

Fast, thereby qualifying them to observe it more religiously.

ASH WEDNESDAY.—The first day of Lent was formerly called "Caput Jejunii", or the head or beginning of the Fast, and sometimes "Dies Cinerum," or the Day of Ashes. The latter name is said to have originated in a custom which used to be observed in the primitive church, of strewing ashes on the heads of penitents, in the presence of the clergy of the diocese who were present to judge of the sincerity of their repentance. The Communion Service in our Prayer Book was intended as a provisional substitute for the ancient penitential godly discipline, "that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be more afraid to offend, until the said discipline be restored again, which is much to be wished."

EMBER DAYS.—The Four Seasons in the year when Ordinations were generally performed acquired in Latin the name "Quatuor Tempora", which in German was corrupted into quatember, whence as some think is derived, by dropping the first syllable, the English word "ember."

Another suggestion is that it comes from the Anglo Saxon "ymbryne" a revolution or circuit. According to this etymology, the Ember days are the fasts that come round in course. The days for ordaining were fixed by the Council of Placentia in 1095 and probably were selected as being occasions of peculiar solemnity, and duly distributed over the year. The imploring of God's blessing by fasting and prayer upon those about to be ordained is in conformity with the practice of the Apostolic Church of ACTS XIII: 3; ACTS VI: 6. Archbishop Wheatly gives four reasons why ordinations take place at fixed seasons:

1.—That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon them.

2.—That both Bishops and candidates, knowing the time, may prepare themselves for this great work.

3.—That no vacancy may remain long unsupplied.

4.—That the people knowing the time, 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.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.—This Festival in the Table of Proper Lessons in our Prayer Book is called The Annunciation of Our Lady, and this accounts for the English name Lady Day. The Festival nearly always falls in Lent, and the Collect was evidently intended to be connected with Good Friday and Easter Day. There we pray that "as we have known the Incarnation of Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought to the glory of His Resurrection," and so are led by the Collect, from the beginning of the Incarnation

to the end and object of it. Five days are set apart by the Church for contemplating events connected with Our Lady, viz: The Annunciation, Purification, Visitation, her own Nativity and Conception. The Feast of the Annunciation is of great antiquity. A homily written by Proclus, Patriarch of Constantinople, in the 5th. century, is still extant. The council of Trullo, A. D. 692, forbade all festivals to be observed during Lent except the Sabbath, The Lord's Day, and the Annunciation.

FOURTH SUNDAY IN LENT.—This Sunday is known as "Mid-Lent Sunday," "Refreshment Sunday," and "Mothering Sunday." The first because of its marking the middle of Lent; the second from the subject of the Gospel—the Feeding of the Five Thousand, which teaches us to look up in our Lenten Fast, to Christ, as the True Bread of Life on Whom our spiritual sustenance depends. The last name is said to have originated in the custom of people visiting the mother Church and offering their gifts at the High Altar. In many parts of England it is customary for apprentices and domestic servants to visit their parents on that day and bring them presents. Some trace the name to an expression in the Epistle for the day, "Jerusalem which is above is free; which is the 'Mother' of us all."

Diocese of New Westminster.

LIST OF CLERGY.

BISHOP:

Right Rev. John Dart, D. D., D. C. L.,
See House, New Westminster.

ARCHDEACON:

Venerable R. Small, M. A.,
Mission House, Lytton.

PRIESTS:

Revs		
Akelhurst, H. S.		Nelson
Allen, W. H.		Chilliwack
Bastin, J. S. A.	Mission House,	Lytton
Bell, W.		Surrey
Butler, G. H., M. A.		Enderby
Croucher, C.		Yald
Donaldson, J. M.		Steveston
Dorrell, A. A.		Ashcroft
Ditcham, G.		Sapperton
Fiennes-Clinton, H. G., B. A.,		Vancouver
Flewelling, E. P.		Kamloops
Ford, F. A.		Vancouver
Greene, T.		Penticton
Irvine, J.	Mt. Pleasant,	Vancouver
Irwin, H., M. A.		Rosland
Outerbridge, T. W.		Vernon
Tucker, L. N., M. A.		Vancouver
Underhill, H. J., M. A.		Vancouver
Yolland, F.		Revelstoke

DEACONS:

Turner, H. B., M. A. Lytton