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# PARISH CHURCH WORK.

VOL. I.

APRIL, 1881.

No. 4.

## 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.

During Lent, however, the Meetings will only be held as may be notified in Church.

## In Memoriam.

DIED, at his residence, Beverley Street, on Sunday evening, 20th of March, in his 76th year, WILLIAM GAMBLE, Lay Delegate to the Synod from this Parish, for the year 1880-81, and for the four previous years successively.

## PARISH NOTES.

OFFERTORY DURING MARCH.—6th, \$45.82; 13th, \$39.25; 20th, \$41.45; 27th, \$40.77. POOR.—2nd, \$8.96; 4th, \$1.10; 6th, \$4.55; 13th, \$1.00; 18th, \$6.05; 20th, \$3.75; 25th, \$4.22. SUNDAY SCHOOL.—6th, \$2.75; 13th, \$3.06; 20th, \$2.71; 27th, \$5.09.

A FULL ATTENDANCE of members and "habitual worshippers" at the Easter meetings is particularly desired. A scanty attendance would seem to show a lack of interest in Parochial affairs, and is apt to throw the management of those affairs into the hands of a few.

There is no reason why these meetings should not be attended by both sexes. Last year a few ladies were present, and we would be glad to see their example followed by the women of the congregation generally. There are eighteen female members of the Vestry.

IT IS WITH FEELINGS of the most lively satisfaction that we announce the gift—foreshadowed in the last number of *Church Work*—by a young lady member of the choir, of a water motor with all its appliances, for the organ. We are pleased to be able to record this donation, not merely because of its value, for it is indeed no mean gift, but also because it shews that we have in our younger members some of the same spirit which time and again in years past has called forth many an act of a similar kind among members of our Church, who, though long since gone, some to distant lands and some to that other land still more distant yet ever near, still seem to continue present with us in their gifts.

IT IS WELL KNOWN that for some time past a number of members of the congregation have been advocating the use of surplices by the men and boys of the choir, but the Rector has hesitated to accede to their wishes because he felt that such a change might not be agreeable to others. Two offers by different persons to present the choir with surplices have of late brought the question forward more prominently, and the discussion of it has made it apparent that the desire for the adoption of the surplices is much more general in the congregation than was supposed. The chief argument in its favour is, that it would tend to decency and order by promoting among the men and boys of the choir regularity of attendance and punctuality and an increase of reverential demeanour appropriate to the time and place. The objections are: 1. That it would be something new in St. George's; and, 2. That some people would regard it as a step towards ritualism: but as to the first, if it really should have the promised result, the novelties of punctuality on the part of the men and good behaviour by the boys would be innovations which would need no apology; as to the second objection, the idea that surplices are ritualistic is quite exploded, in England at least, where their use is not at all peculiar to churches of the ritualistic school. Surpliced choirs existed long before ritualism was "invented."

## ARE WE FOUND WANTING?

ON more than one occasion recently contrasts have been drawn between the Church and the sects. It is well that it should be so, for we can certainly lose nothing by comparing ourselves and our ways and works as Church members with the members of other bodies, and we may frequently gain something. For instance, in the duty of supporting and extending the work of the Church in its various branches it is to be feared that in proportion to our numerical strength we are sadly behind hand, as compared with others. At a Missionary Meeting lately held in this city by the Wesleyan Methodists, figures were announced as the result of their year's work which ought to put us Churchmen to shame. Not far from this Parish a costly building is being erected for a Baptist Theological School at the expense of one man, and a large sum is being raised among the Baptists—and indeed, if we are rightly informed, by one sect only of that denomination—for its endowment. What might not the same generosity accomplish if Trinity College were its object? If Trinity College had the endowment which it ought to have what a power in the land it might be as a seat of learning and as a training school for ministers of the Gospel! To look nearer home, if we members of St. George's Church contributed to Parochial objects as we should do, what a power for good our Church would be! We speak advisedly, knowing what we do contribute, and how *paltry* an amount it is from week to week from most of us. If our members gave as members of other Churches do, or rather—a more honourable comparison—if we gave in the same spirit in which members of the primitive church used to give, we could maintain such a staff of preachers and missionaries as would enable the work of evangelization to be kept up uninterruptedly from Sunday morning to Saturday night in every part of the parish. *If all our members contributed to parochial objects as three or four families actually do, our income would be something like ten thousand dollars a year.*

## LOCAL GROWTH OF THE CHURCH.

~~X~~ A PROPOS of the discussion which has arisen of late whether the Church in this Province has grown or otherwise, we may note the fact that a short time ago St. George's Church stood alone in the district surrounded by the Cathedral, Holy Trinity, St. Stephen's, and St. John's. An inner line has since been drawn, marked by the Church of the Ascension, Grace Church, and St. Philip's, and within that smaller district the old church still accomplishes as much work and ministers to probably as many people as it did when it occupied the larger field, while two at least, if not all three of the new churches have gathered strong congregations, and the churches of the outer line are not weakened. This means a growth in this locality of from three to four hundred per cent.

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