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PARISH CHURCH WORK.

VOL. I.

AUGUST, 1881.

NO. 8

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, Friday	8 : 00 P.M.
" " for Boys, Wednesday	5 : 00 P.M.

Subscriptions and communications for *Church Work*
may be sent to Dr. LOUGH, 14 St. Patrick Street.

The Magazine is in the hands of our kind friends the distributors by the
5th of each month, so that subscribers should have their copies the first
week in the month.

PARISH NOTES.

OFFERTORY.—July 3rd, \$27.61; 10th, \$26.06; 17th \$28.78, 24th, \$24.45. Amount required each week, \$46.

VACATION.—The Rector is at present absent on a short vacation. He has arranged to be away for two Sundays.

PARISH HISTORY.—We will be greatly obliged if any one can furnish us with the following information: By whom was the foundation or corner stone of the Church laid, and what was the date? What was the date of opening the Church? When were the Parish Boundaries first defined, and what were they? By whom was the "Perkins" window designed, and by whom manufactured? Who were the donors of the different parts of the East window, and where were they manufactured?

SUNDAY SCHOOL FESTIVAL.—Great were the rejoicings of the Sunday School children when, on Friday, July 5th, the day appointed for the picnic broke clear and cloudless. As soon as the doors of the school-room were opened the children were seen entering in numbers, all in their holiday attire. At half-past one they marched with their banners to the Union Station to meet the train which, at two o'clock p.m., was to convey them to High Park. They safely reached the train and were soon out at the Park, where they dispersed, the boys going to bathe in the Lake, and the girls swinging, playing "Kiss in the ring," and roaming through the woods. While they were enjoying themselves the Teachers were busy arranging the refreshment tables; the children were then called and enjoyed the good things as only a party of hungry girls and boys can. Afterwards there were boys and girls' races, and the winners received very nice prizes. When—all too soon—the time for returning home was near, all assembled in the pretty rural pavilion where they sang the Doxology, and cheered the Rector and Teachers, for giving them such a nice picnic, and then marched down to await the train. Whilst there candies were liberally distributed among them. The train coming, all hurried into it, and arrived in Toronto about eight o'clock. A line was formed again, when a good many of the scholars marched to the Sunday School where they separated to go home, after having each spent a very happy day.—(*The above is a contribution from one of the scholars.*—Ed.)

Died—21st July, ELIZABETH, relict of the late WILLIAM GAMBLE.

—A little boy named Spice, belonging to the Sunday School, was accidentally drowned in the Bay on 30th July.

PARISH REGISTER.

BAPTISMS.

- July 3. Ada-Elizabeth, d. of William and Emma Windeler.
" 3. William-Frank, s. " "
" 3. Maud-Louisa, d. " "
" 3. Clara, d. " "
" 10. Alice-Nina, d. of Frank and Emily-Louisa Arnoldi.
" 16. Edward-Victor, s. of Henry and Harriet Gates.
" 17. Violet-Isabel, d. of Shelton-Brock and Martha-Louisa Fuller.
" 31. Frederic-James, s. of Frederic-Eldon and Elizabeth-Anno Dixon.

MARRIAGES.

- July 1. John William Mayor to Martha Jane Wiggins.
" 12. Albert Edward Sharpe to Lucinda Loan.

WHAT THE BELL SAID, AND WHAT THE PEOPLE SAID.

The quiet of a Sunday morning was broken by the tones of a Church bell. Over the town floated its full, rich music, and it came back again in faint echoes.

The bell seemed charged with a message to the people, which it was telling with all its might, and the message ran thus: "Come—come. Come—come. Come—come."

But, although well understood, it was not heeded by many; and this was what the people said who did not heed it, and what conscience said to them:

Bell—"Come—come."

People—"We do not feel very well to-day."

Conscience—"Isn't it strange there are so many sick people on Sundays? Many who are well enough on Saturday 'night are unable to get out on Sunday, and those who are so sick on Sunday, recover when Monday morning comes. It might seem as if some weekly epidemic visited the town with a full supply of headaches, colds, fevers and other disorders."

Bell—"Come—come."

People—"The weather is too unpleasant to-day."

Conscience—"Yes; the weather on Sunday is always wrong—too hot, too cold, too wet, too cloudy, or too windy. Sunday rains are so penetrating, Sunday colds are so piercing, that no one but the Minister and Sexton should go out to church!"

Bell—"Come—come."

People—"We have company."

Conscience—"Isn't there something said about the stranger within thy gates keeping the Sabbath holy?"

Bell—"Come—come."

People—"Our garments are not good enough."

Conscience—"There are a great many directions in the Bible about how we should come before the Lord, but the style and quality of clothes are not mentioned. The Church isn't a millinery establishment or a show-room. In old times the rich and poor met together, for the Lord is the Maker of them all."

Bell—"Come—come."

People—"We are better than some who go to church."

Conscience—"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord so! There is something in the parable of the Pharisee and Publican bearing upon this point."

Bell—"Come—come."

People—"We haven't any seats in church."

Conscience—"Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome; and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."

And the Church-bell kept ringing out its message, "Come—come."

And some heeded the message, came, thanked God for the privilege of coming, and resolved to come always. Others still refused, and conscience went to sleep, murmuring ere it slept: "What shall it profit a man, if he shall gain the whole world and lose his own soul?"—*Selectæ.*

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