

are almost afraid of water, and they think it is quiet enough to comb their hair once a week. Then again, the women in Madagascar have not so many things to do as your mothers have. Only those who are well off have tables and chairs in their houses, and there are no floors to scrub, as the earth alone forms the floor of the hut; a nice rush mat is spread over it. They have only two meals a day, and the breakfast hour is at eleven o'clock, so the morning school begins early and closes about 10.30 a. m. Saturday is the usual washing day, when the people go to the streams outside the town to wash their clothes, which are then spread out on the grass, and soon dried and aired in the scorching sun. So you see that even washing day is not such a trouble to them as it is to your mothers, and this leaves them plenty of time to come to school.

Dear children, I think by this time you have found out that I am not writing so much what I think, as what I have seen. And, perhaps, there may be some amongst those who may read this who will be stirred up to offer themselves for this work of the Church abroad. For it requires just as much earnest labour and training to enable one to carry it on from day to day, as is required for a school in London. And there may be others who would willingly offer themselves if their home duties did not prevent them. Yet they have the power of doing much even at home, for how can Missionaries labour amongst the heathen unless they are sent? And even children may, by their loving offerings, help to send out teachers to those who, perhaps, even up to this time have been brought up to believe that a lie is as good as the truth, and that to steal is no sin. And, perhaps, readers of a more advanced age may be led to see the importance of the work carried on by the Ladies' Association, and help the Society by forming Branch Associations in parishes where, as yet, they do not exist, and so strengthen the hands of the Society, and enable it to send forth qualified women to help the Missionaries labouring in different parts of the world, that by their ministry women, and therefore whole households, may learn of Him Who has said, "Other sheep I have which are not of this fold, them also must I bring." Dear children, may it be your joy and mine to help to bring those wanderers in. *Net.*

Correspondence.

All Letters will appear with the names of the writers in full.

CHURCH ORDER.

DEAR SIR,—It is always delightful to learn of the Church's progress everywhere. The account, in the DOMINION CHURCHMAN of 1st January, of the Services, &c., in the Mission of Apsley leads one to believe that the Mission is alive and at work. There is one thing, at least, which is remarkable in the description of the altar of St. Stephen's Church, viz.: the Holy Vessels, or "Communion Service," being on the Altar, seemingly, before the proper time. The time, to place the Holy Vessels on the Table, is distinctly named in the rubric immediately preceding the Prayer for the Church Militant. The absence of the credence table in too many of our (city as well as country) imperfectly furnished churches very possibly has been the cause of so many of the City Clergy as well being guilty of the above irregularity. In most of the parishes in Ottawa, and perhaps in Toronto, the present practice is incorrect. The cost of a credence table may be very trifling. It is part of the work of the Archdeacon to see to church fabrics, church furniture, tables, &c. In these matters they ought to carry out the Apostolic injunction that "all things be done decently and in order."

Faithfully yours,

A. C. NESBITT.

EVENING COMMUNIONS.

DEAR SIR,—For an exhaustive answer to Mr. Forneret's letter in your last impression, I would refer that gentleman to the Rev. W. E. Scudamore's *Notitia Eucharistica*, from which, as the book is an expensive one, and perhaps not accessible to our miserably underpaid missionaries, I will, with your permission, make a few extracts:

"We might infer from the order that a desire to communicate should be notified to the Curate, at least some time the day before, that the celebration would take place in the earlier part of the day.

This was secured by the order of Grindall that there should be no pause between the services. There is no express law on the subject in our Rubrics or later Canons, simply because the need of prohibiting afternoon or evening celebrations could not have occurred to those who framed them. It was the universal rule and practice derived from primitive times, to celebrate in the morning only (except at certain seasons specified by authority), and I am not aware that before the present age any Priest of our Church ever desired to break through a rule so venerable from its antiquity and so wholesome in its effects." "The Holy Eucharist was instituted after the Paschal Supper, and it was in imitation of this that at first the celebration took place in the evening, after a common supper of the rich and poor—the *love-feast* of St. Jude." The author then refers to the abuse that crept in in consequence, alluded to by St. Paul, and which was the celebration being held before the Feast: quoting also from the well-known letter of Pliny to the Emperor Trojan, which affords secular testimony to the fact that early celebrations were the rule and not, as now, the exception; although St. Augustine acknowledges that "it is perfectly clear that when the Disciples first received the Body and Blood of the Lord, they did not receive it fasting." Your correspondent is, of course, aware that Christmas Eve is the only occasion upon which a midnight celebration is lawful.

VINCENT CLEMENTI.

Peterboro, Jan. 23, 1880.

FROM THE WILDS OF ONTARIO.

SIR,—Absence from home has prevented me from noticing sooner the Rev. Mr. Poole's letter in the DOMINION CHURCHMAN of the 1st inst.

I am glad indeed that Mr. Poole finds very many steadfast members of the Church from Rockingham to La Mab. Mr. Poole has travelled over the full extent of country a number of times during the past four years, and therefore, must be well informed on the subject. Of Rockingham I know little but from report. Of L'Aimable, York River, and neighbourhood, I ought not to be ignorant, as I lived there twelve years, and now frequently hear of what is going on. The Methodists and Presbyterians rule, and send their emissaries to Cardiff and farther. Some three years ago I paid a visit to old friends, and was asked by two or three families among the working farmers to go again to baptize their children. I promised to give them a Sunday as soon as they could insure me the use of one of their school houses, as "I do not baptize in private houses except in severe sickness. Before this occurred, I heard with much pleasure that the Rev. the Rector of Belleville had visited the neighbourhood, and had ministered to the people the ordinances of the Church. As to Maynooth or Doyle's Corners, there must have been a great change of residents. At one time I knew three out of four living there, and on counting over, with others better acquainted, we found that the majority were protestant—not Church people—but certainly the Romanists were not the majority. There is without doubt, a difference of opinion as to what constitutes a steadfast member of the Church; but when Church people have their children baptized by dissenters, when they accept what those bodies give as a substitute for the Blessed Sacrament of Thanksgiving, when they are married by them and intermarry with them, when they "go out and come in" with them, it appears to me that their church principles are very highly attenuated. The Church is not a sect, and must not be confounded with the sects. A Churchman properly grounded and settled in the faith, attending to the Bible and the Prayer Book cannot fall into the sin of schism. But as Mr. Poole has been so fortunate, or shall I say zealous? as to find very many steadfast members of the church, it is the more imperative on the diocese to supply them with the blessed, the holy, the life-giving means of grace in which the One Holy Catholic and Apostolic Church is so rich. Mr. Poole prefers the name "La Mab," perhaps he is not aware that that is the local corruption of "L'Aimable," the name of an Indian whose hunting ground lay around the large lake in the neighbourhood which bears his name. The post office is also called after him: it is not "La Mab."

Yours faithfully,

P. HARDING.

Nothing can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.

Men or women who turn to Christ must bear in mind that they are breaking with their old master and enlisting under a new leader. Conversion is a revolutionary process.

It is easy to believe in special providence when an unexpected bit of good fortune happens to you, but when it happens to your neighbor you are more inclined to believe it a simple coincidence.

ACCESSIONS TO THE CHURCH FROM THE LAITY.

DEAR SIR,—The subject of accessions to the Church cannot be said to be complete unless some reference is made to the action of the laity in the matter: I propose therefore, in this letter to point out to your readers that the movement is not confined to the clergy, but that it is a hundredfold greater on the part of the laity. I do this because of a slanderous article which appeared in the *Weekly Globe* of the 9th inst., in which it is stated on Roman Catholic authority, that 2000 persons per annum drift from the Church to the Church of Rome through the means of Ritualistic Churches in London alone. I think I am sufficiently known in the Diocese not to require one to say that I have not the slightest sympathy with ultra-ritualism, and that I look upon extremes in ritual as a mere mimicry of Popery: while I think, however, that through these extremes some weak-minded persons may be led astray from the faith of their fathers, I am confident that to say this is done at the rate of 2000 a year is simply ridiculous. I require something stronger in the way of proof than the assertions of the R. C. Register, even when backed by the approbation of the *Globe*; in fact, I look upon Popery and Puritanism, of which these papers are organs, as twins, born, as far as England and her Church are concerned, at the same time, i. e., in the year 1571. They are indeed *pari nobilifratrum*; though as much opposed to each other as darkness and light, yet they throw aside their differences for the time, and write against the Church, as Pontius Pilate and Herod did against her Founder; the one is bound by the Jesuitic principle to lie if the interest of the R. C. Church is served by it, aye, and to confirm it by an oath if necessary; while the other looks at every thing connected with the Church by means of a jaundiced eye, and sees it in a false light on account of its own disordered vision: but even on the supposition that the *Globe* and R. C. Register are correct in their statement, the loss is abundantly counterbalanced by gains from other quarters: Look at Mexico; many thousands have there thrown off their allegiance to Rome, and united themselves with the Church the Cathedral of the city of Mexico and other churches have been handed over to her; several clergymen are labouring with great effect among the people; twenty-two persons are being prepared for the ministry of the Church; one Bishop has been already consecrated for her by American Bishops, and two Bishops elected are awaiting consecration from the same source. Look at the United States; to go in this matter through every State would be impossible, but *ex uno disce omnes*, in the State of Connecticut, as acknowledged by a Non Conformist authority, the Church is progressing with astonishing rapidity. I quote the following from the N.Y. *Churchman* of the 24th inst. The last published minutes of the Congregational Conference and Association of Connecticut contain "carefully compiled estimates exhibiting the relative increase in Connecticut of Congregationalists, Methodists, Baptists, and the Protestant Episcopal Church, in the 20 years preceding 1870." "The relative increase is as follows: Congregationalists 20 per cent., Methodists 34 per cent., Baptists 18 per cent., Protestant Episcopal Church 69 per cent.;" or a greater increase than all the other denominations put together. Look at England; the temporizing policy of successive governments there during the period of census-taking has placed them so much under Non-Conformist influence that they will not accede to the wish of the Church for an exact religious census, and