ancient authors," the Prayer Book teaches us, "that from the apostles' time there have been those orders of ministers in Christ Church, bishops, priests and deacons," and that "Christ hath promised to be with the ministers of Apostolic succession unto the end of the world."

The Church is Catholic. When the bishops of the whole Anglican communion, English, Scotch, American, and from all parts of the world, assembled together at Lambeth, in 1870, the Synod declared "that there was one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church, the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain freely the Catholic faith as set forth by Ecumenical councils of the Universal Church."

Use.—In the early Church of England each bishop was allowed to ordain ceremonies for his particular diocese. In course of time this caused a variety in the manner of rendering the services in some of the less important parts, hence it became a distinct use and was known by the name of the diocese. The use of Sarum or Salisbury, of York, Hereford, Exeter, Lincoln, etc.

The efforts of the reformers who produced the first Prayer Book was to combine in one use these existing varieties, following closely the use of Sarum as being the one which had largely influenced all the others.

First Sunday in Advent.

Instead of setting before us some record of Christ's First Coming, or prophecy of His Second Coming, the Church holds up to us on Advent Sunday the picture of our Lord, as He went up to Jerusalem to suffer and to die. But the selection is made advisedly. A writer, who, some six hundred years ago commented upon it, says "In this Gospel is figuratively contained the whole cause of the First Advent."

The Prayer Book.

No wonder the Episcopalian loves the service of his Prayer-book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple stately phrases move on like solemn music. Observe their orderly procession; first the head bows in quiet confession, and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the psalms of praise; then the firm tread of the "Creed," and last the bowed head again in low, long responsive murmurs of the collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art; and it is what public service should be—a common service. The book is truly called "The Book of Common Prayer." The people make together that "General Confession" with which it opens; the people praise in choral psalms and glories; the people read the psalms for the day in alterna-

tion with the priest, the people respond, petition by petition in the Litany, and take each the Ten Commandments to themselves, and by Amens appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter this service, and each find that which is its own; the little child in its first Church going (will recognize the "Our Father" he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalian widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and whenever he can find his Church the traveller is a native and the stranger feels at home.

The Early Communion.

The value of the early communion is thus beautifully expressed by the late Canon Liddon:

"A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unbarrassed; then is the time for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'"

Trouble.

In time of trouble there is something to do more than merely to express sympathy. Nearly always some real help is possible, and to discover what that is and to extend it simply and generously is the task of every one who wishes to be a friend in time of need. But this takes not only love and compassion and good wishes, but also judgment, discrimination, thought and patience. It is largely because these qualities are so seldom brought into exercise at such times that sympathy so often seems powerless for any efficient help. Each case must be studied by itself, its past causes fathomed, its present grief appreciated, its probable future effects weighed, the possible means of relief considered, before true help can be extended. This habit of thoughtfulness is easy enough when we are contemplating an enterprise of our own; why then should it be put aside when we approach so difficult and so delicate a task as that of giving real succor and comfort to others in time of need?

—Advent is not one of the earliest of the church seasons. Although in many churches, especially those in France, a penitential season, of length variously prescribed, was observed as a preparation for Christmas early in the sixth century, it was not until the close of that century that the four Sundays in Advent became, with their due collects and gospels, a part of the recognized order of the Roman Church under St. Gregory the Great; nor did their use become general for nearly a century and a half longer. Hymns on the subject of our Lord's Advent were used before the observance of the season.

—If God putteth no grievous cross upon you, let your brethren's cross be your cross; which is certain token of true brotherly love.—Bradford.

—A true life cannot be lived without realizing our responsibility to God and man.