

CALENDAR.

- March 5th.—1st Sunday in Lent.  
Gen. xix. 12-30; St. Mark vi. 80.  
" xxi. 1-20; Rom. xiv. and xv. 1-8.  
" xxiii. 1-8; Rom. xiv. and xv. 1-8.  
" 6th.—Num. xiii. 17; St. Mark vii. 1-24.  
" xiv. 1-26; Rom. xv. 8.  
" 7th.—Perpetua, M.  
Num. xiv. 26; St. Mark vii. 24-viii. 10.  
" xvi. 1-23; Rom. xvi.  
" 8th.—Ember Day.  
Num. xvi. 23; St. Mark viii. 10-ix. 2.  
" xvii. 1 Cor. i. 1-26.  
" 9th.—" xx. 1-14; St. Mark ix. 2-30.  
" xx. 14; 1 Cor. i. 26. and ii.  
" 10th.—Ember Day.  
Num. xxi. 1-10; St. Mark ix. 30.  
" xxi. 10; 1 Cor. iii.  
" 11th.—Ember Day.  
Num. xxii. 1-22; St. Mark x. 1-32.  
" xxii. 22; 1 Cor. iv. 1-18.

To CORRESPONDENTS.—"Q. R. T." "Our Haron Correspondent," "The Bishop of Niagara's Circulars," "J. D. B." and "C." unavoidably postponed till our next.

THE EMBER DAYS.

They are called by this name, as some think, from a German word which imports *abstinence*, though others are of the opinion that they are so called, because it was customary among the ancients to express their humiliation at those seasons of fasting, by sprinkling ashes upon their heads, or sitting on them; and when they broke their fasts on such days to eat only cakes baked upon embers, which they therefore called *ember bread*. But the most probable conjecture is that of Dr. Mareschal, who derives it from a Saxon word, importing a *circuit* or *course*; so that these fasts being not occasional, but returning every year in certain courses may properly be said to be *ember days*, i.e., *fasts in course*. They were formerly observed in several churches with some variety, but were at last settled by the council of Placentia, A.D. 1095, to be the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whit-Sunday; after 14th of September, which was then observed as the feast of the holy cross, and the 18th of December, which was then also observed in remembrance of St. Lucy. The reasons why the ordinations of ministers are fixed to these set times of fasting are these; first, that as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and asking blessing upon it; secondly, that both bishops and candidates, knowing the time, may prepare themselves for this great work, thirdly, that no vacancy may remain long unsupplied: lastly, that the people knowing the times, may, if they please, be present, either to approve the choice made by the bishop, or to object against those whom they know to be unworthy; which primitive privilege is still reserved to the people in this well-constituted Church.—*Wheatley*.

The Prayers to be said every day in the *Ember weeks* were added at the last revision. They are peculiar to the English Ritual. The Ember days were called the *Fasts of the four seasons*. [From *jejunia quatuor temporum* the Germans called these seasons *quatember*; and hence some have derived our term *ember*;] or, in our Calendar, the *Ember days at the four seasons*; and the observance of them with special fasting and prayer was an act of consecra-

tion of the four seasons of the year. Being occasions of peculiar solemnity, ordinations were held at these times; and this is the order of our Church in the 81st Canon. The rubric directs one of the prayers to be said not only on the Ember days, but on every day of the Ember weeks. Of the two prayers, the first is more appropriate to the former part, and the second to the latter part of the week.—*Procter*.

FREDERICTON.

St. Luke's Church, PORTLAND.—This Church was destroyed in the terrible conflagration that visited the town of Portland last summer. Since then up to the 12th inst., the congregation has worshipped in the Temperance Hall; the work of rebuilding the church is rapidly progressing in the meantime. The new structure will cost about \$35,000. The basement being finished—and very beautifully so indeed, services were held there on the 12th. There was a very large attendance at 11 o'clock. There were no dedicatory services, that imposing ceremony being reserved until the completion of the Church. The services were conducted by the pastor, Mr. Almon. The singing by the choir was impressive. Rev. Geo. M. Armstrong preached, his text being Psalm xxvi. 8. 'Lord I have loved the habitation of thy house, and the place where thine honor dwelleth.' He referred to the disaster experienced by the conflagration last summer—the burning of their Church—congratulated them on their exertions in rebuilding, and hoped they would not desist from that good work until the whole building is completed. He was deeply sensible of the kindness of Mr. Almon in allowing him to preach this, the opening sermon in the new church. He was no stranger to the congregation, or at least to many of them. He had preached in "Old St. Luke's" for their beloved rector over twenty years ago. He pictured to his hearers the work of building the Ark by David, and presented many illustrations. To show the respect with which religious things should be treated, he told of the sudden death at the Ark of him who had acted so irreverently. Before concluding he paid a well-deserved tribute to the zeal of Mr. Almon, again congratulated the congregation concerning the erection of the new church, and said it was a source of pleasure to know that if any difference of opinion ever existed as to how the work should be done, all had united harmoniously in the same views. Before the sermon, Mr. Almon read a statement of the receipts and expenditures for and on account of the new church. So far there is a debt of about \$2,000 on it. In the evening the number present could not be less than 700. The Rector, Mr. Almon, preached from Exod. xx. 24. "In all places where I record my name, I will come unto thee, and I will bless thee." The collection at the morning service was \$117, and in the evening nearly as much.—*St. John Daily News*.

NIAGARA.

MISSION OF SALTFLEET AND BINBROOK.—During the week 7th to 13th February inclusive, a mission of daily services was held in this parish. The weather was not propitious, and during the whole week the roads were in a very bad state. We are pleased to be able however to chronicle the fact that notwithstanding these natural obstacles the congregations were large at every service. Two services were held each day, alternating in the afternoon and evening between Christ Church, Binbrook, and St. George's Church, Saltfleet.

There were thus held fourteen services. The services consisted of portions from the Book of Common Prayer and from the special Form of Prayer for missionary service, authorized by the Bishops of the ecclesiastical province of Canada, 1872. These short services, interspersed with suitable hymns from Hymns A. and M., were followed each day by addresses upon prepublished subjects, after which the congregations were requested to engage in silent prayer for a given object.—On Monday, Rev. W. Belt, M.A., Incumbent of Ancaster preached on the subject "The Fall of Man and its Remedy," and congregational silent prayer engaged in, for a blessing on the seed to be sown during the coming week.—On Tuesday, Rev. P. L. Spencer of Wellington Square preached on "Repentance and Conversion," subject of prayer the same as that of the sermon.—On Wednesday, Rev. S. Houston, M.A., Incumbent of Waterdown, preached on "Forgiveness," subject of prayer "Forgive us our trespasses as we forgive."—On Thursday, Rev. F. L. Osler, Rector of Dundas, preached on "Christ our Example," subject of prayer, "Grace to take up our Cross and follow (imitate) Christ."—Friday. Owing to the very heavy rain and the almost impassable state of roads and bridges the preacher of the day was unable to arrive in due time, and the missionary in charge preached on the subject of the day "Home Religion," subject of prayer, "Grace to do all things to the glory of God."—Saturday. Rev. Geo. A. Bull, M.A., of Barton and Glandford preached on "The Confession of Christ," subject of prayer, St. Matt. v. 16. Sunday.—Rev. G. A. Bull, again preached on "The Sacrament of the Lord's Supper," and Holy Communion was administered. The devoutness and heartiness of the several congregations formed a most gratifying and encouraging feature of the services. One result has already accrued in a marked increase in the number of communicants who knelt at the Lord's table upon Sunday. The impression left upon all who engaged in these services has been that God has surely made them an instrument of grace to those present. May He grant that by this humble effort, many who stand may be strengthened, many weak hearted may be comforted and helped, and many fallen may be raised.—*Com.*

The residence of the Rev. Robert Rooney was taken possession of by a surprise party from Cameron on Friday evening, the 11th inst., and after having bestowed on its occupant a goodly portion of the things of this life as an appreciation of his services, and amused themselves with innocent enjoyment, they took their departure. All parties seemed pleased and profited by the event.

TORONTO.

OMENEZ, Feb. 18, 1876.—A mission is in progress at Christ Church in this village, with promise of success. The following clergy have participated in the services which close to-night: The Revs. Rural Dean Stewart of Orillia, Dr. O'Meara of Port Hope, and J. H. Harris of West Orillia. The Incumbent, the Rev. R. H. Harris, made use of the opportunity for holding the annual missionary meeting of the parish on Monday, 14th, when addresses were made by the Revs. Rural Deans Stewart and Smithett, and J. H. Harris. The parochial collections will be made immediately, and will doubtless reach the assessment.

The hymn book used at the Missionary Meeting held at the Church of the Ascension, Port Perry, was that of the S.P.C.K.,