

Ordinance. If it were not a matter of Apostolical injunction, it was I doubt not, a deep and wise instinct of the Church, which so early associated this great mystery, in which the faithful Christian communes so specially with his Risen and Ascended Saviour, with the first Services of the Lord's Day, that he may give to it the freshness of his spirits and the stillness of his soul before it has been wearied, worn, and soiled by the toils, and anxieties, and earthly dust from which, even on the day of rest, he cannot keep himself altogether free. At present the influence of this spirit is strong amongst us. Who that has dwelt in the bosom of a religious family does not know that a far more than the ordinary measure of thoughtfulness and devotion pervades the whole circle before partaking of that Holy Sacrament? Who can estimate the blessed effect of such a tone of feeling, both as to the immediate result of the devout partaking of that Holy Ordinance, and indirectly on the maintenance of a high standard of Christian doctrine concerning it? But all this must pass surely away if evening Celebrations become common. They must come to share in the normal character of the latter Services of the Sunday, which as compared with the earliest, all observant men amongst us would, I believe, admit to be marked by drowsiness in the afternoon, and in the evening either by weariness or excitement. How great might be the effect upon the next generation, when these influences would have had full time to work out their results, it would, I believe, be very difficult to estimate.

Nor can I admit that late Communion is the only or even the best mode of meeting the difficulties which they seek to relieve. I can say, from the experience of large parishes, that the attendance of the class who are to so great a degree excluded by our social habits from the mid-day Service, may be secured at Celebrations either in the early morning or at some hour of the forenoon; whilst the self-denial which this requires is most wholesome, both in bracing up the souls of those who come, and in bringing to bear on those who will not make the effort exactly that amount of self-executing discipline which their case requires. Even if there were not the insuperable objections to late Communion which I have detailed above, I think that this last suggestion ought, for practical men, to settle the question. Everyone allows that the early Communion is the best. Experience, I am assured, shows that where evening Communion has unhappily been tried, they do not, in the long run, largely increase the whole number who attend. If then, which all admit, the earlier is the better hour, nothing short of our being able to declare that there is no earlier time which we could give to such a Service could justify our resorting, even if it were lawful, to the less profitable hour. Yet who can say that with some self-denial he could not find or make the time for an early Celebration. In this Diocese, I rejoice to say, this custom has not spread. Some of you have consulted me upon the subject, and have been content to be guided by my counsel.



MR. H. SWINFORD.

The news of the death of Mr. H. Swinford while not unexpected will cause very deep regret among a wide circle of friends and acquaintances both in this country and in eastern Canada. Death occurred early Sunday morning, August 21st, from stomach troubles, from which the deceased had been an acute but patient sufferer for many years.

Mr. Swinford was born in Kent, England, in July 1823, and was consequently seventy-five years of age at the time of his death. After being trained for military life, which he finally decided to give up, he resided in London for some years and came to Canada in 1857 and located at Hamilton, where he occupied a position on the staff of the Great Western Railway. After being for a considerable time at this the confinement of the office proved prejudicial to his health, and to recuperate he went into farming near Guelph, taking up his residence in Guelph when his health was restored. In 1880 he removed to this country where his sons had preceded him, and for a number of years past has been a valued member of the staff of the Land Titles office. He was of a modest and retiring disposition, methodical in his habits, and always exhibited that thoughtfulness for others which is one of the characteristic marks of a Christian gentleman. In religious life he was a staunch Churchman of the evangelical school. His early intention to enter military life, and the fact that a number of his immediate relatives have been engaged in defending the British Crown, made him intensely loyal, and at his request his coffin was covered in addition to many floral offerings by the red ensign which he loved so well. Mr. Swinford leaves a widow and four grown up children to revere his memory; had he lived but a short time longer he would have celebrated his golden wedding with one who has proved a most true help meet in all these years. The sons are Herbert H., General Agent of the Northern Pacific Railway, Winnipeg, and Sidney, Indian Agent at Cutawa reserve, north of Qu'Appelle. The daughters are Mrs. Marsh and Mrs. Fraser, both of Regina. A third son, Lieut. Swinford, was killed in the rebellion of 1885, and is buried at St. Johns.