

CANONS OF THE REFORMATION.

Have our readers ever read our Church's Canons? We give an extract from Canon xviii., not as authoritatively binding, but as explanatory of the custom of honouring our Lord's Name. The name of Jesus is great and holy, and "above every name" (Phil. ii. 10), but outward reverence is better omitted where inward reverence is not felt:—

"When in time of Divine service the Lord Jesus is mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised.

EARLY COMMUNION.

"Your fathers did eat manna in the wilderness and are dead. If any man eat of this bread he shall live forever."

The manna which the Jews ate during their sojourn in the wilderness was a type of the true Bread which came down from Heaven. They gathered this food day by day, going out in the early morning and seeking it; in the beauty and glory of the opening day they found their "daily bread," sweet with the dews of the morning and fresh from the Creator's hand. What an excellent example for those who eat of the Living Bread!

The practice of early Communion is grounded not only upon a beautiful religious sentiment, but upon principles of glory to God and advantage to the soul of man:

1. The honour shown to our Divine Lord in offering to Him the best hour of the day.

2. The evidence of our sincerity, in that we are willing to do for His sake what costs us some pains and self-denial.

3. The benefit to our souls in coming into the presence of our Blessed Saviour in the stillness of the early hour before business, or cares, or worry, or gossip have diverted our thoughts from God to the world.

4. The special prominence given to the only Service of strictly Divine institution, and the moral effects which follow such an act of religion.

5. The opportunity here afforded of prayer and worship in singleness of heart and without interruption of the usual accompaniments, music, sermon, and the attendance of a multitude, many of whom are not at one with the true worshipper of the Blessed Trinity.

These are all valid reasons why we should prefer this Service to any other, and while our duty is not done for the day when this is finished we have shared the best gift of all.

Those who can so shape circumstances as to be present at the early Communion know not what they refuse of comfort, light, and strength by non-attendance. May God give them the wisdom to use and enjoy the privilege which is thus offered them until the visible presence of Christ is restored to His Church.—*Christ Church Register.*

HINTS TO COMMUNICANTS.

Perhaps some of our young Communicants will welcome a few hints upon minor points of external order.

1. Before going up to receive, remove your gloves. It is not reverent to receive the Sacrament upon a gloved hand.

2. Always go up to the Holy Table by the centre, and retire by the side passages. Thus you avoid crowding and blocking up the narrow side passages.

3. Do not rise from your knees after receiving until the one next you has received. Spend the few moments in devotion, and then go back quietly to your seat.

4. Be careful not to look about you, or at your fellow Communicants. Eyes, and mind, and heart ought to be fixed on one only Object.

5. From the moment of entering Church for Holy Communion, you will find kneeling to be the most fitting posture for so solemn a service.