

in part as follows:—"Holy Communion on the last Sunday of every month, and on other Sundays as may be specially intimated." (Among these 'other Sundays' I was given to understand, were the statutory days appointed for the observance of the communion in all the churches of the Presbytery of Glasgow, in April and October. I also learned that on certain Sundays the communion was celebrated twice the same Sunday, for the benefit of those who were unable to attend at the morning service.)

"Administration of Holy Baptism—first Sunday of every month and the last Saturday of every month." "Week day services daily, 10 a.m. and 5 p.m." "All seats free; and, the Church is open for private devotions, daily, from 9 a.m. to 6 p.m."

Other announcements made in the "Govan Parish Magazine" show that the ordinary congregational work is elaborate. Besides four distinct Sunday-School classes it enumerates no less than nine week-day meetings, such as the Women's Association Work Party, the Children's Work Party, the Mother's Meeting, the Boy's Brigade, the Dorcas Society, the Girl's Club, the Choir Practice, etc. Some congregations in Canada we are sometimes inclined to think are worked at high-pressure—for all they are worth, as the saying goes—but of Govan it may be said, 'Thou excellest them all.'

Speaking of "Fast Days," I have not been able to ascertain the origin of the "Sacramental Fast Day." In the Confession of Faith, the term "fasting" occurs, but only incidentally, as a suitable accompaniment of worship. *Calvin*, in his "Institutes" discourses on fasting in a general way. *Knox*, in the "Book of Common Order," has a treatise on fasting and the necessity of resorting to it at set times—the abstinence from food was to be from eight o'clock on Saturday night until five o'clock on Sabbath afternoon; but in none of these ancient authorities is there any mention of a sacramental fast day. *Sprott* and *Leishman* in their "Book of Common Order and Directory of the Church of Scotland," admit that the celebration of the Lord's supper is not mentioned among the occasions which call for fasting days. Hence, the fast day as commonly known and observed in these later days must be relegated to a later period than the Reformation. But,