

Holy Communion fasting. The Primitive Church hallowed its daily food by receiving the Holy Communion after it. The office of the administration of the Lord's Supper in our Liturgy points to evening as well as morning. "The table shall stand where morning and evening prayers are appointed to be said." We need not scruple to say that any members of the Church of England, who, on the plea of reverence for the authority of the ancient Church, venture to require fasting as a condition of administering and receiving the Holy Communion, not only set themselves up against the authority of the Church of England, which for the most part administers the Holy Communion at mid-day or even later, but even against that ancient Church to which they appeal.' (Addresses by Dr. Wordsworth, 1873.)

And the late Bishop Wilberforce (of Winchester), in his last charge, says:—

'Come to early Communion as giving the first of the day, the freshness of the spirit, to that great service; but, if you cannot come in the early morning, have no scruple about taking ordinary food before you communicate.' (Quoted by the Bishop of Wakefield in his book, *Holy Communion*.—Society for Promoting Christian Knowledge.)

From all we gather there is just as much authority in our Prayer-book for an evening celebration as for an early celebration before morning prayer. Our Church has not fixed any limit of hours for the administration of the Lord's Supper, or affixed or prefixed that administration to any service. As Dr. Goulburn, the late Dean of Norwich, says:—

'It must be admitted that no exception whatever can be taken against evening Communion either from the Holy Scriptures or from the Book of Common Prayer, or from the constitutions and canons of the Church of England. . . . Let each communicate in the manner which he finds most profitable, without for a moment presuming to censure those who prefer a different manner. (On the Communion Office, by Dr. Goulburn, appendix.)

And I remember the late Dean Champneys saying to me, not long before he left Whitechapel:—

'I hope God has permitted me to labour here these twenty years not without tokens of His favour; but I consider one thing has been a greater blessing than all beside to my flock—the commencement of an evening Communion; it has enabled so many to come who could never come before.'

The Dean of Rochester asks:—

'When, and by what authority, evening Communion were introduced into our churches? In my youth we had no such custom, neither had the churches.'

The Archbishop of Canterbury describes this innovation as 'a rashly adventured departure from the universal common sense of the Universal Church,' and as 'giving, when the day is over, that which should have consecrated to from the resurrection hour.'

The Archbishop of York says: 'Such a custom was absolutely unknown from the earliest days of the English Church till within the present century,' and that 'we have no right, as individual clergy, or even as individual Bishops, to take action in a matter of this kind.'

As for the impossibility in certain cases of receiving at any other time, I have met with no example. Some years ago a servant in the hotel in which I was staying, near Nice, said to me on my return one Sunday from the English Church, about 9 a.m., 'Monsieur has been to his Mass; I have been home three hours from mine.'

Canon Fleming writes:—

'The Bishop of Exeter, in his letter in the *Times* of to-day, makes reference to Bishop Jeune. This recalls to the memory of many of us the famous reply of that Bishop in Convocation to Bishop Wilberforce.

'When Bishop Wilberforce was contending that the institution of the Lord's Supper at night was an exception and could not be quoted as a rule, Bishop Jeune replied, "Then let my Lord's exception be my rule."

'I am at a loss to understand how those who wish to adapt the methods of our Church to the circumstances of all classes, can be blind to the necessity and advantage of evening Communion, especially in the great centres of our population.'

Lord Grimthorpe points out that—

'Evening Communion has become common in large towns before early morning ones. Of course, I reckon from the Reformation, when the law of the Church of England, as it is, began. To deny that in this matter would be as absurd as to contend that Communion in one kind is the law of the Church, because it was the only law known for many centuries. Not even Archbishops have a right to pick and choose, like antiquaries, what length of time will serve their purpose, when they want to restore or not restore. Here the earliest use is against them, and the modern legal use too.'

THE British Cycle Manufacturing Company are exhibiting sixteen machines at the National Cycle Show at the Crystal Palace. On their stand they are showing albums containing more than 6000 original letters commending their machines.

TOBACCONISTS COMMENCING.—*Ild. Guide, 'How to Commence,' 3d. Tobacconists' Outfitting Co., 136 Euston Road, N.W. Manager, H. MYERS. Est. 1886. [Adv.]*

FOR CLEANING FLOORS and all SCOURING PURPOSES, WASHING UP, CUTLERY, SILVER, &c., the CHISWICK SOAP COMPANY'S 'IMPERIAL' SOFT SOAP, absolutely odourless, is unequalled. In 3lb. and 7lb. canisters, of all Grocers. Refuse worthless substitutes that are unpleasant to use.—[Adv.]

BELLS AND BELL-RINGING.

St. Paul's Cathedral, London.

THE bells will be rung on all Sundays throughout the year 1893, at 10 a.m.; Ordination Sundays, 9.30 a.m. and 2.45 p.m. Also on the following days:—

Sunday, Jan. 1 (New Year's Day) . . . 10 a.m., 2.45, and 6.30 p.m.

Wednesday, Jan. 25 (Dedication Festival) . . . 9 to 10 a.m. & 5.45 to 6.45 p.m.

Wednesday, April 26 (Sons of the Clergy Festival) . . . 2.30 & 5 p.m.

Wednesday, May 24 (Queen's Birthday) . . . 9 to 10 a.m. & 7 p.m.

Thursday, May 11 (Ascension Day) . . . 9.30 a.m. & 6 p.m.

Tuesday, June 20 (Queen's Accession) . . . 9 to 10 a.m. & 6 p.m.

Monday, Oct. 9 (Harvest Thanksgiving Service) . . . 6 to 7 p.m. and after the service.

Wednesday, Nov. 1 (All Saints') . . . 9 to 10 a.m. & 7 p.m.

Thursday, Nov. 9 (Lord Mayor's Day) . . . 1 p.m. & 6 p.m.

Monday, Dec. 25 (Christmas Day) . . . 10 a.m. & 7 p.m.

On Christmas Eve . . . 9 to 10 p.m.

On New Year's Eve . . . 9 to 10 p.m.

On the following Tuesday evenings at 8 p.m. for practice:—Jan. 17th, Feb. 14th, April 11th, May 9th, June 6th, July 4th, Aug. 1st and 29th, Sept. 26th, Oct. 24th, Nov. 21st.

BESIDES ST. PAUL'S, the following is a list of churches at which the members of the Ancient Society of College Youths are engaged to ring the bells, and the nights they meet for practice (1893):—

TWELVE BELLS.

St. Saviour's, Southwark.—During the restoration of St. Saviour's Church there will not be any ringing in the tower.

St. Giles's, Cripplegate, Tuesday, Jan. 3rd, and every four weeks.*

St. Mary-le-Bow, Cheapside, Friday, Jan. 6th, and every four weeks.

St. Michael's, Cornhill, Friday, Jan. 20th, and every four weeks.†

These are the Official Meetings of the Company.

After ringing in the tower at St. Paul's and St. Giles's, Cripplegate, the members adjourn to the Society's Headquarters, the 'Rose and Crown,' London House Yard, City of London (near St. Paul's Cathedral), for the purpose of transacting the Company's business.

TEN BELLS.

St. Magnus the Martyr, Thames Street, Royal days.

Allhallows, Lombard Street, Church festivals.

St. Dunstan's, Stepney, Monday, Jan. 9th, and every fortnight.

EIGHT BELLS.

St. Matthew's, Bethnal Green, every Sunday, 10 a.m.

St. John's, Hackney, Thursday, Jan. 5th, and every fortnight. On Sunday, Jan. 1st, at 6 p.m., and every fourth Sunday.

St. Paul's, Shadwell, Wednesday, occasional.

St. Matthew's, Upper Clapton, Thursday, Jan. 12th, and every fortnight. St. Mary Matfelon, Whitechapel, Wednesday, Jan. 11th, and every fortnight.

St. Mary's, Stratford, Bow, Monday, Jan. 2nd, and every fortnight; and at 6 p.m. the first Sunday in the month.

Christ Church, Spitalfields, Wednesday, Jan. 4th, and every fortnight (not on Ash Wednesday).

St. John's, South Hackney, occasional.

St. Mary's, Walthamstow, second and fourth Saturday in the month.

St. Gabriel's, Pimlico, Jan. 1st, at 6 p.m., and every alternate Sunday.

All Saints', Fulham, every Thursday, 8 to 9.30; Sundays, 10 to 11 and 6 to 7. St. Stephen's, Rochester Row, Westminster, every Thursday, from 8 p.m., and every Sunday morning, 10 to 11.

Liverpool Diocesan Guild.

THE Quarterly Meeting of the Guild will be held at Crossens on Saturday, January 28th. Bells open at 3 p.m. Meeting at 6 p.m. Business—arranging for Annual Meeting.

REV. W. T. BULPETT, } Hon. Secs.
W. BENTHAM, }

The Central Council.

PRELIMINARY NOTICE.—The Honorary Secretary of the Central Council of Church Bell-ringers begs to remind the Hon. Secretaries of Associations and Guilds represented on the Council that subscriptions for 1893, at the rate of half-a-crown for each representative elected, are now due, and should be paid, without fail, before the next meeting of the Council, which will be held at Oxford on the Tuesday in Easter week—April 4th. Notices of motions, with proposer's and seconder's names attached, and in writing, should reach the Honorary Secretary of the Council by Saturday, March 4th, after which date a fuller notice of the meeting and the agenda will be published in this paper. All subscriptions and communications should be sent to the Rev. H. Earle Bulwer, Stanhoe Rectory, King's Lynn, who would be thankful to receive also intimation of all changes in the names and addresses of secretaries and representatives which have occurred since the last meeting of the Council.

For remainder of Bell-ringing see page 158.

* No ringing during Lent and Advent.

† No ringing during Lent.

A Bell-ringers' Association for Burwash, Sussex.

LATELY, a committee meeting was held in the schools to consider the advisability of forming a Bell-ringers' Association. A code of rules was drawn up, and the number of working members was limited to nine—the number of honorary members being unlimited. The following were chosen as the ringing members:—Messrs. J. Harmer, sen. (captain), J. H. Harmer, jun., T. Hyland, H. Eastwood, G. Eastwood, C. Sweatman, C. Vidler, F. Balcombe, and H. Pierce. The Rector (the Rev. C. F. Maude) and the Churchwardens were elected *ex-officio* members, with power to form a committee annually. For the ensuing year, the Rev. F. Doughty, J. A. Macmicken, and J. Jeffreson were appointed. The bells have been out of repair for many years, and as none of the members chosen are able to ring, it was decided to appeal to the Salehurst Association for tuition in the art.

New Bells at Henfield, Sussex.

ON Tuesday afternoon, the 20th ult., two new bells were dedicated at a special service held in the Henfield parish church. For a long time the six bells have not been used, as the timber-work was considered unsafe, and when the matter was taken in hand the general wish was that two bells should be added to complete the octave. The entire cost of rehangings the old bells was generously defrayed by Mr. J. Eardley Hall, and it was decided to provide the two new bells by subscription. The bells have an entirely new frame, and the old ones have all been retuned. These were cast between the years 1728 and 1813. The two new bells are trebles. One bears the inscription:—"The two trebles purchased with subscriptions collected by James Martin, Churchwarden. Serve faithfully with heart and hand our God and Church, our Queen and laws." The other is inscribed:—"Christmas, 1892. Glory to God, on earth peace. C. S. Dunlop, Vicar; J. E. Hall, James Martin, Churchwardens." At the Dedication Service the bells were rung for the first time by the local ringers as follow:—P. Shoulders, 1; A. West, 2; W. Hillman, 3; A. Hodges, 4; H. Hodges, 5; W. Stringer, 6; H. Freeman, 7; T. West, 8. There were further peals at intervals during the day, ringers being present from Brighton, Steyning, Warnham, Heene, Bolney, Lindfield, Angmering, Hurst, Milland, Horsham, Crawley, and Horley.

Death of a Veteran Bell-ringer at Lewes.

MR. BENJAMIN BURFIELD, the well-known bell-ringer, died lately at his home in Priory Street, Lewes, after a somewhat lengthy illness. The deceased was about ninety-three years of age, and until rather more than a

year ago he was able occasionally to take a turn at the ropes. Mr. Burfield had a most extraordinary record as a campanologist. He was a ringer of GRANDSIRE TRIPLES and BOB MINOR, and not only assisted in ringing the bells of Southover Church on the occasion of the marriage of three generations of the Verrall family, but had probably the unique record of ringing at three Coronations and two Royal Jubilees as well. For something like seventy years he was one of the Southover ringers, having rarely been absent from any public function. The church bells were rung half muffled as a mark of respect to his memory.

CHANGE-RINGING.

At St. Mary-the-Virgin's, Putney, London.

ON Thursday, the 5th inst., eight members of the Waterloo Society rang Holt's Original peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 57 mins. A. R. Davis (birthday), 1; H. N. Davis, 2; W. J. Sorrell, 3; F. G. Perrin, 4; W. C. Hasted, 5; J. E. Davis (first peal as conductor), 6; J. C. Truss, jun., 7; E. P. O'Meara, 8. Tenor, 16 cwt.

ON Monday, the 16th inst., the following members of the St. Luke's Association, Chelsea, rang Holt's Ten-part peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 53 mins. W. J. Barber,* 1; W. H. Rowland, 2; J. G. Green, 3; E. H. Adams, 4; Charles Hinde,* 5; T. E. Barber,* 6; J. W. Driver (conductor), 7; G. Roberts, 8. This is the first peal by the local band since 1826. [* First peal.]

At St. Peter-at-the-Eastgate, Oxford.

ON Thursday, the 5th inst., eight members of the Oxford Diocesan Guild rang a peal of 5088 LONDON SURPRISE MAJOR in 2 hrs. 58½ mins. G. Warner, 1; P. A. Hind, 2; C. Fowler, 3; A. Dubber, 4; Rev. F. E. Robinson, 5; T. Payne, 6; W. C. Baston, 7; J. W. Washbrook (composer and conductor), 8. The first peal of LONDON rung in the county of Oxford, the first peal in the method by all the band except the Rev. F. E. Robinson, and the 450th peal of the conductor.

At New College, Oxford.

ON Saturday, the 7th inst., eight members of the Oxford Diocesan Guild rang a peal of 5040 STEDMAN TRIPLES in 3 hrs. 6 mins. G. Warner, 1; T. Short, 2; C. Fowler, 3; C. Hounslow, 4; J. W. Washbrook (conductor), 5; W. Finch, 6; T. Hibbert, 7; A. Barney, 8. Tenor, 24 cwt.. in D.

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NOTE.—A Gentleman engaged in the compiling and editing various literary works, has been commissioned by MR. CONGREVE to

VISIT OLD PATIENTS,

in all parts of the country, and to report his interviews with them.

FOURTH INTERVIEW.

With Rev. W. JOHNSTONE, Chaplain, East Poor House, Dundee.

(This case appeared in the Appendix to Mr. Congreve's work on Consumption, page 70.)

In August last I was privileged to have a chat with the Rev. W. Johnstone, Chaplain of the East Poor House, Dundee, and from him I learned something of the class of persons among whom his life is spent. Two facts made a great impression on me. The first, that in this one workhouse the average number of deaths is something between one hundred and sixty and one hundred and ninety annually; and the other, that in almost every case

drink is primarily responsible for the loss of health, friends, and means which precedes admission to the infirmary.

But I did not find my way to the house of the Rev. W. Johnstone, in Morgan Street, Dundee, merely to talk about the sad nature of his duties as Chaplain to the Poor-house, or the cause which brought so many to seek a shelter within its walls. I was concerned more closely with inquiries as to the rev. gentleman's health, both past and present.

On referring to the case as reported in the Appendix (case No. 192), there is hereditary tendency to decline in Mr. Johnstone's family—various relatives had died. About the year 1833 he himself broke down in health, and began to take Mr. Congreve's medicine. After a time he decided to come to London for purposes of examination and consultation. The result of this showed that the right lung was diseased.

'Now, Mr. Johnstone, that I may be able to tell it for the advantage of others whose sufferings are similar to your own, please inform me what was the result of your following out the course of treatment prescribed for you by Mr. Congreve?'

'The result was that I was quite cured. I was able, in April, 1887, to write to Mr. Congreve and inform him that I had passed through the previous winter stronger than I had been for seven years, although it was no uncommon thing for me to take three and sometimes as many as four services each Sabbath. At the same time, in addition to my own duties, I was assisting others engaged in Christian work.'

'Then I suppose I may take it that you have had no relapse?' was my next question.

'None whatever. I keep quite well, and able to perform all my ministerial duties, and some of them (as we were remarking a few moments ago) are not of the most pleasant kind.'

'Am I right in saying that some years since one of your sons was also under Mr. Congreve for some time?'

'Yes; that was Tom.'

'And was the treatment equally efficacious in his case?'

'Oh, yes; I am thankful to say he is all right. After my own experience you will not be surprised to hear that I have recommended Mr. Congreve's treatment very frequently. What astonishes me, however, is the way people seem to postpone applying until the very last—often until all hope is gone. I have a case in my mind at the present moment of a young woman whose father could not be persuaded to try Mr. Congreve's medicine until the last moment, when his daughter was dying. As a fact, I don't think she lived long enough to take half the first bottle of medicine; but even this man acknowledged that it had relieved her sufferings—that it had greatly mitigated the terrible cough she had.'

Mr. Johnstone and I chatted for some few minutes upon this inexplicable reluctance to try, until too late, a remedy which has proved successful in so many thousands of cases, and then we parted—he expressing his thanks for the benefit he and his had derived from Mr. Congreve's treatment. I meanwhile thinking what a blessed thing it was that a life like his—a life devoted to ministering to the outcast and the suffering—should have been so providentially preserved.