

"No, Lil, dear, it's not wrong. I'm not blaming you. I, too, wish things was different; if I'd live to be a man I might have done something to help poor mother. but what can I do now? I think it's right you should try to find out who your folks were, you might have a father living. . . . but I don't know how to persuade mother to go and see . . . she's afeared of the police saying you was stolen."

There was a long pause, and the only sound that broke the stillness was a smothered sob from Dorothy, as she bravely struggled to regain her composure, when she remembered all this talking was bad for Jem, and that perhaps it was making him worse.

Jem meantime was fighting bravely, as so many thousands have done before him, the agony of knowing that he could do no more for those he loved, that he must leave them in their helplessness when he would so gladly have stood between them and evil. He did not dare tell poor little Lil half he feared for the future, though he longed to ease his loving heart by confiding those fears to someone; but he knew it would be wiser and braver to bear his burden alone, carrying it to the Throne of the God he had long learned to know and love, though the effort to keep silence was almost beyond his strength.

"Lil, darling," he said softly at last, "I believe God will care for you, God has always cared for you. Promise me you'll never forget to pray to Him, and when I go away you mustn't be very unhappy, and you'll be a good girl and mind all mother says, I know she'll do her best to take care of you . . . you'll be a woman soon, Lil. . . . don't have nothing to do with Joe's boys, they're a bad lot, poor chaps. . . . they've not had a chance. . . . they'll be civil enough to you before long, and if they can coax poor mother to settle down in a little house in the country somewhere with a bit of garden, she might have a little shop or take in washing or get on somehow. Mother's wonderful clever, and then she and you would make friends with people, different sort of people to any we know; the gentlefolks care about the poor who lives in houses but nobody cares about we. . . . Oh! 'tis hard to leave you when I want to take care of you so much."

Jem's voice was choked by tears, but he soon dried them, for Dorothy had burst into a passionate fit of crying, and it was long before he could soothe her.

"Jem, I can't let you go," she sobbed; "it's cruel of God to take you away; try not to go, oh! try not to go, it's cruel, it's cruel."

"Hush, hush, don't say that, Lil. God knows best. Some day you'll see it all, it seems hard now, but by-and-by it won't be hard, p'raps I'll be here a bit longer than I think; hush, there's a dear, I hear mother's voice, she's speaking to Ellen; Jenny is screaming again, poor child! Don't you hear her? There, we mustn't vex poor mother, it's hard for her too."

(To be Continued.)

#### Why should the Church Retain her Endowments when so many Dissent?

##### QUESTION.

Many of the Endowments were given to the Church when all the people were Church people. Is it fair that they should be retained by the Church when one-third of the nation has separated from her?

##### ANSWER.

At no stage in the history of the Church were the endowments given to and vested in the whole Church, or the members of the Church; nor was their tenure ever made conditional on the number of her members, or the relative proportion of her members to the whole community. The Church has been endowed gradually both in time and area. From the earliest lodgements of Christianity to the present moment, there has been a fluctuating accession of property, endowing diocese by diocese, and parish by parish, separately. The gifts have proceeded from all kinds of persons, and have taken every possible form, from land and charges upon land, providing the revenues of the earliest sees and parishes, to the modern forms of gift,

which provide the means for present diocesan division and parochial extension. In each case the benefaction has been made to the individual Church, and has been vested in the Corporation Sole or aggregate which represented it. Professor Freeman, in his "Disestablishment and Disendowment," puts this very clearly.

"People talk as if 'Church property' were the property of one vast corporation called 'the Church.' In truth it is simply the property of the several local churches, the Ecclesiastical Corporation Sole and aggregate, bishops, chapters, rectors, vicars, or any other. The Church of England, as a single body, has no property; the property belongs to the Church of Canterbury, the Church of Westminster, the Church of Little Pedlington, or any other. . . . These local bodies forming Corporation Sole or aggregate, hold estates, which have been acquired at sundry times, and in divers manners, from the first preaching of Christianity to the English till now. They are held by all manner of tenures, from the oldest to the newest."

The fact and legal principle of parochial endowment as originated and continuous through the history of the Church, cannot be better stated than in the words of Justice Blackstone ("Commentaries," B. I. c. 18). "At the original endowment of parish churches, the freehold of the Church, the churchyard, the parsonage house, the glebe, and the tithes of the parish, were vested in the then parson by the bounty of the donor, as a temporal recompense to him for his spiritual care of the inhabitants, and with the intent that the same emoluments should ever afterwards continue as a recompense for the same care." Diocesan endowment has been effected in similar manner and principle. The "Liber Llandavensis" records gifts to the See of Llandaff, with the invocation, "whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff may he be accursed."

The bishops, chapters and incumbents have become, in the fact of receiving property given to the churches which they represented, the Corporations which hold Church property, and they have their continuous succession, and corporate rights, which the law of the land recognizes, and is morally bound to recognize and defend.

The number of persons who at the time of this gift happened to be locally or generally members of the Church was never an element of consideration in the mind of the donor, or of the condition of tenure of the property bestowed on the Church.

Endowments were given to the Church in the earliest days of Christianity, when the Church was missionary and the people were not yet converted. At that stage the earliest dioceses were founded, and local endowments commenced.

Later, when the Church and nation were practically identical, endowment continued. In these modern times of religious separation from the Church, with masses of people to whom the Church is missionary, diocesan and parochial extension and endowment vigorously proceed.

Throughout, the gifts have been made, not to the people as people, but to the Church for the benefit of the people. All have a beneficiary interest in her, whether Churchmen, Nonconformists, or indifferent. By her Spiritual Commission, she holds herself missionary to all, and considers that every baptized person has spiritual rights of membership. On this principle her national structure has been built. She is ready by aid of her endowment to minister to all who will accept her ministrations. She claims to retain for Church purposes what has been given to her as a Church.

#### Toronto Conservatory of Music.

At the annual meeting of the shareholders of the Toronto Conservatory of Music, held at the offices of the company, corner of Yonge Street and Wilton Ave., on Wednesday, 20th inst., the following gentlemen were appointed directors: Hon. G. W. Allan, President; Hon. Chancellor Boyd and W. B. McMurich, Vice-Presidents; A. M. Cosby, Hon. Treasurer; Edward Fisher, Musical Director; Hon. Justice MacLennan, Elmes Henderson, Henry Pellatt, James Henderson, S. H. James, Dr. G. Sterling Ryerson and E. A. Scadding. The work

of the Conservatory has progressed most favourably; the number of students is steadily increasing, and its financial position so far improved that a dividend may be soon declared.

#### Hints to Housekeepers

**A GENERAL OVERCOME.**—*Dear Sirs,*—I suffered from general weakness and debility and my system was completely run down, and I found B.B.B. the best medicine I ever tried. I would not be without it for a great deal.

MISS NELLIE ARMSTRONG, Dunblane P. O., Ont.

**APPLE-TARTLETS WITH CREAM.**—Cut out as many rounds from threefold puff-paste as will be required. Place them in tartlet pans and lay in each some chopped apple and a little sugar. Bake them in a moderate oven; when cooked, let them get cold. Whisk up a little cream very stiff, add a little white sugar to it and a drop of essence of lemon. Just before wanted, place a little cream on the top of each tartlet and two little strips of red currant jelly in the form of a cross. Serve on lace papers.

**FIVE TO ONE.**—*Dear Sirs,*—Last winter I had five large boils on my neck and was advised to use B.B.B. Before I had finished the first bottle I was completely well, and think B.B.B. cannot be excelled as a blood purifier.

JOHN WOOD, Round Plains, Ont.

**CARDINAL JELLY.**—Soak one ounce of gelatine in three-fourths of a pint of water for one hour; then add one-fourth of a pound of white sugar, the juice of two lemons, and the whites of two eggs whisked in a little cold water; let settle a few minutes, then pour through a flannel jelly-bag into which a small stick of cinnamon has been broken. Strain through this two or three times to get the flavour of the cinnamon. When it is quite clear, add nearly half a tumbler of red currant jelly. Pour into a mould to set. When required turn on a glass or silver dish and garnish with white flowers.

**KNIGHTS OF LABOUR.**—The Knights of Labour aim to protect their members against financial difficulties, etc. Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

**THE CLEANSING OF LACES.**—From woollens to laces is a wide step; but while on the laundry subject, a word upon the cleansing of the latter. Never rub laces. If badly mused, roll upon a bottle or round stick, dampen slightly; when quite dry, unroll, and tack the lace with large stitches in folds of about six inches. Be sure that the edges be even. You will now have a sort of compress of lace. Drop this into cold water, in which put a little borax and ammonia, or both. Soak until the dirt is out, changing water if needful. Never rub the lace, but it may be gently squeezed, now and then, lengthwise. When it is quite clean, place it just as it is in the sun to dry, after which lay it upon the palm of the left hand and slap it vigorously with the right several times. Now remove the stitches by cutting, do not pull them; refold the lace, but in different creases, and repeat the process, but pat, rather than slap, the folds this time. The result will be excellent; the lace soft and betraying no sign of its bath. It should never be ironed, unless upon clothing where it cannot be removed. It is well, therefore, to use other than lace trimmings for cotton garments, unless one chooses torchon, a notable exception. If other lace is chosen, however, it should not be much starched, if at all, and the iron should be used not along the length, but up and down. In this way the full effect of the width is kept, while by the other a wide edge appears narrower, and the pattern distorted. After ironing, the laundress should soften the lace by the gentle use of her thumb and forefinger; then gather it into little plaits, pinching them slightly, and, after shaking it out lightly, the lace edge will wear its best aspect.