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PARISH
Church Work

"Whatsoever ye do, do it heartily, as unto the Lord,
and not unto men."

VOL. I.

MAY, 1881.

No. 5

"Peace be to this House, and to all that dwell in it."

St. George's Church, Toronto.

Services, Appointments, &c.

HOLY COMMUNION, 1st and 3rd Sundays in the month (<i>Alms for the Poor</i>)	8 : 00 A.M.
MORNING SERVICE, Sundays	11 : 00 A.M.
Holy Communion after Morning Service, 2nd and last Sundays in the Month.	
EVENING SERVICE (<i>Seats free</i>) Sundays	7 : 00 P.M.
SUNDAY SCHOOL	3 : 00 P.M.
BIBLE CLASS (<i>For Young Women</i>)	3 : 00 P.M.
HOLY BAPTISM, 1st Sunday in the month.	4 : 15 P.M.
At other times by appointment.	
CHOIR PRACTICE, Saturday	8 : 00 P.M.
" " for Boys, Saturday	9 : 00 A.M.
PAROCHIAL ASSOCIATION MEETINGS	8 : 00 P.M.
First Monday in the Month	Social.
Second do. do.	Bible Class.
Third do. do.	Business.
Fourth do. do.	Devotional.

In Memoriam.

DIED, 26th of April, THEODORE HENRY SPENCER, LL.D., Barrister-at-Law, for many years a member of this congregation. Mr. SPENCER represented this Parish in the Synod in 1868 and the two following years.

VESTRY MEETINGS.

THE Annual Easter Vestry Meeting was held on Easter Monday, the 18th of April—Rev. J. D. Cayley in the chair. There were about thirty members present.

The Churchwardens presented their Report with the accounts for the past year, embracing not only the Churchwardens' accounts but also those of the Parochial Missionary Society, Poor Fund, Sunday School, &c. After a lengthy discussion of the accounts, it was moved by Mr. Boswell, seconded by Mr. H. W. M. Murray, and resolved: That the cordial thanks of the Vestry be tendered to the Churchwardens for their services during the past year, and for their prudent and careful management.

The Rector appointed Mr. Chadwick Churchwarden.

Mr. Boswell moved, seconded by Mr. McMurray: That Mr. A. J. Burrowes-Close be Churchwarden.

Mr. Close stated that his business would probably make it necessary for him to be absent from home so frequently during the coming year that he could not accept the nomination.

Moved by Mr. Boswell, seconded by Mr. Arnoldi, and resolved: That Dr. Stephen Lett be Churchwarden.

On motion of Mr. Chadwick, seconded by Mr. Arnoldi, the following were appointed Sidesmen: Messrs. H. W. M. Murray, Boswell, Greay, A. J. Burrowes-Close, Spratt, Stewart, Cowan, Harvard, Henderson, Street, F. Cayley, Arnoldi, Bruce Harman, Browne, and Dr. Lough.

On motion by Mr. Boswell, seconded by Mr. Spratt, Messrs. Crickmore and McMurray were appointed Auditors.

Moved by Mr. Murray, seconded by Mr. Boswell, and resolved: That the members of the Vestry of St. George's Church desire to place on their records an expression of the very sincere and deep regret with which they regard the sudden death of the late William Gamble, Esq., who for so many years was a faithful and zealous member of this Church, and also of the Synod of the Diocese of Toronto, and they most earnestly sympathize with his widow and family in the loss they have sustained.

The meeting then adjourned.

The Meeting of Electors for the election of Lay Delegates to the Synod then took place.

Mr. Henderson, seconded by Dr. Lett, nominated Messrs. Boswell, H. W. M. Murray, and Chadwick, who were declared elected, there being no other nomination.

SURPLICED CHOIR.

THE Bishop had kindly promised to preach the Sermon on the occasion of the men and boys of St. George's Choir wearing surplices for the first time, but as his Mission to England will prevent his Lordship from keeping this engagement he has sent the Rector the following letter, which shows that the proposed step is taken not only with his sanction, but with his decided approbation and recommendation :—

TORONTO, *April, 16th, 1881.*

MY DEAR MR. CAYLEY,—

As I am unexpectedly and suddenly deputed by the Corporation of Trinity College to proceed to England, with the Bishop of Ontario, in search of a Provost, I regret that I shall not be able to fulfil my engagement to preach for you on Ascension Day.

You ask me for my opinion on the subject of surpliced Choirs, and I give it to you most gladly and unhesitatingly.

When the Choir consists of men and boys, and is placed in or near the Chancel, I consider it most proper and seemly for them to wear surplices. I would wish to be understood as not simply giving the sanction of toleration to this custom, but as cordially approving and recommending it.

And especially for these reasons :—

(1.) For the sake of the “decency and order” with which St. Paul enjoins us to let all things be done. It seems to me to be more in accord with this rule, that the men and boys who sing should be clothed alike, in a simple white garment, covering all individualities of their common dress, than that they should appear in the incongruous motley of various colours and styles.

(2.) If the Choir are so far recognized as forming a part of the staff, officially engaged in the conduct of the service, as to be allotted seats with the clergy, within the Chancel, then it is proper that they should be so distinguished, by wearing the distinctive dress which we recognize as best besecming the conduct of the worship of God.

(3.) More particularly for the effect which the wearing of the Surplice should, and undoubtedly does tend to exercise upon the mind and demeanour of the Choir men and boys. It is a reminder that they are engaged in the service of God, which calls for reverence of conduct, and earnestness of devotion and holiness of thought, and is a help towards the maintenance by them of these duties in the House of God.

(4.) I lay great stress upon the propriety of the Choir entering the Church together, in a body, with the Clergy. The practice which is so common for the members of it to drop in, one by one, at any odd moments, some generally after the service has commenced, and the recognitions, and whisperings, and bustling about the finding of places and arranging of music books, which invariably accompany this practice, are very unseemly and distracting to the congregation, who are compelled to witness them.

Unfortunately a prejudice has existed in the minds of many persons against a surpliced Choir, because they have imagined in it a sign of High Church doctrine and ritual, no doubt this prejudice is fast passing away with the similar one which prevailed against the wearing of the Surplice in the pulpit.

I have never been able myself, to see any necessary connexion of either of these customs, with what is called "party." More than twenty years ago, in the town of Brighton, England, where the two extremes of party were represented, I remember there was not a church where the Choir was not surpliced ; so little was this conceived to be a party badge.

In later years such prominent leaders of the Evangelical side as Bishop Ryle, Archdeacon Garbett, and Dean Close have conceded the desirability of choirs being surpliced, and have publicly in print avowed their approval of the custom.

I may add that at the Provincial Synod of 1877, the late Metropolitan, Bishop Oxenden, expressed at length in the House of Bishops, his strong approbation of surpliced Choirs, on very much the grounds I have stated.

I therefore trust that this improvement may be effected in the service of St. George's Church, and that it may have the happy result, which I feel sure is aimed at in its adoption, of promoting the reverence and heartiness, the worthiness and the spirituality of the worship of God.

Believe me, yours sincerely,

ARTHUR TORONTO.

The Reverend J. D. CAVLEY,
St. George's Rectory.

PARISH NOTES.

OFFERTORY DURING APRIL.—3rd, \$40.53; 10th, \$38.14; 17th (Easter Day) \$148.42; 24th, \$83.81.

SCHOOL.—It is proposed to re-open St. George's Private School under Mr. H. J. Campbell, B.A., late of Bishop's College School, Lennoxville, commencing immediately. This School is an important branch of Parish work and it is hoped that it will receive such support as to ensure its success.

ORGANIST.—It will be no news to the readers of *Church Work* to be informed that we are shortly to lose our talented and popular Organist, Mr. Rose, who has accepted a position near his former home in the State of New York. There have been several applicants for the place which he leaves vacant here. Mr. S. B. Whitely, formerly of St. George's, Liverpool, and more recently of Trinity Church, Brooklyn, N. Y., has been appointed. Mr. Whitely is an Englishman who has been for some years in the United States and has now come to reside again in British Dominions. He is well known in the front ranks of his profession as an Organist and Pianist, and also as a composer.

THE EASTER SERVICES in the Toronto churches were unusually well attended, and the decorations in most of them were of a very superior character * * * but in St. George's the most artistic work was to be seen. A lady of the congregation, Mrs. Christopher Robinson, presented a most elaborate and expensive altar frontal and super-frontal. It has been said by competent judges, as we stated last week, that nothing finer of the kind can be found in America; nor is there anything to excel it in modern work in England. It is throughout a Toronto work, having been done by Miss Cox, assisted by Miss Darling. The super-frontal is of rich velvet, with five sacred monograms on it, surmounted with crowns in gold passing and cord edged with gold, parted with crosses, treated in white and gold twist. The frontal is of white silk, having as a central device a floriated gothic cross, in mediæval work, with red velvet centre, and the monogram "I. H. S." outlined with pearl pur! The outer circle is of blue satin with trefoils in silk 'couched' with orange and enriched by 'passing' finials of the cross in delicately shaded blue 'dacca.' All the materials employed are of the richest and most costly sort, having been imported direct from the best repository of such materials in London, England. The designs are treated with boldness and originality, and while mediæval as to outline, are at the same time free from the stiffness too often thought to be of obligation in ecclesiastical needle work. The music was perfect.—*Dominion Churchman.*

The above description will interest our lady friends, but will be nearly unintelligible to most readers of the other sex. It does not describe an elaborate or highly coloured work, as might be supposed, for the beautiful article referred to is all the more beautiful by reason of the simplicity of its general design. We are informed that the names of the lady-workers are given as above "without authority:" the work having been executed by an association of ladies who employ their talents in such works for the benefit of religious and charitable objects.

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