

St. George's

PARISH MAGAZINE.

No. 6.

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VOL. III.

Parish of St. George the Martyr, Toronto.

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THE PARISH KALENDAR.

JUNE.

- 1 F. 8 P.M., Communicants' Class.
 3 S. 2ND SUNDAY AFTER TRINITY. 8 A.M., Holy Communion. 4.15 P.M., Baptisms.
 5 Tu. 4 P.M., Annual Meeting, Orphans' Home. 8 P.M., Temperance Guild.
 8 F. 8 P.M., Communicants' Class.
 10 S. 3RD SUNDAY AFTER TRINITY. 11 A.M., Holy Communion.
 11 M. ST. BARNABAS. 11 A.M., Mattins and Holy Communion.
 12 Tu. 10 A.M., Synod Service at the Cathedral.
 13 W. 9.30 A.M., Mattins.
 14 Th. 9.30 A.M., Mattins.
 15 F. 9.30 A.M., Mattins.
 17 S. 4TH SUNDAY AFTER TRINITY. 8 A.M., Holy Communion.
 19 Tu. 8 P.M., Temperance Guild.
 24 S. 5TH SUNDAY AFTER TRINITY. St. John Baptist. 11 A.M., Holy Communion.
 29 F. ST. PETER. 11 A.M., Mattins and Holy Communion.

The Bible Classes are discontinued until October.

COMMUNICANTS' CLASS.—The Rector is anxious that all who were Confirmed should attend the last two Meetings on Friday, June 1st, and 8th. As the most important portions of the Communion Office will be taken up, all Communicants are invited to attend.

PARISH NOTES.

OFFERTORY.—May 1st, \$54.12 ; 13th, \$46.23 ; 20th, \$45.62; and for Algoma, \$32; 27th, \$46.22. Total Parochial, \$192.19. Corresponding period last year, \$172.06.

AN open meeting of the Young Peoples' Association, the last of the season, took place on Tuesday, 2nd May, when Mr. Cumberland read a paper on the Continuity of the Church of England, a subject of great interest, and one with which all churchmen ought to be familiar. The lecturer treated his subject so ably as to elicit a well merited vote of thanks, and a strongly expressed desire for the renetition of the paper on some future occasion before a larger audience.

THE Annual Confirmation took place on Sunday evening, 6th May. There were seven males, and twenty-five females confirmed. The service was very impressive, and all seemed to realize the solemnity of the occasion. On the following Sunday, all but two (who were out of town) received their First Communion. On this Whit Sunday there were altogether 150 Communicants—a proof of a higher appreciation of this great Festival as compared with previous years.

ON Sunday afternoon, 20th, the 10th Royal Grenadiers, about 300 strong, under Lieut.-Col. Grasett, attended Divine service at St. George's. Lieut.-Col. Denison, D.A.G., and Staff were also present. A bright and hearty service was especially arranged for the occasion, and a suitable sermon was delivered by Professor Boys. We are informed that both service and sermon created a favourable impression with the regiment, of which most of the officers and men are strangers to St. George's. This regiment has, we believe, attended service here on one other occasion only, which was about six or seven years ago.

THE meeting of the Diocesan Synod this year is to be held in our School-house. The opening service is, however, to be at St. James'.

PARISH REGISTER.

BAPTISMS.

- May 1.—Duncan-Elliot s. of Thomas-Street and Louise-Andrée Plumb.
 “ 7.—Frances-Edith-Verney d. Robert and Bessie Gilmour.
 “ 20.—Winifred-Macaulay d. of John-Robison and Emily Cartwright.
 “ 27.—John-Alexander s. of Perry-Alexander and Sarah-Jane Milby.

MARRIAGE.

- May 28.—Jeremiah Brackett to Sarah-Ellen Jackson.

TEMPERANCE GUILD.

During the past month the members of the Guild met twice, on the evenings of the 8th and 22nd. At the first meeting the Rev. Dr. McCarroll from Grace Church spoke. He exhorted the members to shew earnestness and enthusiasm in the work undertaken, and to advance the standard of temperance against all obstacles. He also urged upon the parents present, the extreme desirableness of bringing up their children to be total abstainers. The President also addressed the meeting, which was attended by a few members of the St. Stephen's Temperance Guild. A musical bill of fare, as well as one of a more solid character, was likewise discussed.

The attendance at the second meeting was smaller than usual, owing to the unlimited supply of the tectotaler's beverage which was poured down from the clouds. Although it dampened their clothes, it did not dampen the ardour of the speakers, Messrs. Kersey, Smith, and others, nor the spirits of the listeners. During the evening Mr. Charles Foster was elected a delegate to represent the Guild upon the Committee of the Central Society.

Our Guild now numbers very close upon 150 members, the majority of whom have taken the total abstinence pledge.

THE adjourned meeting of the Clergy of the Rural Deanery and officers of the Temperance Societies therein, was held in the St. James' School-house on the 10th May, and a constitution of a Central Society for the Deanery adopted. The Committee of this Society, which consists of the Bishop of the Diocese, and the President, Secretary and Delegate from each Parochial Society, met on the 21st instant, and appointed Mr. Merser of the St. Stephen's Society, Secretary, and Mr. Kirkpatrick of the St. Anne's (Brockton) Guild, Treasurer.

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.

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