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Every one should subscribe to St. GEORGE'S PARISH JOURNAL:—

1. It is a record of Parish History.
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.

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Parish of St. George the Martyr, Toronto.

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PARISH KALENDAR.

SEPTEMBER.

2. Tu. 8 P. M. Temperance Guild.
 7. S. 13TH AFTER TRINITY. 8 A. M. Holy Communion.
 Baptisms 4.15 P. M.
 14. S. 14TH AFTER TRINITY. 11 A. M. Holy Communion.
 16. Tu. 8 P. M. Temperance Guild.
 21. S. 15TH AFTER TRINITY. St. Matthew. 8 A. M. Holy Communion.
 28. S. 16TH AFTER TRINITY. 11 A. M. Holy Communion.
 29. M. St. Michael and All Angels. 11 A. M. Mattins and Holy Communion.
 30. Tu. 8 P. M. Temperance Guild.

PARISH REGISTER.

BAPTISMS.

- August 10.—Ethel Mary *d.* of Robert and Sarah Gray.
 August 11.—James Maxwell *s.* of Robert Given and Florinda Norman Doherty.
 August 24.—William James *s.* of John and Catherine Kidley.
 August 31.—Charles Anthony *s.* of Benjamin and Jane Macdonald.

MARRIED.

- July 14.—John Baker Webb *to* Lucinda Legree.
 Aug. 4.—Arthur Ames *to* Julia Luella Shackell.

DIED.

- August 29.—James Maxwell, Infant child of Robert Given and Florinda Norman Doherty.

PARISH NOTES.

OFFERTORY.—August 3rd, \$28.99; 10th, \$32.25; 17th, \$19.65; 24th, \$33.13; 31st, \$34.08. Total, \$148.10. Corresponding period last year, \$141.85.

The Bishop of Rochester unfortunately did not arrive in Toronto so soon as expected, and was consequently unable to preach in St. George's as had been arranged.

Professor Clark is at present helping Mr. Rainsford in St. George's Church, New York. He returns at the beginning of October, and hopes to begin his duties as "Evening Preacher" at St. George's here on Sunday, the 12th.

The Rector returned from his holiday in Muskoka on Thursday, August 28, and the following week went to Montreal, to attend the Meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church. The next Meeting of the Board will be held in Toronto in November.

RECTORY SURPLUS.—Our announcement of the settlement of this case was a little premature. The Churchwardens of St. James' are endeavouring to prevent the settlement agreed upon from being carried out, so that the suit is not yet at an end.

THE IMPROVEMENTS.

So long a time has elapsed since the proposed scheme of improvements in the Church was laid before the people, that those who have subscribed to the fund will doubtless be expecting to hear of some progress being made towards maturing the scheme. Drawings of the alterations to the chancel are in course of preparation with a view to their being submitted for the approval of the congregation, and a meeting will probably be called at an early date for their consideration. Some suggestions have been made by an experienced architect for improving the acoustic properties of the Church, and the designs for improving the chancel are being made in accordance with his views, so that we hope the alterations of the chancel and decoration of the nave and aisles will, in this respect, add utility to beauty.

In the course of their summer wanderings some of our congregation will perhaps have spent an occasional Sunday in some other city, and, if so, will very likely have noticed how far behind other places Toronto is in the interior decoration of its churches. We do not refer to this fact with the idea of urging our people to imitate others, but because it may help us to see that we are not up to a fair standard in this respect. St. George's

in particular is not up to any standard at all—its condition is simply a disgrace to us. What we should aim at is to make the Church the very best that our means will allow. The proposed improvements and decoration is easily within the means of our members.

It should not be forgotten, but rather ever borne in mind as a guide to aid us in forming correct ideas on the subject, that the places of worship erected under Divine direction were of great costliness of material, and beauty of ornamentation. Even in the desert, the divine command was for the construction of a Tabernacle of material and workmanship which must excite feelings of wonder, and would indeed be almost incredible considering the time and place, and condition of the people, were it not that we are told that men were divinely inspired with the ability to "devise curious works," and "to work all manner of work" in gold, silver, brass, "cutting of stones," "carving of wood," engraving, embroidery and other textile works, &c., in order that the place where the Lord's honour was to dwell (Ps. xxvi. 8) even temporarily should be made worthy of so exalted a service.

WHY?

How often we feel this little word rising in our hearts, if not to our lips! Why does this or that happen to us in the world? Why are we troubled, oppressed, neglected, affronted? Why are enemies allowed to vex us, and friends to forsake us? Why are we so unfortunate, while the wicked flourish like a green bay tree? Why do our good and beloved children fade and die, while the prodigal and the ne'er-do-weel live out their days? Why?—why? why?

Oh, friends, I cannot answer you; I too, have the veil over my eyes: I see darkly too. I can only counsel as I counsel my own faint heart:—"Have faith in the by-and-bye." There is a French

saying that comforts such questioners with a quaint, yet gracious, guess of its own: "*Les pourquoi de la terre seront les alleluias du ciel.*" The Whys of earth will be the Alleluias of heaven. What we marvel at and fret over here may be our crown of rejoicing there.

Ask no more then of your own hearts, or even of your God, the *why* of His dealings with you: patiently wait. He hath surely glorious surprises in store for those who keep silence from all words except "Thy will be done."—*Selected.*

THE MANNA AND THE ROD.

In reading the Bible it is curious to notice how one man will find instruction in a verse, which another passes over almost without thought, or at least without interest.

Perhaps we have read that verse in the ninth chapter of the Hebrews, where we are told that, in the Tabernacle of old, there stood, in the Ark of the Covenant, the golden pot that had manna, and Aaron's rod that budded.

The Manna and the Rod! Two strange things to be joined together. Food and punishment.

How many of us have given a thought to this?

Yet is there not something to be learned from it?

Are not both the Manna and the Rod necessary to the children of God while on earth? They could not live without bread; they would not flee sin without the rod.

Nay, even while eating the Father's bread here below, we must not be surprised to see the rod lying on the table near. It must be so on earth. We must expect to eat our bread in tears. But when we sit down with Him at His Table in Heaven, the rod will be thrown into the fire for ever.

Oh, Heavenly Father, teach us patience; let us not murmur at Thy punishments, but accept both Thy Manna and Thy Rod, thankfully! Both are meant for our good.—*Selected.*

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