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2. It gives information of all meetings, &c., and emphasizes notices given in Church, sometimes misunderstood, more often forgotten.
3. It contains a Kalendar each month, showing all Services, Meetings, Bible Classes, &c., &c.

St. George's  
PARISH JOURNAL.

No. 7.

JULY, 1884.

VOL. IV.

Parish of St. George the Martyr, Toronto.

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## THE PARISH KALENDAR.

## JULY.

6. **S.** 4TH SUNDAY AFTER TRINITY. 8 a.m., Holy Communion. 4.15 p.m., Baptisms.  
 9. **W.** 8 p.m., Temperance Mission Service.  
 13. **S.** 5TH SUNDAY AFTER TRINITY. 11 a.m., Holy Communion.  
 20. **S.** 6TH SUNDAY AFTER TRINITY. 8 a.m., Holy Communion.  
 22. **Tu.** 8 p.m. Temperance Guild.  
 25. **F.** S. James. 11 a.m., Mattins and Holy Communion.  
 27. **S.** 7TH SUNDAY AFTER TRINITY.

## PARISH NOTES.

OFFERTORY.—June 1st, \$53.55; 8th, \$50.13; 15th, \$44.67; 22nd, \$97.62; 29th, \$47.83. Total \$233.80. Corresponding period last year, \$206.46.

THE SUMMER FESTIVAL of the Sunday School is appointed to take place on Tuesday, July 8th, to High Park. Teachers and scholars will assemble at the school-house at 1.15, and proceed to the Union station to go by the suburban train at 2 p.m. and return at 7.30. Parents and friends will be welcomed at the grounds, but tea will be provided for scholars, teachers, and officers only. All others will provide for themselves, and go independently of the school.

The Rector begs to thank those who so promptly responded to his appeal last Sunday, and earnestly requests that all will send their contributions by next Sunday at the latest. So far only one-third of the expenses are provided. Last year the pic-nic cost \$90, and only \$70 was sent in. *Some one had to pay the accounts!*

## PARISH REGISTER.

## ADULT BAPTISMS.

- June 1.—Harriet *d.* of Alexander and Annie Peel.  
 " 1.—Fanny *d.* of Alexander and Annie Peel.  
 " 1.—Emma *d.* of Alexander and Annie Peel.  
 " 1.—Kate-Eleanor *d.* of Robert-William and Catherine Semple.  
 " 8.—George-Pierce *s.* of Robert-William and Catherine Semple.  
 " 9.—Frank *s.* of Frank J. and Harriet Sabine.

## INFANT BAPTISMS.

- June 8.—Samuel-John *s.* of John and Angelina Wardrope.  
 " 15.—Douglas-Burr *s.* of Thomas-Street and Louise-Andr e Plumb.  
 " 15.—James-Reid *s.* of Robert-William and Catherine Semple.  
 " 22.—William-Morgan *s.* of Richard and Emma-Blanche Davies.  
 " 22.—Emma-Blanche *d.* of Richard and Emma-Blanche Davies.  
 " 22.—George-Ford *s.* of Richard and Emma-Blanche Davies.  
 " 22.—Richard-Llewellyn *s.* of Richard and Emma-Blanche Davies.

## MARRIAGES.

- June 4.—Alexander-Lewis McIver to Selina-Katherine Fauquier.  
 " 5.—Harry Cullen to Lizzie Cowan.  
 " 7.—Benjamin Durrent to Alice McKenna.  
 " 18.—William-Brunswick Robinson to Eliza-Frances Smith.

## REV. PROF. CLARK'S BIBLE CLASS.

This class has been discontinued for the summer months. The attendance of its members since last autumn has been very regular, and has averaged about 60. At the close of the season an examination was held upon the subject of Divine Revelation in the Old Testament, at which, however, comparatively few of the members presented themselves. All those who did so put in extremely creditable papers, which were examined by Prof. Schneider, of Trinity College, and prizes were awarded to the following in the order named: Miss Mabel Cartwright, Miss Grace Boulton, Miss Annie Plumb, Miss Maud Cayley, and Miss Louisa Lightbourn.

## SYNOD NOTES.

The practical difficulties which have arisen in the working of the Canon on Registration of Voters for Lay Representatives, which were discussed at our vestry meeting last Easter, have also engaged the attention of the Synod at its recent meeting, and the Canon has been entirely recast and re-enacted in a form which will obviate those difficulties. It will not however become law in its new form until confirmed by the Synod next year.

The Canon referred to, and one for constituting vestries of Free Churches under the Act passed by the Legislature at its last session, comprised the principal work of a diocesan character done by the Synod beyond mere routine. But the deliberations of the House were not confined to matters of more diocesan interest for the important question of religious education, of our children came again under consideration. A proposal was brought forward to consider the feasibility of agitating for Church of England separate schools, but was defeated it being the opinion of the Synod that it is better to concentrate our efforts towards obtaining the introduction of religious teaching into the existing schools as being a movement of which there is good hope of success.

The session of 1884 will be chiefly remarkable for the exchange of courtesies which, emanating

from our Synod, took place between us and the Presbyterians and Methodists, on the occasion of the General Assembly of the former body for all Canada happening to meet in Toronto simultaneously with our Synod, and the union of the different sects of the Methodists. These greetings, conceived in the spirit of the epistle for the Sunday following the occasion, and acted upon in a manner befitting the dignity of the Church, promptly called forth suitable responses in both instances; and, as was noted by the Presbyterian deputation to the Synod, they were not idle ceremonies and exchanges of sentiments only, but were accompanied by a definite proposal for united action in a matter which deeply concerns all Christian bodies alike—Religious Education in the Public Schools. We cannot but recognize the action of our Synod, and the reception of their overtures, as both the outcome and an evidence of the strong feeling in favour of Christian unity which is undoubtedly growing throughout Christendom; and we rejoice that the occasions which called forth that action were not allowed to pass unnoticed, more especially the union of the Methodist sects, which seems to us to be a great stride in the direction of unity.

The Sermon at the opening of the Synod was preached by the Rev. Professor Clark, of St. George's, and has been published by Messrs. Rowsell & Hutchison, at 10 cents per copy.

#### THE SEMI-CENTENNIAL.

The air is thick with centennial and semi-centennial celebrations. During the past month the United Empire Loyalists have observed the hundredth anniversary of their settlement in Upper Canada, and as we go to press Toronto is engaged in a week of gaieties to proclaim its having reached an age of half a century since it attained the dignity of a city. Some other celebrations we have heard of which do not call for any notice, but as our people are interested in both of those named, we think it well to refer to them. The first calls to memory an event of history which Canadians in general, and those of U. E. L. descent in particular—of whom there are good many in our own congregation—may well look back upon with pride, and we may all join heartily in the wish that the same spirit of loyalty and devotion and heroic self-denial which animated the U. E. Loyalists, may long live and flourish as an active principle amongst us. This celebration has been

fittingly emphasized by the founding of a memorial church on the Bay of Quinte, the scene of the principal settlement.

The municipal celebration had been inaugurated in a manner not arranged in the public programme but which was well designed to show the marvellous growth of our city—the gathering by the Church of her children for a special "Semi-centennial" Sunday School service.

Whether there is any great moral value in such a celebration as that in which Toronto is engaged, may be doubted, but at any rate it was a happy thought gathering as many as possible of the generation of the coming half century for a special service not likely soon to be forgotten, and thus memorizing the occasion in their minds as one possessing more than merely worldly interest. In that act we hope we see a good augury for the future of our city, an evidence of the spirit which recognizes religion as an indispensable element in the public welfare of the community. It is a pity that other religious bodies besides the Church have not taken part in it; from the remarks of the public press we gather that their omission to do so has been more accidental than intentional, and is regretted by them.

In 1834 there was but one Anglican church in Toronto. On Sunday last there were gathered together in the Sunday schools of twenty-five Anglican churches—children in numbers probably as great as the total population of the city of fifty years ago.

The muster for the service at St. George's comprised, besides our own, the schools of St. Matthias', St. John's, St. Stephen's, and St. Philip's. The total number present in the church was estimated at 1,400, nearly all officers, teachers and scholars, there being no room for others. We cannot, however, believe that this can be correct, as it seems to us impossible for St. George's to contain so many: we would prefer to estimate 1,100, or, at the outside, 1,200. The sermon was preached by Rev. J. F. Sweeney, of St. Philip's.

#### OUR NEIGHBOURS.

It is an open secret, so open that we need not refrain from mentioning it, that the Minister of a non-conforming congregation in our neighbourhood is about to enter the Ministry of the Church, and his name has been mentioned in connection with the Church of the Ascension, where it is likely that he will be appointed assistant minister.

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