

the coloured people, the opportunities this or that one might have of attending the village church from his distant farm. In a social gathering he would join most heartily in attempting to secure the success of it, the great point of the evening being the time when the Bishop would get up, and, amid the strictest silence, tell the people of what he had witnessed on his journey through the diocese and his adventures by the way. Nothing refreshes the life of a parish more than a visitation of this kind, though I have known the next day overclouded by the contests and quarrellings of parishioners concerning such matters as the appropriation of the church seats or the election of church officers. Parish difficulties of this kind form at times the darker side of otherwise very pleasant recollections. There are periods when the clergyman must make a stand on points of importance, even when he has perhaps both churchwardens in opposition, as I recollect once being the case. They were both excellent men in their way, and personal friends of my own, but bent upon apportioning out the seats of the small church,—alloting the seats to certain parishioners, excepting a few at the back. Upon my return from a journey I found the thing done and the village folks in a great state of excitement, for one-half of them had been practically excluded, the names of the favoured parties having been plastered upon the seats. This was attempting to tie my hands, and I declined allowing it. The names soon disappeared from off the seats, but it took two full years to mend matters, for first the Archdeacon and then the Bishop had to explain in public parish meeting that the Rector was right in taking a stand against an injustice of the kind to the poorer portion of his parishioners. The most desirable plan in this country, Bishop Gray thought, was for the parishioners to be left to shake down in their places without any apportionment,—the latter being quite an impossibility, unless you are ready to confess that your people are very few in number. It was far the best to declare the Church free and open to all. Theoretically, it might seem that difficulties would arise, but practically none whatever where it has been honestly tried. All came right at length, and the worthy churchwardens when they saw the justice of the thing were rather rejoiced than otherwise at the results, for the full church and increased offertory were a better sight to earnest men than the empty front seats of irregular worshippers. These formed only a few of our parish difficulties. Every clergyman has troubles enough, but just touch the matter of the seats, and a dust will arise in the parish, sooner or later, which will cast a gloom not to be dispersed in a day, and that, unfortunately, because another spirit than that of the humble Publican in the parable is endeavouring to obtain the mastery."

PREPARATION FOR CONFIRMATION OR LAYING ON OF HANDS.

No. VI.—*Pray:* Open Thou, O God, mine eyes that I may see the wondrous things of Thy Law.

The laying on of hands seals and prepares for the highest Christian privilege, that is, participation in the Sacrament of the Lord's Supper.

My Saviour has said, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." What does my Saviour mean? He has been pleased to show me what He means, for which purpose read carefully St. John vi. 48-58, St. Matt. xvi. 26-30, St. Mark xiv. 22-26, St. Luke xxii. 19, 20, 1 Cor. xi. 23-26.

No. VII. The Sacrament of the Lord's Supper, or Holy Communion, or the Eucharist, is to be participated in by the true Christian; because (1) the Lord Jesus Christ commanded it; (2) therefore it is the most acceptable way of worshipping God.

Morning and evening prayer are services ordained by the Church, I ought to attend them. The Holy Communion is the service ordained by Christ Himself; much more then ought I to attend it.

Morning and evening prayer are services of the Prayer Book, I ought to regard them; the "Breaking of Bread" is the service of the Bible, I must honour the Bible above the Prayer Book. (Acts xx. 7).

Pray: Almighty and everlasting God, make me to love that which Thou dost command, so that I may obtain that which Thou dost promise; through Jesus Christ, our Lord. Amen.

No. VIII. I am preparing to participate in the Sacrament of the Lord's Supper. This Holy Eu-

charist is (1) the Lord's service, (2) the showing forth the sacrifice of the death of Christ until He come again.

Pray: O Blessed Saviour, what have I to offer for the forgiveness of my many sins, but that Thy Body was bruised, and Thy Blood was shed for my sake. Shall I not often seek Thy table, that so I may often help in showing forth Thy amazing love for me, in the way Thou hast ordained, and there plead Thy perfect sacrifice.

Learn 1 Cor. xi. 26.

Hymn:—

With solemn faith we offer up
And spread before Thy glorious eyes,
That only ground of all our hope,
That precious bleeding Sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one.
—From Hymns on the Lord's Supper, by J. and C. Wesley. No. 125.

No. IX. (St. John vi. 53-57).

Questions.—1. What is His Body and His Blood? 2. How, and when can I eat His Flesh and drink His Blood?

Answers from the Bible.—My Lord's answer to question 1, St. Matt. xxvi. 26-28; St. Paul's answer to question 2, 1 Cor. x. 16.

My faith must be weak when I ask, "How can Christ give me His Body and His Blood." Christ Jesus has promised so great benefits to those who faithfully (believing) join in the Holy Communion. He is faithful and true, He will perform His promises.

I will often pray thus: Lord, I believe, help Thou my unbelief. (St. Mark ix. 24).

No. X. St. Paul says (1 Cor. xi. 27) "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

To understand this rightly I must read carefully from verse 20 to the end of the chapter, and I shall see that St. Paul is speaking to Corinthian converts, who were changing the Supper of the Lord into a sensual heathen feast, and were guilty of gluttony and drunkenness.

Worthiness consists of: (a) Being sorry for past sins, (b) Determining by God's help to do better, (c) Believing that God will have mercy upon me, (d) Thankfully remembering Christ's death, (e) Being in charity with my neighbours.

Pray: "We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen."

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

The numerous and warm friends of the Rev. Dr. Roe will hear with pleasure that on the eve of his departure for England, where he proposes to spend this summer's vacation, a cheque for \$491 was presented to him, with hearty good wishes that he might have much enjoyment in his trip. Since his ordination he has been incessantly and enthusiastically engaged in various works, from which many would have shrunk, simply through a feeling of discouragement, but which he has been enabled, by his persistence and unsparring devotion, to bring to a happy issue.

ONTARIO.

From Our Own Correspondent.

TWENTY MINUTES A DAY WORKING SOCIETY.—This Society, established in England several years ago, has been most satisfactory in its efforts for missionary

dioceses. The success has stimulated workers in the United States, so that a branch society has now 150 members, and affords assistance to two missionary dioceses. Any churchwoman in Canada wishing to devote twenty minutes a day, or two hours a week, to a similar work, will communicate for further information with Mrs. Ross, 188 Stewart Street, Ottawa.

KEMPTVILLE.—*The Memorial Church*—This new church, lately opened by the Lord Bishop, in the parish of Kemptville, is built to further the glory of God and to keep in perpetual remembrance His faithful servant, Henry Patton, the founder of the parish sixty years ago. As a building it stands unrivalled in Canadian town or country in its being adapted to carry out the different offices of the Church. It is built of blue limestone, with white sandstone facings; its style is early English, consisting of chancel, nave, tower, transepts, porch and vestry. The nave is seventy feet long, the chancel thirty, and the transepts fifty; the tower with spire is 180 feet high; the ceiling is groined. The chancel is raised three steps from the nave, and the altar is elevated from the chancel by four steps. The altar is nine feet long and properly proportioned throughout; the retable is beautifully carved, and has part of the ornaments ordered by the church, two handsome brass candlesticks and two brass vases. There are three sets of altar frontals, white, purple and crimson, and altar linen; also a beautiful brass altar lectern. All these, together with a brass altar rail, are presents from English friends to the late rector, the Rev. John Stannage. The windows are all stained; the east window, of three lights, representing the "Nativity," the "Crucifixion," and the "Resurrection," is a gem of art, got up by McCausland of Toronto, and presented by Mrs. Stannage and her daughter, Mrs. A. Patton, in memory of the venerated and beloved John Stannage. The west end has a large handsome rose window, representing the four Evangelists and the Third Person of the Blessed Trinity, placed by the teachers and scholars of St. James' Parish Sunday School; this and the other windows of the nave are the work of Horwood, of Prescott, and for their price are excellent. It was expected that the new church would be too large for the congregation—but it is not. There is plenty of room with no crowding, yet it would not contain many more unless fresh seats were added. This is very encouraging, and represents the great truth, that wherever the Church's work is done on Church principles success must follow. The original congregation worshipping in Kemptville a few years ago is now represented by seven congregations, while the old one, representing the original, is larger than before the division. The other six congregations are large, strong, flourishing scions of the parent trunk. Four of them are in charge of the Rev. W. Read, of Orford Mill, and under his quiet, hard and faithful labour they have grown into strong centres. Like other faithful ministers of the Church, he has found God helping his handiwork, in making many see the error of their way. On the 28th of last June he presented forty-five candidates for confirmation, all with a few exceptions, men and women up in years, and many of them converts to the Church from the sects.

TORONTO.

St. JAMES.—The Rev. J. P. Dumoulin, M.A., of Montreal, has been appointed to this rectory. Mr. Dumoulin was born in Ireland, and after receiving his education at Trinity College, Dublin, at the same time when the present Bishop of Algoma, Canon Carmichael, and other well-known clergymen studied there, he came to Canada in 1862. He was admitted to holy orders by Dr. Cronyn, the first Bishop of Huron, and was appointed curate to Archdeacon Brough, of St. John's Church, London Township. He remained there for two years, when he removed to Galt, and was assistant for a few years to the present Dean Boomer, at that time rector of Trinity Church. His next position was assistant to Canon Bancroft, of Trinity Church, Montreal, and afterwards assistant at the Church of St. James the Apostle, Montreal, which latter position he held until his appointment in 1871 to the rectory of St. Thomas' Church, Hamilton. While holding this rectory the Diocese of Algoma was set apart, and Mr. Dumoulin was already held in such esteem by the Canadian Church that he was elected by the Provincial Synod to the new bishopric, but declined, when the late Dr. Farquhar was selected. In 1875, Mr. Dumoulin was chosen first rector of St. Martin's Church, Montreal, which he has held until the present time.

The Right Rev. Dr. Horden, Bishop of Moosonee, preached Sunday morning in St. James'; in the evening, at the Church of the Ascension. His sermon, in the morning, was devoted mainly to an account of his hardships, social privations and labours in the Great Lone Land, of which he has spiritual charge. By way of introduction he briefly referred to the labours of the Apostles of old, who had first been the instruments of propagating the Christian religion among the Gentiles. Comparing himself with these Apostles