

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, APRIL 18, 1895.

[No. 16.]

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Canadian Churchman.

TORONTO, THURSDAY, APRIL 18, 1895.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

April 21—1 SUNDAY AFTER EASTER.
Morning—Numbers xvi. to 36. 1 Corinthians xv. to 29.
Evening—Numbers xvi. 36; or xvii. to 12. John xx. 24 to 30.

APPROPRIATE HYMNS for First and Second Sunday after Easter, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER EASTER.

Holy Communion: 133, 197, 316.
Processional: 135, 140, 391.
Offertory: 129, 137, 174, 502.
Children's Hymns: 131, 339, 573.
General Hymns: 128, 132, 134, 138, 500.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 299, 313, 558.
Processional: 35, 125, 136.
Offertory: 36, 130, 215, 232.
Children's Hymns: 140, 330, 336, 570.
General Hymns: 126, 139, 141, 498, 499.

OBITUARIES.

THE LATE DEAN OF CANTERBURY.

The Very Rev. Robert Payne-Smith, recently deceased, was Dean of Canterbury Cathedral from 1871 to 1895. He succeeded the late Dean Alford. He was a Scholar of Pembroke College, Oxford, and was also both Pusey and Ellerton Theological Scholar of the University. He took his degree in 1841, and in 1843 was ordained to the diaconate by the then Bishop of Oxford, being priested the following year. He was the Sub-Librarian of the Bodleian Library from 1857 to 1865, when he was appointed Canon of Christ Church and Regius Professor of Divinity, holding at the same time the rectory of Eveline. He held these positions until 1871, when he was appointed by Mr. Gladstone to the Deanery of Canterbury. He wrote a large number of books, and was acknowledged to be one of the greatest Hebrew scholars living. He was one of the Old Testament Revision Company, which completed its labours in the month of June, 1884.

REV. CANON BRENT.

Rev. Canon Brent, rector of St. George's Church, Newcastle, died on Sunday, April 8th. Deceased had been in apparent good health for his age until Friday, March 22. The following Monday he was confined to his bed. The physicians in attendance had slight hopes for his recovery. He lingered on, however, until Sunday evening. Rev. Henry Brent, M.A., Canon, rector, was born in London, Eng., February 23, 1818. His parents were William and Mary Brent, who came to America in 1822 and settled in the City of Quebec. The former died in 1834 and the latter in 1837. Mr. Brent began his education at the Public Schools in Quebec City and continued it under a private tutor in Toronto, whither he removed in 1831. He subsequently graduated from Trinity University, Toronto, in 1841. He was ordained deacon in Toronto, July, 1846, and priest in 1847 at Cobourg. After ordination he was curate at Cobourg for one year and incumbent at Barriefield for six years. In 1853 Mr. Brent was appointed to his late charge at Newcastle, and for the past 42 years has given to his parishioners a loving and devoted service. The closing years of his ministry afforded him the consciousness of having done much to comfort and alleviate the people among whom he has so long laboured and in whose loving regard he has never ceased to live. His life has been marked by unusual activity. At the age of nineteen years he was ensign in Col. Kingsmill's regiment. During the rebellion of 1837 and throughout his after career he took a prominent position in all that pertained to the welfare of those about him. Mr. Brent was a member of the council of Trinity College and was Chairman of the Newcastle High School Board for the past twenty-five years. He was married in 1858 to Sophia Frances, daughter of the late James Cummings of Chippawa, one of the original settlers in that district and an ex-M.P. Mr. Brent's family consists of three sons and four daughters. The eldest daughter is a nurse in St. Phoebe's Mission, Brooklyn, N.Y. The second daughter is Mrs. (Rev.) George Haslam, Lunenburg, N.S. The eldest son is in the ministry in Boston, Mass. The next son is in the Standard Bank at Kingston, and the third son is finishing his course at Trinity Medical College, Toronto. Interment took place on Wednesday, the 10th, from St. George's Church, and was attended by a large concourse of sympathizing friends.

CHURCH FINANCES.

BY LEX.

Allow me to express a thought or two on the above subject. The Church in Canada is in one of three positions—a mission, a parish or a rectory. The mission being supported and nursed by the whole Church, as a mother looks after and takes pride in the babe and expects great things when the weakling has reached manhood—so the Church uses her life's blood (the Mission Fund) and gives her youngest and best energy of priesthood to the mission, which in a very few years is duly reported off the Mission Fund, and reached the early manhood of a parish. What about the other class—rectories? Where do they come in the economy of the Church? The rectory is well-known to be a living set apart, by one means or another, in the past history of the Church, and has attached itself, like the old man of the sea, to what should have been a centre of Church life,

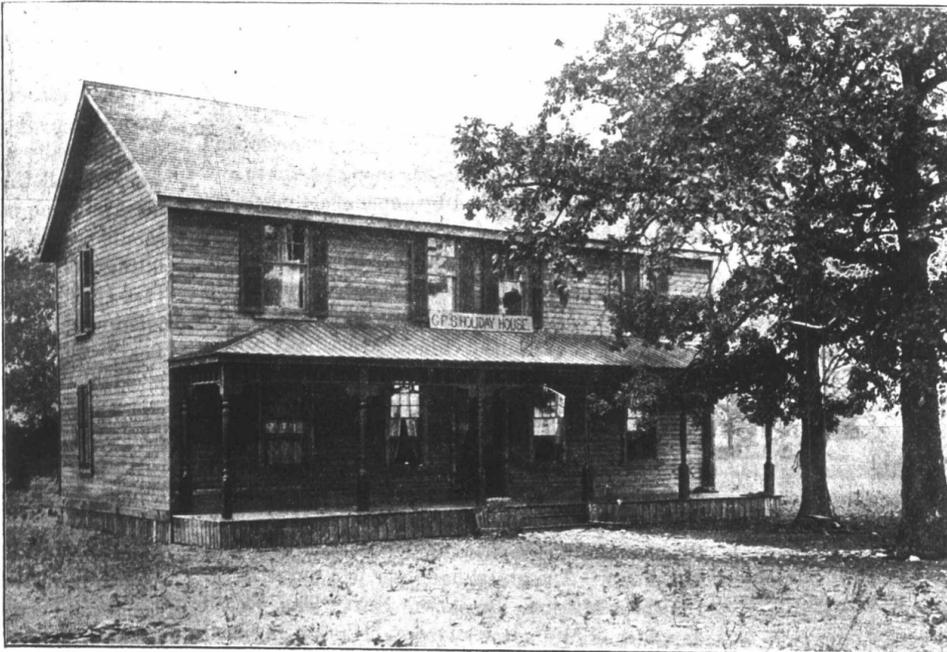
and has, as a rule, killed a good parish. "Will a man rob God?" Yet in every parish having the endowment of a rectory the income of that endowment is stolen from God and His glory, and used to relieve the present generation of Churchmen in the parish from paying the amount of the annual value thereof to their priest. I know parishes which would be highly incensed if they were offered a clergyman worth \$600 a year, yet get one worth \$1,000 or \$1,200 and only pay \$600 for him. The endowment does the rest; and if you find a parish purely selfish, dead to all aggressive work, headed by a sleepy priest—often of an age of superannuation—as a rule it is an *endowed rectory*. On the other hand, if you find a parish pushing, growing and expanding, every man, woman and child a missionary for Christ, and led by a priest doing noble battle for the Kingdom—that parish is *self-sustaining*, the priest lives by the Word of God, and the people, full of true Churchmanship, see to it that he is not wanting in any good thing. Laymen of the Church and all earnest priests and Bishops should stop and consider what a great power for good is being now used as a source of evil. Why not give all the rectory endowment for the aggressive work of the Church, and so use the money as it was originally intended to be used? The rectories would be all the better for the change, and I do not know one such endowed parish that is not or should not be able to support the priest well and fitting to his position, without stealing from the past generations, or rather from God, the capital intended for Church extension. Then our Mission Board would have the much-needed funds for the missions now crying out for the Bread of Life, and Christ's kingdom would come to many a neglected district in our midst. The bread thus cast upon the water would soon return in true Churchmen filling up our empty churches in the centres of population, and the blood now so slowly circulating could and would bring life and happiness to many a badly paid but hard-working missionary. I know the above may be very objectionable to many an old soldier on half-pay in our moss-grown churches; still they need not be disturbed. In all fairness, let those so situated live out their days in the rectory and draw the endowment. But why continue for the future? An Act of Parliament, if necessary, or a Canon of General Synod, could easily arrange that as soon as a rectory became vacant, the incoming priest shall not be entitled to the endowment, but the whole of the fund be retained under the control of Synod as the Rectory Fund, forming a backbone, as it were, for all the diocesan funds, to be used as the General Purpose Fund in Toronto Diocese is used—to assist weak parishes; to advance the aggressive work of the Church, and put our Superannuation Funds in such a condition that priests who have by God's will lived long in the service of the Church, or become incapacitated, may be assured of kindly treatment in their closing days, not being forced, as I know one case, to continue to hold a parish, while acknowledging his unfitness for work, rather than face starvation on \$200 a year, all the Superannuation Fund could offer. May our business men in the Synods take this matter in hand, and with God's guidance, advance His kingdom and not retard it, as in the past, by stagnation of funds given for the glory of God.

GIRLS' FRIENDLY HOLIDAY HOUSE,
BURLINGTON BEACH.

The accompanying cut gives the front view of the very comfortable and commodious building erected through the enterprize and energy of Miss Hamilton and Miss Ridley, as a resting place for working girls. To these two young ladies is due in great measure the success of the Girls' Friendly Society in the Diocese of Niagara. What they have been able to do should be an inspiration to those interested in female toilers in every city and town in Canada. Girls at service, in stores, or sitting at machines during the long summer days, require some change and recreation if they are to keep their health and do their duty. For such there was practically no place about Hamilton, where for a sum within their means they could have a holiday. It was to meet this long felt want that the Girls' Friendly Holiday House was established. The present building is twenty-two by forty-four feet. It contains twenty-four beds. Was opened on the 30th of last June, under the direction of Miss Swanzy, a lady of large experience with girls. During July and August over sixty girls had the benefit of from one to two weeks' rest, with bathing, boating, etc. The table was well furnished with wholesome food, well cooked and neatly served. Those who were members of the society and were in a position to pay, were charged one dollar and fifty cents per week. Those who were not members, but *bona fide* working girls, were charged two dollars per week. The House and lot, with furnishing, cost over fifteen hundred dollars. About half this sum was raised by subscriptions and donations from friends. There is a debt of seven hundred dollars remaining against the property. The ladies are collecting this year again to reduce this indebtedness. It is hoped they will meet with a liberal response and be placed in a position to do even more for the great army

of toilers in the coming year than in the past. This practical work for the comfort and enjoyment of our working sisters we heartily commend. It not only contributes to the bodily and mental well-being of those who are thus thoughtfully cared for, but it keeps them in touch with the Church, and appeals to the best instincts of their higher nature. Much effort and money are expended upon objects at a distance, no doubt praiseworthy in their way, but we consider that in the end much more would be gained for religion if the toil and suffering, the poverty and loneliness of many at our very doors were taken more account of. There are vast numbers of young women driven to make their own living, often at the cost of much laborious toil and with shamefully small remuneration, who at long distances from their friends and having to live as best they can upon their scanty wages, are thrown into the society of indifferent and careless people, and are subject sometimes to fierce temptations. What more worthy object could well-to-do Churchwomen interest themselves in than this? These working girls are their sisters, the baptized members of the body of Christ. As a class they are respect-

able and good, and many a friend of the Church rejoices in their consistency of conduct, their loyalty to the Church, and oftentimes their valued assistance in Church work. They deserve well of us and we hope to see the noble example of these Hamilton ladies followed in many of our large towns and cities, and even enlarged upon, so that we might have what we have often wished to see, Church homes or boarding houses for their service at all times, combining a comfortable abode with healthful surroundings and social intercourse. By way of illustrating the hardship of the lives of many of these girl workers, we quote the following from the *Mail and Empire*: "I am one of the thirty-two girls in ———; we earn from one dollar to four dollars a week for twelve hours work; pay is stopped if late or sick, and on holidays. Our forewoman is paid \$5; my pay is \$2.25; I have been here two years and two months. I give mother one dollar, and the rest buys my clothes. Our rooms are warm and clean; we are not interfered with; but it is strict business, and many of the young women cannot get enough to eat." The Rev. Thos. Geoghegan, rector of St. Peter's Church, Hamilton, has much to do with the successful issue of the above work, and,



GIRLS' FRIENDLY HOLIDAY HOUSE, BURLINGTON BEACH.

we have no doubt, would gladly give information to any who are desirous of following this example of Christian activity.

CONFIRMATION.

A careful comparison of the various rubrics touching confirmation leads us to the conclusion that the Reformers of the 16th century deliberately set themselves to belittle the sacramental character of that Scriptural rite. Abolish it they could not, in the face of their claim to follow Apostolic and Primitive rule, but short of abolition, whatever means could be taken to comply with Anabaptist teaching and to develop individualism, were cheerfully adopted. Hence we are left by Article XXV. to choose between regarding confirmation as a "corrupt following of the Apostles," or "a state of life allowed in the Scriptures." It is said that for "corrupt" we should read "corrupted," and possibly that was the meaning of the writers, but it is a pity that they were not more explicit. The statement at the end of our present baptismal office, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubt-

edly saved," is patient of a simple interpretation now-a-days, but in its original form there can be no doubt that the intention was to inculcate the non-necessity of confirmation. (See the last rubric in the Preface to the Catechism. B.C.P. 1549 and 1552, 1559 and 1632.) We are recovering from the effects of this depravation of the sacrament, but there is still too much insistence on the renewal of vows, and too little recognition of the necessity of the indwelling gift of the Holy Spirit as the complement of baptism. Churchmen should aim at the separation of the renewal of vows from the rite of confirmation, and make it a distinct office to be used at any desirable opportunity, and especially during Lent, after parochial missions, and for children once a year at a public catechising during evensong. The renewal of baptismal promises is made every time a child acknowledges that it "ought" this or that; and although modern rites have attached it to confirmation, it has specifically no more to do with it than with the Eucharist, or Penance, or Holy Order. It will take many years, we fear, to minimize the mischief caused by the very modern inversion of Catholic doctrine which makes the renewal of vows the chief element in confirmation.

The renewal might be allowed at the time of confirmation, but quite as a preliminary office, and treated in such a way as to prevent the continuance of the destructive idea that we come to confirm instead of to be confirmed. But as service reform must follow and be the result of teaching, the clergy should prepare for it by more earnest dogmatic instruction on the office and work of the Holy Spirit, on the reality of His indwelling after confirmation, on the insufficiency of baptismal grace for the complete equipment of Christ's soldiers, and on the priestly office of the faithful to which confirmation is the only appointed way of admission. Then, and not till then, will confirmation be regarded at its

true worth, and earnestly sought. Religious teachers will find ample material for such instruction in Father Puller's "Distinctive Grace of Confirmation," Canon Mason's book on the relation of baptism and confirmation, and Canon Keymer's capital book on confirmation. No sane man, however, would dream of hoping for the effective administration of confirmation until it is universally recognized that all the elementary religious instruction of young children should lead up to and prepare the mind for confirmation. With the majority of children the course now followed leaves them without a *terminus ad quem* beyond the vague "be good and don't get drunk," or the unscriptural "be converted and saved" ideals of Christian life. Our excellent Catechism, in the hands of ordinary teachers, and merely committed to memory with a few explanations, is singularly defective as regards confirmation, and no time ought to be lost in adding to it one or two questions on the necessity of the gift of the Holy Spirit, and the means by which we receive the same. Without waiting for a liturgical millennium, we can improve matters vastly by making children familiar with the meaning of con-

firmation, and encouraging them to look forward to it as a new birthday, their own Pentecost. Children thus taught will not require much intellectual training during the months immediately before their confirmation, and the time usually devoted to classes on the Ten Commandments would be more profitably spent in training in the art of devotion. Unhappily for the Church and her children, the educational methods of the day do not favour right training in religion. In the public schools of high social rank Church teaching is often as worthless as it is in the average Sunday-school of the "lower orders." School Boards are intentionally non-Catholic, and in too many cases utterly secular in tone and practice. But what of our National Schools? Are they always satisfactory as schools of the Catholic religion? We fear not. We hear of clergy who never enter their own schools for the purpose of religious teaching; of others, happily few in number, who led by spurious charity and unfaithfulness to their ordination vows, suppress distinctive teaching out of regard for the children of Dissenting parents; of a few who are indifferent whether the school teachers are Churchmen or not by conviction, so long as they occasionally attend the parish church; and with these facts before us, supplied by persons who can be trusted to speak the truth, we have grave reason for doubting the worth of the religious instruction in certain districts. From the day-schools, however, ought to come a continual supply of well-taught candidates for confirmation, and as a rule the children should be confirmed before leaving school. At the present time we speak to lads and girls, the lads especially, about their confirmation just at the time they are busily occupied with the prospect of going out to work, if they have not already gone. It is too late then; the strength they require to face the new world of action and passion ought to have been in possession and matured some time before. We have no right to send untrained soldiers to face the enemy; it is too late to begin their equipment when they have reached the field of battle. The right method, and that contemplated even by our Prayer Book, is to give the children every possible advantage before the age of independence. We have already shown that early confirmations in accordance with the mind of the Church in her best days, that by Canon Law the latest age for the majority is twelve years, and that twelve may safely be taken as the "competent" age ordered in the Book of Common Prayer. And there is every reason for believing that confirmation at eleven or twelve would prove more fertile for good than the later age has been for the last 100 years. The Church requires a certain amount of head knowledge, and of course moral and spiritual training as well, but she does not demand that the unconfirmed shall give such evidence of holiness as can only rightly be expected of those who have received the gift of the Holy Ghost. But popular sentiment, encouraged by faulty teaching, has fastened upon the evidence theory, and completely inverted the right sequence of spiritual progression. "Fitness" in the common mind is the equivalent of spiritual goodness. Now goodness, being a *fruit* of the Spirit, can only succeed the reception of the enabling power, but it is illogically expected to be already developed, before the gift is received, and those who need grace the most are deprived of it, or told that they are unfit, until they become what they can never be without that grace. Once men are convinced of the actuality of God's grace, and recognize that the sacraments are the ordinary means by which it is

dispensed to humanity, they will, nay must, admit the folly of delaying the grace of strength until the warrior has been occupied in passionate battle for two or three years. Practically our modern method is self-condemned, and the only wonder is that the clergy have not seen the mistake more generally. From country villages a constant stream of lads and girls pours out into the towns. They leave at from fourteen to fifteen years of age, and not having been confirmed previously are lost to the Church, because new attachments in a strange place require time, and more effort than the clergy, too few for such work, are able to make. Town clergy are aware that once the children leave school it is increasingly difficult to get them to submit to instruction, and class attendance becomes irregular and fitful. There is no occasion to dwell upon this feature of the subject; the evil of delay is manifest, only men have not the courage to admit the fact, and they go on losing, and grumbling, with truly English pertinacity, over evils they might easily prevent by return to more sensible methods of parochial work. The Prayer Book orders in the plainest terms that each child confirmed is to have a god-parent present, not necessarily one of its baptismal god-parents, but one selected *ad hoc*. The order is rarely, if ever, obeyed, even by the most loyal of Churchmen; but if it were once followed in some well-known parish no doubt many others would follow suit; and the advantage of having a spiritual guardian for each neophyte at a time when a fresh term of life is beginning would be found so distinct and valuable that men would ask themselves why they had not previously complied with the Church's order. Children during the preparation might be allowed to select their own god-parents; or where a friendship between a child and some discreet senior has already sprung up, the elder might be asked to make the bond spiritually binding and thus secure Divine sanction for what might otherwise be merely secular and fanciful. Given a regular system of god-parents at confirmation, the clergy would be saved the trouble of perpetually "looking up" their young communicants, unless the god-parents died or were negligent. And many grown-up people who might otherwise be inclined to relax vigilance in their own lives would, by reminding their god-children from time to time of their duty as communicants, stir themselves up to obedience. There is now a great deal more need for god-parents at confirmation than at baptism, and the office itself would be much more inviting and interesting to those who wish to help their neighbours. Dr. Salt's well-written manual on *God-parents at Confirmation* (Kegan Paul) has a mass of information which we commend to any who care to undertake the revival of a long lost custom; and it proves conclusively that, as usual, the Church's own recommendations are far better than their modern substitutes. In all that we have said, we have dealt with confirmation as a distinct sacrament in relation chiefly to baptism; but, of course, with some reference to the Holy Eucharist, for the offering of which confirmation gives the Divine qualification. Much of the objection to early confirmation arises from the habit of expecting that the confirmed shall at once enter into full and regular communion, and we have some sympathy with those who shrink from too early an approach to the Food of Angels. But "some sympathy" only, for we are persuaded that a little more faith in the desire for goodness on the part of children would meet with its reward. Most priests have found that their most stable and regular communicants have been those who began

early and were trusted to do their best. The subject requires separate treatment, and we mention it here only to remind our readers that if early confirmation is made the rule, we may perhaps leave a decent interval for preparation for First Communion. Delayed confirmation has failed to make regular communicants of the mass of our people, and one reason is, probably, because too much has been attempted during the time for preparation. Take the work in sections, let all the elementary work lead up to the immediate spiritual preparation for the confirmation, and then undertake the Eucharistic teaching, and we may expect success: a worse failure than attends our present method can hardly be conceived or expected.—*Church Times*.

SUNDAY EVENING WITH THE ARCHBISHOP OF YORK.

The Archbishop of York was the preacher at St. Mary's Church, Newington, on Septuagesima Sunday night. The sermon was on behalf of the Parochial Mission Fund, which the Archbishop started twenty years ago, when vicar of the church. He took for his text the words, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." On this Sunday, said the Archbishop, we begin to make ready for the Lenten season, and all the Church's teaching begins to look that way. It is, therefore, important that we should consider what is the Christian life. The words of the text tell us what St. Paul's idea of it was: (1) It is a life of progress—a race. How is progress to show itself? In a race progress is merely overtaking and completing a certain distance. Progress is growth, and the idea of growth is one which is continually set before us by Christ and His apostles. Those who wish to be real Christians must be diligent students of the Word of God. (2) The Christian life is a life of conflict, which is part of our calling. Whatever may be the mystery of evil, if we believe God's Word we cannot doubt that evil powers surround us. (3) The Christian life is a life of discipline. We have a lower as well as a higher nature, and the lower is continually trying to assert itself. Indulgence, coldness, indifference—these spring from the lower nature. We think of self-discipline rather lightly. The word fasting has an unpleasant sound. But Christ was in no doubt what we should do. "When you fast," He said. Fasting is a real duty of the Christian life. So far from being part of erroneous teaching, we know that the great saints of the Church have sought by this practice not only to fulfil the Master's commandment, but to keep their bodies under. Not only does Scripture teach us that it is a Christian duty and a help to the Christian life, but our Church, by setting aside certain seasons for fasting, takes care that it shall not be forgotten. But our Church does not tell us how we are to fast. There is absolutely no merit in it. If we think of it as such we go astray. But it is a reasonable, common-sense thing to keep control over our bodies. The end and object of self-discipline is formation of Christian character, is to help us to attain that which is the great end of life. What is that end? To go to heaven? There is something better than that. St. Paul said it was to win Christ. Heaven, to some people, is merely a lazy deliverance from the pains and difficulties of this. The end and purpose of our discipline is to win Christ and have Him every hour in our hearts as a continual inmate there.

"HARD-PAN" AT LAST. —SCRANTON, PA., April 2nd.—By a decision yesterday of Judge Gunster in the Waverley Borough School, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion, Judge Gunster said: "Denominational religious exercises and instruction in sectarian doctrines have no place in our system of common school education. They are not only not authorized by any law, common or statutory, but are expressly prohibited and forbidden by our constitution, the fundamental law of the commonwealth." We have been accustomed to hear in certain quarters the Apostles' Creed, the Lord's Prayer, and even the Ten Commandments called *sectarian*, but it has been left for a learned judge of the United States to pronounce the reading of the Bible, without note or comment, to be a "sectarian and denominational exercise." It only remains now for some one equally learned and judicial to declare the God of the Bible and His worship to be sectarian, and then we shall have got down to "hard-pan." Verily, the world is progressing—but whither?

REVIEWS.

THE NARROW WAY, being a complete manual of devotion, with a guide to Confirmation and Holy Communion. 32 mo., pp. viii., 165; 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Very complete, neat and handy, it comes back as an old friend, and is always in season. The notes on the Catechism are taken from Bishop Beveridge, and those on Holy Living from Bishop Jer. Taylor. The devotions both before and at Holy Communion are very good. The small volume should be put into the hand of every young person.

CHURCH HISTORY IN QUESTION AND ANSWER. A brief sketch by Rev. J. D. Kennedy. 10c. New York: Thomas Whittaker.

This is as successful as the difficulties of the task will allow. Such a catechism is much required, but this in hand we would re-write, condense chapters two and three into less than one, expand the Saxon period from Bede with the aid of Haddan and Stubbs, give great fulness and life to the Reformation period, omitting such nicknames as "Bloody Mary" and "Good Queen Bess," and then bestow all the spare pages upon the work of the Church in America. In its present form the Catechism gives a useful summary, and a teacher can fill in the further details.

MUSIC.—One of "the best musical magazines in the world." W. S. B. Mathews, editor. Three dollars a year, 25c each. Address Music Magazine Publishing Co., 1,402-5 Auditorium Tower, Chicago.

QUEEN ANNE'S BOUNTY. FOUNDED 1704.

There is perhaps no Church Society or Institution of which the history and objects are so little known as those of the Corporation of Queen Anne's Bounty. It fills, however, an important place in the history of the Church during the past 190 years, and is today a witness of the trials and struggles which have been at various periods the lot of the Church in our country. In order that its story may be fully, although briefly, told, we must go back to the times of the assertion of the Papal claims in England. Early in the thirteenth century—in the reign of King John—for the first time, the Bishop of Rome succeeded in obtaining a tenth part of the value of certain livings. A century later the Papal claims had grown with what they had fed upon, and the tax was demanded from all beneficed clergymen. As years rolled on, later popes—not to be behind their predecessors—watched their opportunity and advanced increased claims, generally successfully. No encroachments of the Papacy caused more deep-seated discontent in this country than the exaction of the monetary contributions of which we have spoken. The difficulty of resisting such demands, pressed as they generally were during periods of crisis, and supported by the enormous powers which the Bishops

of Rome knew so well how to use for the purpose of gaining their ends, may be easily understood from what happened when Pope Boniface, with splendid audacity, claimed, in the reign of Edward I., first-fruits from all the benefices of England. Edward I. was not, however, the monarch easily to accede to such a preposterous demand. Notwithstanding many serious embarrassments in which he was involved at the time, and the likelihood of indefinitely increasing them by opposing the powerful Pope and exciting his anger, the King, supported by the Parliament of Carlisle, rejected the demand as an entirely novel claim, and contrary to the laws and constitution of the realm. Extraneous pressure and politic considerations were, however, ultimately allowed so far to prevail that as a personal concession the King allowed the nuncio to collect the first-fruits for three years. The fact that this powerful monarch, although upheld by his parliament, made such a concession, is an indication of the stringency of the pressure placed upon him. It is, therefore, not at all surprising that, in the later times of distraction and weakness, the clergy found themselves unable to resist payment. The tribute wrung from them was paid unwillingly; but so that it was obtained, the Papacy neither cared in what spirit it was paid nor for the sufferings of those who paid it. These exactions naturally produced a widespread and deep-seated feeling of resentment against the agents of the Italian bishops, which in due time bore fruit. At the Councils of Basle and of Constance, bitter complaints and protests were made, but with no success. That the grievances were not by any means imaginary is apparent when we realize the fact that the Pope had a house and a horde of officials in this country for the sole purpose of collecting the first-fruits from the clergy and wringing other exactions from the laity, and that every year huge sums of money so raised were sent out of the country. It is not at all surprising in such circumstances that the abuses in connection with these payments were among the first dealt with at the time of the Reformation. In 1532 the clergy in Convocation petitioned the King for an Act of Parliament for the discontinuance of the payment of *annates*, as the first-fruits were also called. An Act was accordingly made, but was not promulgated until 1534. The tax was, however, not abolished, but merely diverted, as the proceeds had henceforth to be paid into the Royal Treasury. Seven years later—in 1541—a court was established for the regulation and management of the payment of first-fruits and tenths, but was soon afterwards abolished. The heavy burden which had been imposed upon the Church by the Pope still remained upon her. Now and then the generosity or compunction of one sovereign and another led to some slight—very slight—relief, of a partial character. The Archbishop of Canterbury and the Bishop of London were, for example, exempted by Queen Elizabeth from payment of tenths, and were authorized, in compensation for certain losses, to receive the tenths of certain benefices instead of the Crown. King Charles II. also gave permission to those upon whom some of the gifts of Church property had been bestowed to restore them to the benefices to which they had belonged; but such partial, and, so to speak, spasmodic acts were very far indeed from being a restitution of what had been taken from the Church. It was left for Queen Anne to right this wrong, which she did by restoring the moneys to the Church and abandoning on the part of the Crown all claim to them. In taking this step the Queen did not remit the tax, but devoted its proceeds to form a fund for the augmentation and improvement of small benefices. The fund was established in 1704, when the Queen, in a message to her Parliament, expressed a desire to give up to a corporation to be chartered for that purpose the "first-fruits" and "tenths." An act was accordingly passed to form a special corporation under the name of "The Governors of the Bounty of Queen Anne," "for the purpose of receiving, managing and dispensing of the said revenue and such other gifts and benevolences as shall be given them for the purposes aforesaid." Bishop Burnet, of Salisbury, is credited with having persuaded the Queen to make this act of restitution, which has been a source of much benefit to the Church. Gilbert Burnet, who was born in Scotland in 1643, was in many respects a remarkable man. He was ordained in 1665 by the Bishop of Edinburgh, and was noted for the moderation of his views between the Episcopal and Presbyterian parties. Coming to London, he preached before Charles II., was named one of his chaplains, and was also regarded favourably by the Duke of York, afterwards James II. Later he lost the favour of the Court, but, settling in London, became a popular preacher and well known as a writer. On the accession of James II., Burnet left England for the Continent, and was invited to the Hague, taken into the counsels of the Prince of Orange, and had a considerable share in the intrigues which placed his patron on the throne of England. When the Prince of Orange landed in England Burnet accompanied him as his chaplain, and drew up the "Association"

for pursuing the ends of His Highness' declaration. It is not at all surprising to find that King William had not been many days on the throne when Burnet was appointed to the vacant See of Salisbury. He had great influence in all ecclesiastical matters during this and the succeeding reign. He died in 1715. He was distinguished for his ability and moderation, and in his private life seems to have been a model of piety and good sense, and as a Bishop he was able and diligent. It is noteworthy that he spent his revenues upon his See. As a writer, he will be remembered for his History of the Reformation and his work on the Thirty-nine Articles. It is difficult to do complete justice to such a character. But he can hardly be refused a high place among the great names of a very important period of the national history. After this digression we return to the Bounty: according to its constitution, the trustees were to be certain dignitaries of the Church and other personages for the time being. The Archbishops, Bishops, Deans, Speaker of the House of Commons, and others, formed the corporation. An Act of Parliament of the present reign regulates the modern administration of the fund. Numerous benefices subject at the time of the Reformation to the payment of first-fruits and yearly tenths are still assessed, and always according to the ancient valuation made of those benefices. In addition to the payments from the clergy of first-fruits and tenths, the fund receives many gifts of money or land. The latter is given for sites of parsonages, garden ground, glebe land, and analogous purposes. The Corporation has to do with the repairing of Rectorial chancels of churches, and the building and repairing of parsonage houses, either by gifts or by loans of money. The total income last year exceeded £192,000. The report for that period, which has just been issued, states that grants were made amounting to £31,600, and that benefactions were received of the value of £35,429; 136 applications were responded to. The grants were made in respect of 32 livings not exceeding £100 per annum; 49 over £100 and not exceeding £150; 32 over £150 and not exceeding £175; and 23 over £175 and not exceeding £200. The capital of the trust funds in money and stock amounts to upwards of £5,365,000. The net amount of the first-fruits and tenths was £14,614 16s. 9d., which, with £13,743 9s. 8d., the surplus of the general revenue, provides the Governors of the Bounty with £28,358 6s. for grants during the current year. Such is the brief history of the corporation called Queen Anne's Bounty, and of the circumstances preceding its establishment. It was called into existence to restore to the church what was her own, and that restoration was made for the benefit of the poorer clergy. The present sketch will, we hope, help to show how this latter object has been and is being fulfilled. As we reflect on the history of the Bounty, surely a deep and devout thankfulness should be awakened in our minds for the safe guidance of our Church and country through those dark, troubled times of past tyranny, both spiritual and temporal, and our faith should be strengthened that the same guiding hand will continue to direct His Church through the troubles of our own days. The Governors of the Bounty have just made their annual distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable to fully respond to all the applications made to them. The benefactions offered were of the value of £53,467. The benefices approved for augmentation were 158 in number, ranging in value from *nil* to £200 per annum. The total amount of grants promised was £40,000. The Governors who took part in the deliberations were—The Archbishop of Canterbury, the Bishops of London, Manchester, and Lichfield, Lord Clinton, Lord Ashcombe, the Right Hon. Sir J. P. Deane, Q.C., D.C.L., H. W. Cripps, Esq., Q.C., Alderman Sir Joseph Savory, Bart., M.P., J. S. Gilliat, Esq., M.P., Sir W. J. R. Cotton, and James Cropper, Esq.—*Church Bells.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

WINDSOR.—On the 28th ult. passed away an aged retired priest of this diocese, who for years has gratuitously served the Church in a small district within one of our parishes, in what might be called a private, and, as far as it can be so called, irresponsible manner. The building he erected at his own cost. He was greatly beloved by the few people who attended his services. Being of an intensely reserved and retiring nature, he never, for many years, took any active part in the work of the diocese. His death, after several months' illness, took place at the residence of his half-sister, Mrs. Wiggins, of this town. By the terms of his will, he has left about one-third of his estate to charity. The following are

some of the interesting items: S.P.G., \$2,000; S.P.C.K., \$1,000; C.M.S., \$1,000; C. & C.C.S., \$1,000; B. & F. Bible Society, \$1,000; six Halifax institutions, \$500 each; Christ Church, Windsor, N.S., \$1,000; W. & O.F., N.S. diocese, \$1,000; town of Windsor poor, \$500; cemetery, \$500; besides bequests to some individuals who had resided with and attended upon him. Though a Low Churchman by conviction, he had never allied himself with party organizations; and certainly he has shown by his will that he considered all in the Church, though differing in opinions as to non-essentials, entitled to support and assistance, even the assistance of those who differ with them materially—a noble lesson to some of our brethren in the Dominion Church to-day who are doing their utmost to stamp out all those who venture to have the hardihood to differ with them. I send you these items because I think our late brother has set a noble example to the rest of us in the Church, both of generosity and catholicity. Not many clergymen, perhaps, are able at their death to show, by their actions, that the clergy desire to practice what they preach in pecuniary matters. Might not multitudes of our wealthy laymen take the lesson to heart and remember in their wills their spiritual mother, so that after death their works might verily follow them? Mr. DeWolfe was never married. Notwithstanding, he did not forget the claims upon us of those left behind by married priests. May this silence the objections raised against that particularly charitable fund, now, thank God, found in almost every diocese—that for the widows and orphans of deceased clergy—objections which are, alas, only too prevalent. Were all our wealthy, or even moderately well-to-do clergy whose widows come upon this fund, to do as he did, one of the strongest objections would at once cease to exist. After a handsome bequest to this fund by her husband, a widow might still be allowed to enjoy her pension (for it comes as much as a reward of fidelity on the part of the deceased, as by way of assistance to herself), and so be spared the pain of indelicately putting herself upon a higher plane than her sisters, by proudly renouncing her claims.

HALIFAX.—The Bishop of the diocese has returned from England after a brief visit on business to his mother land. The Rev. Foster Almon has been elected Rural Dean of Halifax, in the room of Canon Partridge, resigned.

CLEMENTSPORT.—The esteemed rector of this place has been at death's door from a violent attack of spinal meningitis. Happily, reports state a marked improvement. It is to be hoped this young and useful life may long be spared to the Church on earth.

CORNWALLIS.—The next regular meeting of the Chapter of the Avon Rural Deanery has been called by the R. D., the Rev. F. M. Axford, rector of this parish, for St. Mark's Day, April 25th, in Windsor. One of its duties will be the election of a Governor of King's College to represent the deanery, in accordance with an Act passed at the recent session of the N.S. Legislature. This Act provides for the extension of the Board of Governors of King's to admit of a representative from each Rural Deanery in N.S. and C.B., and three from the Archdeaconry of P.E.I., to be elected by the clergy and lay representatives to the Synod of each Rural Deanery respectively. We understand this will be the first of such elections.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Trinity Church.—The Rev. Canon Mills preached in this church on Sunday, 7th inst. His subject was the Bible. Four objections had been raised against it, namely, (1) That it is cruel; (2) that it is impure; (3) that it is incorrect; (4) that it is unscientific. In his sermon of the previous Sunday Canon Mills dealt with the first two objections, showing that there was reason and justice for the destruction of nations and individuals recorded in the Old Testament. "They would soon," he said, "by their vices have brought about their own destruction. And if the Bible was impure there must be victims of its impurity; but who ever heard of any?" Taking his text from I. Thessalonians ii. 13, "The Word of God," not as the word of men, but as it is in truth, the Word of God, he considered the last two objections. Concerning the alleged incorrectness of the Bible, he said that among the two hundred old manuscripts of the Bible we met with no direct doctrinal contradictions. The writing of the sixty-six books of the Bible had occupied a period of nearly two thousand years. They had been composed, too, by forty different men; yet there was a remarkable agreement in the different statements. Though among the different manuscripts many passages were missing, yet what was written in each manuscript agreed with what was stated in the others. "This agreement," said the speaker, "is not found among

the different manuscripts of ancient classical works. Such statements as are thought to be incorrect are generally theories which men have read into the text, but which are not really there. For instance, some have supposed that the Bible taught that the world was only about 6,000 years old. This is because they have imagined that man was created at the same time that God created the heaven and the earth. But the text does not say so. After the creation of the heaven and the earth there is a pause; a period of chaos intervenes. This was probably the period in which the angels lived, and rebelled against God. There are indications that Lucifer, now called Satan or the devil, and his companion angels lived on this earth. God Himself, for instance, calls Satan, the 'prince of this world'—the ruler of this world, as if he had had originally the dominion here, until his power was withdrawn by God. If he had been originally the possessor of this world his bitter hostility to man, who supplanted him, would be explained. The evil in man had come to him from without; he had been tempted by another. Hence he found room for repentance; but evil was inherent in the nature of Satan; he had evolved it himself from within. Hence the impossibility of repentance in his case. The Bible has been called unscientific, yet recent science has reaffirmed the truth of its statements in many cases. For instance, light is the first thing spoken of as created. A short time ago scientists ridiculed this, but recent discoveries have convinced them of the fact that light was the first of God's creations. Also the statements of Scripture are often misunderstood. The statement in Genesis ix. 13, had been found fault with. Men had thought that the rainbow was spoken of as being at that time created, but an examination of the Hebrew text showed that the rainbow, which had for ages existed, was then simply 'constituted' as the covenant between God and man. Objection was also taken to the statement contained in the tenth chapter of Joshua, verses twelve and fourteen, relative to the standing still of the sun and the moon at the request of Joshua. This need not, said Canon Mills, be taken literally. The miracle could be accomplished by the laws of refraction and reflection. We know that through this process the sun sometimes appears to be above the horizon when it is really below it. Also, it is to be noted that the whole passage is quoted from the 'Book of Jasher,' where figurative language is used. The same may be said of the passages in which the heavenly bodies are said to revolve around the earth. We speak of the sun rising and setting now, although we know that this appearance is produced by the revolution of the earth on its axis. Would a future historian or scientist be justified in maintaining that the people of the latter part of the nineteenth century believed that the sun moved around the earth?"

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BATH.—It is a cheering sign of the spiritual improvement of this old parish under the present pastorate, that the average attendance at the daily Lenten prayers was greater than ever before, numbering nearly thirty. No wonder, after such preparation, that there was a throng of devout worshippers and communicants at the glorious Easter services. Never did the choir seem more inspired or the worship more real and hearty. The venerable rector, Rural Dean Baker, preached with much fervour and eloquence on the theme of the resurrection.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Miss H. Ford delivered the last of her course of lectures on early Italian painting at the O.S.A. rooms, Tuesday, April 2nd. The lecturer dealt with her subject, "The Venetians," in a pleasing manner, and touched upon the growth of the great Venetian school of painting, referred to the work of the Bellinis, the genius of their pupils Giorgione and Titian, and the characteristics of Tintoretto, Veronese and Bassano. There was a good attendance.

Easter Sunday.—The churches in the city on Easter Sunday were crowded with large congregations at all the services, which were heartily rendered. The churches were beautifully decorated and the offertories were exceedingly good.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

LONDON.—*Western University.*—The annual convocation for the conferring of degrees in medicine to the successful students in the fourth year class at the medical department of the Western University, was held in the Collegiate Institute on Friday, 6th. The audience of about 700 included many of London's leading citizens. Rev. Canon Smith, registrar

of the Senate of the university, acted as chairman in the absence of the Vice-chancellor, Chief Justice W. R. Meredith. On the platform with him were Dr. Moorehouse, dean of the faculty; Prof. Sherwood, assistant master at the Huron College School, and a large representation of medical men. The graduates were: T. J. Flaherty, E. Seaborne, J. J. James, W. D. Wiley, S. D. Francis, W. D. Sharpe, H. A. Kingsmill, R. Woods, J. Williams, F. J. Deveney, A. L. Peel. Mr. Flaherty was the gold medalist. Dr. Moorehouse, in concluding the proceedings, explained the work, which had been modestly and unostentatiously carried on by the faculty. There were fourteen professors and eleven lecturers on the staff, and during the term they had given 1,600 lectures and demonstrations—*London Advertiser.*

LONDON SOUTH.—*Ss. James'.*—The annual confirmation in this church was held on the evening of Palm Sunday, when the rector, the Venerable Archdeacon Davis, presented 88 candidates. The Bishop, before confirming them, pointed out most forcibly the nature of the solemn obligation they were about to make. The musical portion of the service was excellent and suitable to the occasion. The choir has been much strengthened by the addition of Mr. J. Tancock, of Huron College, who formerly sang with the choir of St. Paul's Cathedral.

LONDON WEST.—*St. George's.*—On Palm Sunday the rector, the Rev. G. B. Sage, presented 21 candidates for confirmation. He was assisted in the services by the Rev. Canon Smith. The Bishop gave a most earnest address to the candidates, urging on them the duties of daily reading of the Bible, daily prayer, and engaging in some definite Christian work. He drew some practical lessons from the day—the duty of rejoicing in God and witnessing for Christ, as the hosannas of Palm Sunday suggested, and the duty of laying all we have at Christ's feet, that He may ride over and rule it all, as He rode over the garments and branches on that day. Despite the rain, there was a good congregation, and the Bishop counselled them to bring up their children in the nurture and admonition of the Lord as the one safeguard against the sins and allurements of the world which they must face.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Rural Dean Chowne begs to acknowledge, with many thanks, \$1 from Mrs. Markham, of Maple Island, (omitted in former acknowledgment), and \$1 from "F. T." towards his appeal.

EMSDALE.—A new font, the gift of W. E. Streetfield, Esq., church-warden, was placed in St. Mark's Church. The design is from England and is very pretty; this, with new choir seats, is a great improvement to the Church. A bell is badly needed, and whilst we are doing all we can amongst the members, help is asked from our fellow Churchmen outside. Contributions will be received by the incumbent.

MOOSONEE.

JERVOIS A. NEWNHAM, D.D., BISHOP, MOOSONEE.

The following is an extract from a letter of Rev. E. J. Peck, Blacklead Island, Cumberland Sound, to Bishop Newnham:—

"My Dear Rev. Bishop Newnham,—You will, I feel sure, be delighted to hear that we are now safely landed, and have commenced work here amongst the Eskimos. The station at which we are now located is a whaling depot, and a large party of Eskimos are kept here to assist in the capture of whales. We have already seen some Eskimos who came from the northern side of Hudson's Straits, and this is a capital centre to work from in reaching the Eskimos living in the more western and northern parts of the Moosonee diocese. I am sure you will rejoice to know that at last something is being done for these poor, lost sheep in the wilderness. Considering our isolated position, there are a few points of a business nature which it is necessary to mention to the committee. The point which we are bringing before the committee is the desirability of continuing this work beyond two years. It seems to us (and we hope you will think well of our suggestions) wise to continue it for the following reasons: 1st—There are facilities here of reaching the Eskimos both in a westerly and northerly direction, and this place occupies a central position, and, as such, we think, ought not to be abandoned. 2nd—Two years do not seem sufficient (considering the wandering habits of the people about here) to teach them much of Christian truth. 3rd—Should the committee so wish, and should you so desire, Mr. Parker desires to remain here when I (D.V.) return in 1896."

Mr. Adam Brown, of Hamilton, has been elected president of the Children's Aid Society of that city,

BRIEF MENTION.

Over thirty churches have been burned in Canada this winter. The loss will be \$300,000.

Napoleon at 27 commanded the army in Italy. At 35 he was emperor. Saw Waterloo at 46.

Bryant wrote poetry at 9. At 18 his masterpiece, "Thanatopsis," was published.

Naturalists are still in doubt as to whether the sponge is a plant or an animal.

During the fourteenth century in Italy a tax was levied on everyone who wore shoes.

Lamp posts are let for advertising purposes by the Shoreditch Vestry in London. The money received goes to support a technical school.

A Russian can plead infancy for a long time, as he does not come of age till he is 26 years old.

Henry VIII. of England was fond of the controversial works that were common in his day, and wrote a book against Luther.

The Rev. Canon DuMoulin will be the preacher at the annual service of the St. George's Society, in St. James' Cathedral, Toronto, on the 21st inst.

Longfellow's first poetry was published at 13. At 32 he was ranked with our best poets.

The sea anemone is capable of swallowing an animal many times larger than itself. It spreads its body, and thus surrounds its prey.

Bryson's first poem appeared at 19. At 24 he reached the highest pinnacle of his literary fame.

Wheat can be grown in the Alps at an elevation of 3,600 feet, in Brazil at 5,000, in the Caucasus at 8,000, in Abyssinia at 10,000, in Peru and Bolivia at 11,000.

The chief exponents of music in Japan are women. Most men would consider that they were making themselves ridiculous by playing or singing in society.

Mr. John B. Norton, son of the Rev. Canon Norton, rector of Montreal, has been appointed to succeed Mr. Birch as organist of Christ Church Cathedral, Montreal.

A contract has been made for the construction of the railroad from Kenh to Assouan in Egypt, to be completed by the end of 1897. There will then be a continuous line from Alexandria to the First Cataract.

Paris cab fares are to be changed. For a short drive of a quarter of an hour only, one franc will be charged, while for a longer drive the former tariff of a franc and a half will be retained.

To all who have felt superior in pronouncing Chopin "Shopang," it will be a shock to learn that the correct pronunciation is "Kopeen"—Russian and not French.

The annual meeting of the Church of England Women's Auxiliary for Toronto, will be held on May 1st, 2nd and 3rd, in St. James' school-house, instead of the previous week, as before announced.

The Japs have discovered a rich gold mine on the Liatong Peninsula, near Talién Wan. Certain priests occupied a temple, which stood over a shaft leading to the mine. The priests had grown rich working this mine, as their predecessors had done for three centuries.

The largest gold coin in existence is said to be the gold ingot, or "loof" of Annam, a flat, round piece, worth about \$325, the value being written on it in India ink.

Dean Fremantle of Ripon, who died recently at 87, was a famous oar in his college days. He rowed in the Oxford crew of 1831 with Wordsworth, Bishop of St. Andrew's, and Garnier, Dean of Lincoln. In the opposing Cambridge crew were Bishop Selwyn and Dean Merivale.

The Bishop of Quebec leaves on Easter Monday to visit the Bishop of Niagara at Hamilton. On his return he will stop over in Toronto, preaching in St. James' Cathedral on the morning of the 21st, and in St. Thomas' Church in the evening, and attending the meeting of the Domestic and Foreign Missionary Association, and meeting of the House of Bishops in Kingston on the 24th and 25th.

At St. Dunstan's Church, Fleet street, London, a beautiful large memorial window, in memory of Isaak Walton, author of "The Complete Angler," was unveiled last week. The famous angler lived for many years at the corner of Fleet street and Chancery lane. His first wife and children were buried in St. Dunstan's churchyard.

At the Russian town of Reni, at the junction of the Pruth and the Danube, a rich find was made lately of gold coin of the time of Philip of Macedon, the father of Alexander the Great. They are in excellent preservation, and 512 of them have already been seized by the police and sent to St. Petersburg.

The ship "Britannic" has recently completed her 200th round voyage and 400th passage across the Atlantic. This means she has travelled a distance

of nearly 1,500,000 statute miles with her original engines and boilers, an achievement probably without parallel in the history of steam navigation.

The Czar has received four huge volumes containing 12,000 extracts from American journals relating to the illness, death, and funeral of his father, and his own marriage. This last volume is handsomely bound in red and gold, while the others have funereal black and silver covers. They will be placed among the imperial archives at St. Petersburg.

In the Sitka district, Alaska, the canoes are each cut from a single log of wood. The log is first dressed and hollowed out, and then steamed and spread open. Many of the canoes are models of form. Great care is expended on them, and if the maker were paid good wages their prices would be fabulous.

British and Foreign.

The Bishop of Llandaff, it is stated, has refused to institute the Rev. W. Craig to the living of Llamhilleth, on the ground that he cannot speak Welsh.

The 13th of June has been fixed for the opening of the new Chapter-house in Durham Cathedral, which is the memorial of the late Bishop Lightfoot. An imposing commemoration service will be held.

The Building Fund for the new hospital at Jerusalem amounted to £7,821 12s. 10d. on February 28th. The total cost is estimated at about £10,500.

The Marquis of Salisbury has sent a donation of £100 to the Church Day Schools Fund, in aid of which he spoke at Limehouse recently.

St. John's Chapel, in Worcester Cathedral, which has been restored by Earl Beauchamp, was dedicated recently. The Dean and Chapter desire that the chapel shall be used chiefly for the purposes of private devotion.

The Archbishop of Canterbury has expressed his deep sympathy with the Church in Newfoundland in its present distress, and has promised a subscription to the special fund now being raised. The Bishop of London is also taking an active interest in the appeal.

The Building Fund of the new church of St. Peter, Eastbourne, the foundation-stone of which was laid in the autumn by the Duke and Duchess of Devonshire, who gave the site and £5,000 towards the cost of erection, has just been further benefited by an anonymous donor sending £5,000 for the chancel, which, owing to the want of funds, the committee had not intended to complete at present.

"I was told," says a writer in the *Gentlewoman*, "that a friend was arguing once with Bishop Wilberforce and trying to make him agree that some clergyman, whose sermons they were discussing, was a good preacher. 'Well,' said the Bishop at last, 'at any rate, Henry, we are so far agreed: you think him a weighty preacher, and I think him a heavy one; so let there be an end to the matter.'"

It is interesting and hopeful to find two converted Roman Catholic priests, viz., the Rev. Thomas Connellan and the Rev. Daniel Kerrin, officiating in St. Nathaniel's Church, Liverpool, of which the Rev. R. Hobson is vicar.

At the recent meeting of the Jamaica Diocesan Synod, the Bishop in his address, referring to the Rio Pongo Mission, West Africa, said: "I was very glad to receive the testimony of the Bishop of Sierra Leone as to the very efficient and solid work being done by our West Indian missionaries in the Rio Pongo Mission. Some time ago he was requested to take the oversight of the Mission, and he has done so; and as I say, he was able to speak very favourably of the character of the work. There is no doubt, however, that the Mission requires to be placed on a more efficient and satisfactory footing in several respects; and I trust that something was done at that Conference, and in connection with it, which will gradually help to make the management and maintenance of the Mission more efficient, and to bring about changes which, with God's blessing, will develop the Mission very considerably." The Bishop of Sierra Leone has offered to go to Jamaica to make inquiries, to hold meetings, and to discuss with the Bishop of Jamaica and his responsible advisers if he would be welcomed, and if such a visit would be helpful to the cause of the Rio Pongo Mission. The Synod resolved that if the Bishop visit Jamaica, he should be heartily welcomed, adding that it was hoped that, while carrying out the special objects of his visit, he might be able to assist at special missionary meetings and services in various parts of the

island; one-half of the proceeds of such special meetings to be appropriated to the Rio Pongo Mission in West Africa, and the other half to the Bishop of Sierra Leone's own Mission Fund. A resolution was also passed expressing approval of the proposal "whereby the jurisdiction of the Bishop of British Honduras, now extending southward to the eastern boundary of Costa Rica, will be further extended so as to include the sections of country which are most accessible, or are usually reached from the Atlantic or Caribbean seaboard of the following portions of the United States of Colombia, namely, the State of Panama, Bolivia and Magdalena, and also the Isthmus of Panama and the places situated along the line of the Panama Railway and the route of the proposed Panama Canal and also the city of Panama on the Pacific coast, it being believed that this arrangement for the Episcopal supervision of the missions of the Church of England within the boundaries herein described will best secure their efficient support and orderly development.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Interesting to Know.

SIR,—I think it will be interesting to those who are fond of studying statistics to know that at the present time more than 42 per cent. of the patients at the Toronto General Hospital are members of the Church of England. On April 9th, there were no less than 114 members of the Church of England among the patients, the largest number we have had during the 7½ years I have been chaplain, the total number of patients at the same date being 267. At the Isolation Hospital our proportion for the whole year 1894 was 42 per cent.; at the Gaol 35 per cent.; and hitherto at the General Hospital it has been from 32 to 35 per cent., having been at the latter figure during 1894. Since about one third of the patients at the General Hospital come from the country, this good proportion for the Church of England is not altogether due to the fact that the Church is strong in Toronto.

ROBERT C. CASWALL, Chaplain.

Interpretation of the Creed.

SIR,—In your issue of the 28th ult., your United States correspondent speaks thus: "The recent Pastoral of our Bishops contained the expression, 'Fixedness of interpretation is of the essence of the Creed.' To this, a few would-be-thought intellectual Broad School priests are demurring, but every priest with any sense knows no limitation of liberty in the interpretation of the Creed was intended." Now, fixedness of interpretation of the Creed is, its historic, unchangeable meaning from the beginning. It must surely be a slip of the pen on the part of your excellent correspondent, or else a sarcasm, in his stating that we are permitted boundless liberty in the interpretation of the Creed. The true Churchman (Trinity) steadfastly holds to the fixedness of the interpretation of the Creed through to the ages. The lax Churchman (Wycliffe) adapts the interpretation of the Creed to suit his own variable opinions. Baysville, Muskoka. A. SLEMMONT.

Summer Lectures at Oxford.

SIR,—I have received from an old graduate of Trinity University, now at Oxford, Mr. C. H. Carleton, the following programme of summer lectures to be given at Oxford from July 15-27, with the request to make it known to any Canadian clergy who may be visiting in England at that time.

First week.—Five lectures by Dr. Bright on Church History; five by Rev. J. R. Illingworth, on Christian Ethics; and five by Rev. R. L. Ottley, on the Messianic Hope and Belief in a Future Life in the Psalms and Prophets.

Second week.—Three lectures by the Bishop of Colombo, on Christianity and other Religions; three by the Dean of Christ's Church, on Pastoral Epistles; five by Rev. Canon Gore, on the Atonement; two by Rev. Professor Sanday, on the Jewish Background of our Lord's Ministry; three by Dr. Wace, on Christian Apologetics. Other lectures will be given by Revs. F. J. Chavasse, Moore, Gwilliam, Shuttleworth, Ingram, Lyttleton and Jacob. Board and lodging is offered at \$1.25 per diem, and the fee for attendance is \$5.00 (£1). For further particulars application should be made to Rev. L. J. M. Bebb, Brasenose College, Oxford.

HERBERT SYMONDS, Ashburnham.

"The Rock."

SIR,—This subject has been securing some attention in your columns, which must be my excuse for troubling you at this time. I approach the matter with no little fear and trembling, as I shall hazard an opinion which will differ from others; nevertheless, I give it for what it is worth. It seems to me that the "rock" of Matthew xvi. 18 is not the Lord Jesus Christ, is not Peter's faith, and is not Peter himself, as some hold, but the personal revelation of God the Father to Peter's soul of the fact that Jesus is the Son of the Living God. Therefore, I would connect the words (verse 17)—"Flesh and blood hath not revealed it unto thee, but My Father which is in heaven," with the following words (verse 18)—"And upon this rock I will build my Church; and the gates of hell shall not prevail against it." We all know that God the Father by the Holy Spirit revealed the fact that Jesus is the Christ to Peter, so did He to the other faithful apostles, and so did He, and so does He, to all the individual members of that blessed company of all faithful people who form the Church against which the gates of hell shall not prevail. St. Paul says of himself (Gal. i. 15)—"When it pleased God, who separated me from my mother's womb, and called me by His grace to reveal His Son in me," and again of himself and the Corinthian saints (I. Cor. ii. 9, 10)—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." The fact, too, that the Greek word for revelation is feminine and the Greek word for "rock," Matthew xvi. 18, is also feminine, to my mind has considerable force. I venture, then, to say that the personal revelation of God the Father by the Holy Spirit to the human soul, that Jesus is the Christ the Son of the Living God, is the Rock on which the true Church of Christ is built, and that God abides with His Church by His Spirit for this very purpose.

JOHN DOWNIE.

The Rectory, Watford, April 6th, 1895.

"Advancing Apostasy."

SIR,—I did not see the letter of "An Evangelical Clergyman" upon the above subject in another paper, but I gather from the correspondence that the alleged apostasy is due to what a correspondent is pleased to term "the Ritualistic conspiracy." There are many hard and unkind words spoken against that portion of Christ's Church who are termed "Ritualists," and who are said to be "Romanizing our beloved Church of England." Now, sir, I think it would be showing a far more Christian spirit if, instead of denouncing High Church people as Ritualists or traitors, or their teaching as "the Ritualistic conspiracy," your correspondents would enquire into what is really the teaching of these so-called "conspirators." Mr. Eugene Stock holds up as high standards such men as Canon Fleming, Prebendary Webb-Peploe, Prebendary Eardley Wilmot, and others. I have every reason to believe that these are holy and devoted men of God. But are there not holy and devoted men of God to be found in the ranks of the so-called "conspirators"? Who can estimate the work done by that saintly man of God, Bishop Walsham How, who, for his work's sake, was beloved by the people in the slums of East London? Or of Bishops Mackenzie, Patteson, Smythies, and many others, who were ready to lay down their lives for their Divine Master? Or of Canon Knox Little, whose burning, soul-stirring earnestness brings together such vast crowds in St. Paul's Cathedral at the mid-day services in Lent, and many others I could name? Oh do not, I pray you, attempt to stand in the place of God to judge your fellow-men and denounce them as "conspirators." Never was our beloved Church doing a greater work for God than she is doing at the present time, and the so-called "conspirators" are having a very large share of that work. I attend a church where there are altar lights, altar cross, processional cross, eucharistic vestments and such like, but I challenge any who have attended that church at any time to say that they have ever heard a word from the pulpit that was contrary to the Gospel of Christ. In conclusion, I would ask you and your correspondents to exercise the grace of Christian charity, and not to be too severe in your judgments on those who differ from you. May God give us each more of the Spirit of Christ, and in our worship, however much we differ, may we seek solely the honour and glory of God.

C. W. HAWES.

The Italian Mission in England.

SIR,—In view of the recent attack by the head of the Italian Mission in England upon the Church of England, the following cutting from the *English Churchman and St. James' Chronicle* of 14th March, 1895, is very significant as showing the new plan of campaign of that Mission: "On Thursday evening

last the concluding lecture of the session of the Manchester Central Lodge of the National Protestant League was delivered by Mr. J. J. Peover to a numerous audience, on the subject of the 'Real Presence,' in the Religious Institute, Mr. J. Duckworth occupying the chair. The lecturer explained that the term 'Real Presence' was ambiguous. It might mean at least one or two things. Christ had said, 'Where two or three are gathered together in My name, there will I be in the midst of them.' He did not dissent from the interpretation of the 'Real Presence' which those words gave. The Ritualists, however, accepted the term as meaning that in the bread and wine consecrated by the minister there was the actual body and blood of Jesus Christ. He then proceeded to show that this latter interpretation was neither believed in nor taught by the Church of England. After answering questions, a vote of thanks was passed, and some surprise was manifested at a Roman Catholic seconding the vote. It showed, as he explained, his acknowledgment of the excellent and fair manner in which the subject had been dealt with and his questions answered." You observe at the end of the cutting a statement that "some surprise was manifested at a Roman Catholic seconding the vote" of thanks to the lecturer. Why should there be any surprise? The lecturer was playing directly into the hands of the "Roman Catholic," who, of course, was much obliged to him for doing so and had the grace to thank him publicly. On another occasion, according to the report of a similar lecture in the *Churchman and St. James' Chronicle*, a Roman priest in the audience stood up to object to the statements of the lecturer, but afterwards professed himself satisfied with the answers he received. The plan for the present adopted by the Pope's Italian Mission in England is openly to side with these Protestant lecturers when they tell their audiences that the Church of England teaches no sacramental doctrine as understood by the Catholic Church long before "Popery" was in the world, and that there is no function for a "priest of the Church of England" to discharge, except the preaching of Zwinglian doctrine. How strange to find men's judgment so blinded that they cannot see through this sympathy of Romanists with the efforts made by these lecturers and their travelling vans! Observe, too, how innocently the lecturer gives himself away when he says that his interpretation of what "Ritualists" teach is "neither believed in nor taught by the Church of England!"

ECCLESIA ANGLICANA CATHOLICA.

The Church in Mexico.

SIR,—Previous to the year 1885 Roman Catholicism was the only religion tolerated in the extensive territories of the Mexican Republic. Since that date all religious bodies have been allowed equal privileges and have enjoyed perfect freedom. From this it necessarily happens that the advent of Episcopalianism here is of very recent occurrence, and Church work is yet in its infancy. Up to the present date no attempt has been made to introduce the Anglican form of worship among the English-speaking people in any part of the Republic, save in the City of Mexico. Here, as in all other parts of the country, Spanish is the universal language, and thus the English speaking or foreign part of the population is rather limited in numbers. In the year 1892 the number of people in the city claiming to be English Church had increased to such an extent that the urgent need of establishing a congregation was recognized by all. Just at this period a clergyman of the West India Islands, the Rev. B. N. Branch, visited the city in the capacity of a tourist, and, on learning the condition of affairs, and the strong feeling in the community to form an Anglican congregation, he decided to remain a month or two and hold Sunday services. The result of this was that an invitation was formally extended to him to become their rector and establish a permanent congregation. After due consideration this proposal was accepted by Mr. Branch, and in the month of April, 1893, he began his labours in Mexico City. Since that date the work has advanced rapidly, and now a healthy little congregation of more than one hundred and fifty is the present result. As a further evidence of the growth and progress of the work, it may be mentioned that arrangements are being rapidly completed for the erection of a church. Already the ground has been purchased, and building operations will be commenced in a few weeks. Towards this fund there is at present a subscription list of \$15,000, which is being daily added to. The proposed building when completed will be a handsome edifice, and together with the site will cost about \$30,000. The greatest drawback felt heretofore by the present rector is that the work has not been formally taken charge of by any Bishop. This difficulty, however, it is hoped will very early be removed, since a request has been made to the Bishop of London, who has returned a very favourable answer, and as soon as technical legalities are overcome he will no doubt take charge of the work.

Besides the work which is being carried on among the English-speaking people, there is also another very interesting and progressive branch of Church work going on in Mexico City and the neighbouring towns. Since the year 1892 vigorous efforts have been put forth among the Mexicans to build up a native Anglican Church in their midst. This work is entirely supported by the American missionary societies, and is under the direct control of American Bishops. The Rev. H. Forrester, who has had charge of this branch of Church work, has been very successful in his efforts during the past three years, and there is every hope that a fully equipped native Church will in due time make its appearance. A clear idea of the strength and standing of this work among the Mexicans may be had by a quotation from the Rev. Mr. Forrester, who writes thus: "The present strength of the Mexican Church is 5 presbyters, 2 deacons, 5 candidates for orders, 12 readers, 24 congregations, 12 schools with their respective teachers, 400 scholars and 1,000 communicants, more or less. Three hundred and seventy-two persons were confirmed by Bishop Kendrick last January."

L. S. C.

Mexico City, March 30th, 1895.

The Prayer Book and Shortened Services.

SIR,—Replying to Mr. T. G. A. Wright's inquiries, the Royal Instructions to early Governors used to contain directions "to take especial care that God Almighty be devoutly and duly served throughout your government, and that the services and prayers appointed by and according to the Book of Common Prayer, be publicly and solemnly performed throughout the year"; but whatever doubt there may be as to any of the Acts of Uniformity having at any time in the past been in force as part of the law of Canada, there can, of course, be none as to the present state of the law, and no such directions have been given since, I think, the instructions to Sir John Colborne were issued. The origin of the binding force of the Book of Common Prayer on the Church of England in Canada must be sought, not in the acts of the English Parliament, which were passed to give it authority in the "Realm," but in its adoption by the convocations of the Church on the occasion of the successive revisions in 1549, 1552 and 1661. Were the Church to be disestablished in England to-morrow, the Prayer Book would still remain as much the law of the Church as it is to-day, until the convocations or other proper ecclesiastical authority decreed the contrary. Having become part of the law of the Church, it followed that whenever a number of the members of that Church migrated, and, as it were, brought their Church with them, they brought also the Prayer Book along, with the rest of the doctrine, discipline, rules and order thereof. This is by virtue of the application to the particular sphere of the Church of the admitted maxim, that the great body of the common and statute law of England, so far as adapted to the constitution of a colony, is brought by colonists from the Mother Country, and forms the basis of colonial law. The Declaration of the British North American Bishops made at their meeting in Quebec in 1851, which is probably the first constitutional pronouncement of the Church in Canada, contains the following acknowledgment of the authority of the Prayer Book: "We desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish—as far as in us lies—faithfully to teach the doctrines, and to use the offices of our Church in the manner prescribed in the said book. And we desire that all the members of our Church should accept the teaching of the Prayer Book as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the groundwork of the religious education of their children. A similar declaration was made when, for the first time, the Bishops and representatives of the clergy and laity met in Montreal in 1861, as the Provincial Synod of the Ecclesiastical Province of Canada, assembled not only by virtue of the inherent right of the Church to meet in such synods, but also with the sanction of the civil authority (see Acts of Parliament of Canada 19 and 20 Vic., Cap. 141, and 29 and 30 Vic., Cap. 16). The Prayer Book, so introduced and acknowledged, remains of binding force as the law of the Church in Canada, until altered or amended by competent authority. Until, at any rate, the formation of the General Synod, the Provincial Synods of Canada and Rupert's Land, within their several jurisdictions, constituted the authority by which amendments or alterations to the Prayer Book to be used within their respective ecclesiastical provinces, could be made. The former Synod, by its 12th Canon, adopted in the Province of Canada the shortened and altered form of service, authorized in England by the English Act of 1872, and theretofore adopted by the Convocations of York and Canterbury. This is, I think, the only amend-

ment or alteration by the Provincial Synod of Canada. I believe, but I am not sure, that a similar canon was enacted in the Province of Rupert's Land. The last declaration in regard to the Prayer Book is that made at the first meeting of the General Synod of the Church of England in the Dominion of Canada, held at Toronto in September, 1893, in which the determination is stated "to maintain the doctrine, sacraments and discipline of Christ as the Lord hath commanded the same in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer," etc.

J. A. WORRELL.

Toronto, April 5th, 1895.

The Real Presence.

SIR,—Some one having suggested the Real Presence as a subject for discussion in your correspondence columns, I would offer the following passages of Scripture as a helpful study. 'Tis perhaps not quite the fittest way of dealing with this doctrine, no very serious thought being applied to the reading of letters in newspapers as a rule. It may, however, be profitable to some, and with that hope I write, leaving the conclusion to be reached by each reader for himself. Gen. iii. 8—"And they heard the voice of the Lord God walking in the garden. And Adam and his wife hid themselves from the presence of the Lord God." Gen. xv. 17—"And it came to pass that a burning lamp passed between the pieces." Gen. xxvi. 3—"The Lord appeared unto Isaac, and said, I will be with thee." Gen. xxviii. 15—"God appeared unto Jacob and said, I am with thee." Gen. xvi. 4—"I will go down with thee into Egypt." Exodus iii.—"God called unto Moses out of the midst of the burning bush. And God said, certainly I will be with thee." Exodus xiii. 21—"And the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire." Exodus xiv. 24—"And it came to pass that the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud and troubled the Egyptians." Exodus xvi. 10—"And it came to pass that the glory of the Lord appeared in the cloud, and the Lord spake unto Moses." Exodus xix. 9—"And the Lord said, lo, I come unto thee in a thick cloud, that the people may hear when I speak and believe." Exodus xx. 20—"And Moses said, 'Fear not, God is come to prove you.' And Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, in all places where I record my name I will come unto thee and bless thee." Exodus xxiv.—"And they saw the God of Israel. And the sight of the glory of the Lord was like a devouring fire." Exodus xxv. 21—"And thou shalt put the mercy seat above upon the ark. And there I will meet thee and I will commune with thee from above the mercy seat, from between the two cherubims." Exodus xxix. 42—"At the door of the tabernacle I will meet thee. And I will sanctify the tabernacle and the altar. And I will dwell among the children of Israel." Exodus xxx. 6—"Before the mercy seat, where I will meet thee." Exodus xxxiii.—"Before the tabernacle shown by God was built, Moses used a tent outside the camp. And it came to pass as Moses entered this tabernacle the cloudy pillar descended, and the Lord walked with Moses. And the Lord said, My Presence shall go with you. And Moses said, wherein shall it be known that I and this people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated from all the people of the earth. And the Lord said, I will do this." Exodus xxxiv. 4—"Moses went up into the mount. And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord." Exodus xl. 33—"So Moses finished the work. Then a cloud covered the tent and the glory of the Lord filled the tabernacle." Leviticus xvi. 2—"And the Lord said unto Moses, speak unto Aaron that he come not at all times into the holy place within the veil before the mercy seat, that he die not, for I will appear in the cloud upon the mercy seat." Numbers i.—"And the Lord spake unto Moses in the tabernacle." Numbers vii. 8, 9—"And when Moses was gone into the tabernacle to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat, from between the two cherubims; and the Lord spake unto Moses, saying." Numbers xi. 25—"And the Lord came down in a cloud, and took of the spirit that was upon Moses and gave it unto the seventy elders." Numbers xii.—"And the Lord came down in the pillar of cloud, and called Aaron and Miriam." Numbers xiv.—"And the glory of the Lord appeared in the tabernacle. And the Lord said unto Moses, How long will this people provoke Me?" Numbers xvi. 19—"Korah gathered all the congregation unto the tent, and the glory of the Lord appeared unto all the congregation." Numbers xx. 6—"Moses and Aaron went from the presence of the assembly unto the tabernacle, and the glory of the Lord appeared unto them." Jos. i.—"The Lord thy God is with thee whithersoever thou goest." I. Kings vi. 11—"And the Lord said to Solo-

mon, concerning this house thou art building, I will perform the word I spake, and I will dwell among the children of Israel." I. Kings viii.—"And it came to pass that the glory of the Lord filled the house." St. Matt. i.—"They shall call His name Emmanuel—God with us." St. John—"The Word was made flesh and dwelt among us, and we beheld His glory." St. Matt. xxvi.—"Take, eat, this is My body. Drink ye all of this, for this is My blood of the New Testament." I. Corinthians x. 16—"The cup we bless, is it not the communion of the blood of Christ. The bread we break, is it not the communion of the body of Christ." Article xxviii.—"The body of Christ is given, taken and eaten in the supper, after a heavenly and spiritual manner." Article ii.—"The Godhead and Manhood were joined together in one person, never to be divided. St. Matt. xviii. 20—"When two or three are gathered together in My name, there am I." S. D.

Family Reading.

The Hidden Treasure.

CHAPTER IX.—CONTINUED.

"But I can do it another time!" he said to himself. "I dare say the lad is sound enough. How cleverly he understood the point in dispute between myself and brother Thomas of Glastonbury, and how clearly he perceived that I was right. I will certainly send him the treatise and some of my other tracts."

"Well the saints be praised!" said Father John, when his visitor was fairly out of hearing. "He has for once gone away in a good humor. How glad I am I thought of the book. I am sure I never thought so highly of Horace before. He was a heathen, I doubt!" he added, looking dubiously at Jack.

"Yes, your reverence!" replied Jack, suppressing a smile. "I believe he lived before our Lord was born into the world."

"Ah well, then he could not be blamed, poor man. We will hope it will not go hard with him. He has done us a good turn to-day, at any rate."

"Will you give me the notes for the answer to the Bishop's letter?" asked Jack.

"Not to-day, not to-day, my son. My poor old pate is buzzing like a beehive with all this learning. Go, lad, and come again—let me see—ah, come on Saturday. Be a good lad, and above all meddle not with heresy. My blessing be on this Horace, whoever he was!" he murmured, when Jack had taken his departure. "I will certainly say some masses for him when I have time! An it does no good, it will do no harm!"

CHAPTER X.

EAVESDROPPING AGAIN.

Jack described his visit to his uncle with considerable glee, but the old man shook his head and looked grave.

"I am glad Father Barnaby was diverted from his purpose for once by whatever means, but I fear he will not be so easily turned aside, if he has once got a scent of heresy. From whence could he have gotten the notion that you were anxious about heretical books?"

"I cannot guess!" replied Jack. "I never was particularly anxious about heretical books, unless you call the Bible so, and I have never spoken a word about that to anybody but you and Master Fleming. Surely he could not have played us false!"

"I think not. Indeed I see not how he could do so without bringing himself into the same danger with us. Did you not tell me that you had talked with Anne and said to her that you would like to read the Bible? And is not Father Barnaby her confessor?"

Jack started and turned pale. "Surely, surely, Anne would never have betrayed me!" said he. "And yet—"

"If she were questioned, she might not be able to help answering!" replied the shepherd. "Such minds and consciences as hers are like wax in the hands of a confessor like Father Barnaby. Many a time hath the brother betrayed the brother to death, and the father the son, without thinking that they were doing any harm or that their confessions would be used against them. However all may yet be well, and we will not borrow trouble.

'Each day's trouble is sufficient for the same self day!' our Gospel says. You have gotten the right side of Sir John and that is something.

"I cannot help liking the poor man in spite of his laziness and love of eating!" said Jack. "He seems so good-natured, and he was so desirous to have me gain the favour of Father Barnaby, who, by the way, treated him with scant civility. I thought he might reverence the old man's age at any rate, for Sir John is old enough to be Father Barnaby's father. I wonder what in the world brought him up there behind the thorn bush the other day."

"No good will of his own, I suspect," replied the shepherd. "I should not care if he had been the only listener, but I shrewdly suspect that sacristan of his had been before him. He is a sharp fellow, that same sacristan, and I have heard he was placed here by Father Barnaby to keep a lookout upon matters in the parish. It has been whispered—take good heed that you whisper it not again—that our good Knight is a favourer of the Gospel, as his father and grandfather were before him: and I suspect Father Barnaby may have placed this brother Joseph about our Sir John as a spy, not only upon him but on the family at the hall. He had best not let our Knight catch him at any of his spywork!" added the old man smiling somewhat grimly: "or he will get a worse fall than poor Father John's."

For two or three weeks all went on quietly with our friends at Holford. Mindful of another probable encounter with Father Barnaby, Jack studied his Horace with diligence, and stowed his mind with hosts of queries to be answered and difficulties to be solved, should he meet the Father again. He was a good deal startled and shocked by some things he encountered in his studies, and could not but wonder how two Churchmen like Father John and Father Barnaby, noted for their austere lives and their severity toward their penitents, could bestow so much time and thought upon ladies of such at least dubious character as those celebrated by their favourite author; or how they could find so much relish in his descriptions of wine and other fleshly indulgences. He remarked as much to Father John one day when he went to visit him, as he did now and then, for aside from the fact that he thought it best to keep in the good graces of the priest, he had learned to be fond of Father John.

"Yes, I have often thought of that same thing!" said Father John. "Here now is Father Barnaby ready to condemn one to I know not what, if one but looks at a pretty girl in the parish, or gives her, in all innocence, a bunch of flowers or a red apple; and yet he can pore for hours over all sorts of love tales, and those none of the nicest, as far as I can find out, and it is all right because they are in Latin. He came down upon me sharply, not long ago, because I was diverting myself for a little on a rainy day, with the 'Canterbury Tales.' I could not help saying, 'If it had been Ovid's Metamorphoses I suppose it would have been all right, brother!' I had him there!" added Father John, chuckling at the remembrance of his victory. "For once he had nothing to say for himself! For my own part, I would wish there had never been any such language as Latin, unless just enough for the mass perhaps. I know not what it is good for save to puzzle men's brains and procure whippings for little boys, who when they grow up mostly remember the whippings and forget the Latin."

"I always liked Latin well enough, perhaps because I never got many whippings on account of it!" said Jack. "To be sure I have never read anything but Cæsar and Virgil and Cornelius Nepos. But how about the Abbot's letter, your reverence? If you have your notes ready, I might write it for you, and then it would be off your mind!"

(Continued.)

God Himself Our Possession.

We must rise above everything that merely applies to changes in our own natures and in our relations to the external universe, and to other orders of creatures; and grasp, as the hidden sweetness that lies in the calyx of the gorgeous flower, the possession of God Himself as the rapture of our joy and the heaven of our heaven.

Take us Aside.

Take us aside from every hind'ring care;
Be this, O Lord, Thy servants' daily prayer;
From every fault we show, and sin we hide,
O Thou who seest us, take us aside.

Speak Thou the word, our ears shall opened be;
Touch Thou our tongues—be all the praise to Thee;
O Thou, who perfect, knoweth our distress,
Behold our prayer, and hearing, Saviour, bless.

Guide Thou us on, from every danger free;
Do ills encounter, let us rest in Thee;
When high the battle rages far and wide,
O Thou who sleepest not, Thy people guide.

We would Thy blessing every passing day;
Be Thou the Light to lighten all our way;
Shine Thou on us, when other rays grow pale;
Be our Defence, when all defences fail.

Thou art, O Lord, our Sun of Righteousness;
'Tis ours to seek Thee, Thine it is to bless;
Be Thou our Help, O Saviour crucified;
From every ill and sin, take us aside.

Low Sunday.

It seems rather uncertain why the Octave of Easter is popularly called "Low Sunday"—probably it is merely from the contrast between it and its great predecessor, the Queen of Festivals.

If the keynote of Easter Day is joy, that of Low Sunday is *Peace*. Three times do we read that the risen Christ saluted His Apostles with the words "Peace be unto you," and these three greetings all come into to day's services, two into the Gospel, and one into the second evening lesson. It is not difficult to imagine how these gentle words must have reassured the Apostles, half fearing the evidences of their senses, unable to grasp their great happiness. It is remarkable that love should seem to have a larger capacity for doubt than hatred, for we read that Christ's enemies recalled to mind His prophecy of resurrection, and yet that the eleven "believed not." The former sealed His Tomb, His own chosen ones despaired of that Tomb giving up its Dead. A great atmosphere of peace gathers round Christ's revelations of Himself after His resurrection—the garden—the chamber of the Apostles—the quiet sea-shore—all speak of inexpressible serenity. The work that His Father had given Him to do is finished; after thirty-three years of patient toil, man's redemption has been accomplished, the example of a perfect life has been set before the Christian soul. There is a pause, before the Lord leaves His Apostles to their work of founding the Church—that Church beautifully typified in the one miracle He performs after His rising to life on the first Easter morning. For Him, "the first fruits of them that slept," "God" has wiped "away all tears," for "the former things have passed away," and He who took upon Him the form of a servant is highly exalted.

We have become accustomed during this last week to the Easter Message—"Christ is risen,"—and for that very reason we ought to have realized its teaching better than we did at first. But for these triumphant words, Christians, anticipating their last sleep, could not have taken on their lips the confident words of the psalmist—at one time the most frequent epitaph of members of the Church—"I will lay me down in peace and take my rest; for it is Thou, Lord, only, that makest me dwell in safety."

To many, who find this world anything but peaceful, one of the great attractions of the Better Country is the peace that reigns in it.

"Tis peaceless peace below;
Peace endless, strifeless, ageless,
The halls of Syon know."

The Law of True Vision.

No man can look at something beside him with one eye, and at something half a mile off with the other. You have to focus the eye according to the object; and he that is gazing upon the near is thereby made blind to that which is afar off. If we go crawling along the low levels with our eyes upon the dust, then of course we cannot see the crown above.

For stomach troubles use K.D.C.

Old Easter Customs.

On Easter Eve, from the Tweed to below the Trent, it was not so long since the youths and maidens were in the habit of visiting the clothiers' and milliners' shops in order to make purchases for Easter Day. They had a strong belief that minus a small article of personal adornment worn for the first time on Easter, some accident would happen to their finery. On Easter Eve, it was formerly customary, in Catholic times, to extinguish all fires and light them anew. The priest then blessed the newly-made fire, and a brand from it was supposed to be effectual as a charm against thunder strokes.

As a mark of abhorrence of Judaism it was once common to cook and eat a gammon of bacon on Easter Day, and, in ridicule of the bitter herbs used by the Jews to celebrate the Passover, the tansy pudding obtained a footing in England.

Easter festivities were common in Scotland. Fuller gives a lovely description of the festivities of lively and finely-dressed children at Berwick-on-Tweed, attended by servants. This charming group, he says, is joined more or less by the parents of the children, who, together with such as are attracted by curiosity, form on such occasions a company of a great many hundreds. They assemble in greatest numbers behind the barracks where the rampart is broadest. The fruiterers attend as well as many itinerants in various pursuits. The whole company may be called a sportive fair. From the "Table Book" we learn as to Ireland that in the county of Antrim, Easter Monday was observed by dancing, jumping, running, climbing, and the trundling of eggs.

Sour tempers sweetened by the use of K.D.C.

The Child's Helper.

What is thy need, little bird of Christ's meadow?
What art thou lacking, oh child of His care?
There is an Arm that in sunlight or shadow
Children can reach with the voice of a prayer.

Why art thou fainting, oh flower of His garden?
Why art thou drooping, thou lamb of His fold?
There is a healing, a help, and a pardon,
Children receive when their troubles are told.

Wide are the Arms that are opened to aid thee,
Mighty the help thou canst claim from above,
Tender the wings that forever will shade thee,
Royal the Heart that forever will love.

Come, little feet that are helplessly straying!
Come, for the power of the Lord you shall see!
Pour out your hearts, little children, in praying;
Knock, and Christ's mercy shall open to ye.

The First Sunday After Easter.

Knowing that the "Son Jesus Christ our Lord" not only died for our sins, but rose again for our justification, that He might thereby complete our title to an inheritance in the Kingdom of Heaven, and rejoicing in this Easter triumph, the faithful now, for the first time in the Church's annual round of Collects, address the Almighty Father. The glad season assures us that we are children restored to all the privileges of a father's love, therefore pray we that, putting away the leaven of wickedness, we may serve in pureness of living and truth, that we may "be perfect, even as our Father which is in Heaven is perfect."

On this "Dominica in Albis," an Epistle is chosen which recalls the custom of primitive days, when those who had been baptized at the previous Easter came to keep the anniversary of the day of their new birth. It has been suggested for reflection that, if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were born to eternal life.

K.D.C. Pills tone and regulate the liver.

"As This Church Hath Received the Same."

One or two examples of doctrine necessary to be taught because received by this Church, and as illustrating, at the same time, the carefulness with which she has anticipated and met one of these modern presentations of a very old heresy. I am quoting from the Article, "Of the Resurrection of

Christ." "Christ," says the Church in this Article, "did truly rise again from the death," *de mortuis*, "and took again His Body, with flesh, bones, and all things appertaining to the perfection" *integritatem* "of man's nature."

So again in the creed: "He rose again from the dead." Not simply, "He rose," as if in a phantom body, not before possessed by Him, but *re-surrexit*, arose back or again to the earth on which His Body had lived and moved before, then had died and been buried, and put into the grave from which it was to rise once more. And with this body prefigured as has been always believed, in the Transfiguration on the Mount, the Article goes on to say, "He ascendeth into Heaven." No doubt there is profound mystery about this; the mystery of a body which was the first-fruits of a promised Resurrection hereafter, and which, as such, existed under new and spiritual laws, in new and spiritual conditions.

But it is beyond all question a trifling with the integrity and simplicity of language and a breach of moral responsibility of the gravest kind, when men who are not armed with knowledge on such subjects, are led by their trusted teachers "in this Church" to deny any article of belief like this one, of the Resurrection of Christ's Body, which is so plainly taught with iteration in Holy Scripture, and has been received as *de fide* in the Church, *semper, ubique, et ab omnibus*.

Rev. W. A. Newcombe, Thomaston, Maine, writes: Suffering from indigestion when in Nova Scotia a year ago, a package of K.D.C. was given me. I cheerfully acknowledge that the effect of the remedy in curing the trouble was very marked and prompt, as well as lasting.

St. Mark.

St. Mark, the companion of St. Peter, is related to have written his Gospel under the direction of that Apostle. The evangelist carried the knowledge of Christ and of the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours, and there he was martyred in attempting to stop the worship of Serapis, A.D. 64. It is said he died on Easter Day, and in A.D. 465 his body was carried to Venice. His festival dates as far back as A.D. 780.

Inward Peace.

How much inward peace is ours? It is meant that there should never pass across a Christian's soul more than a ripple of agitation, which may indeed ruffle and curl the surface, but deep down there should be the tranquility of the fathomless ocean, unbroken by any tempests, and yet not stagnant, because there is a vital current that runs through it, and every drop is being drawn upward to the surface and the sunlight. There may be a peace in our hearts deep as our lives; a tranquility which may be superficially disturbed, but is never thoroughly, and down to the depths, broken.

Obstacles.

Travellers tell us that at certain seasons of the year there form up on the main tributary of the Nile great banks of tropical weed which stop the flow, and that when these break, the inundation comes that brings fertility away down in the Delta, thousands of miles off. And so Christian men may pile up dams between themselves and the continuous flow of the river; and whilst its waters are sparkling on the one side, there may lie a dreary expanse of parched and barren clay upon the other.

Life's True Significance.

The least deflection from the straight line, however acute may be the angle which the divergent lines enclose at the starting, and however small may seem to be the deviation from parallelism, will, if prolonged to infinity, have room between the two for all the stars, and the distance between them will be that the one is in heaven and the other is in hell. And so it is a great thing to live amongst the little things, and life gains its true significance when we dwarf and magnify it by linking it with the world to come.

Sad but Just.

A monkey and a porcupine
Went out for a walk one night—
'Twas in September, and the moon
And stars were shining bright—
When in a garden near the road
They spied a splendid tree,
As full of peaches, round and red,
As ever it could be.

The topmost branch that monkey reached
In one astounding bound,
And soon the ripest peaches there
Were strewn upon the ground;
And 'mong them rolled the porcupine
With porcupine skill,
And when he left that spot he bore
A peach upon each quill.

And how they laughed, the monkey and
His very sharp young chum,
When safe at home they ate them all!
But soon they looked quite glum;
And e'er the night had passed they vowed
They'd never steal again;
For "Oh!" they groaned, and "Oh!" they moaned,
"We've got a peachy pain." —M.E.

First Sunday after Easter.

HOW TO SERVE GOD IN NEWNESS OF LIFE.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merit of the same Thy Son Jesus Christ our Lord. Amen.

"A little leaven leaveneth the whole lump." The germs of malice and wickedness in our hearts will make our lives evil. We who are striving to lead a new life here, beseech our Heavenly Father to help us to put such leaven away from us altogether, so that our lives may be pure.

The holy Eastertide still keeps our thoughts fixed on Christ's glorious Resurrection, and reminds us of our own. All nature furnishes us with illustrations. As spring follows winter, as morning returns after the darkest night, so surely will life follow death for each of us. Only let us pray that we may here serve God "in pureness of living and truth," so that our rising at the last day may be to life eternal.

Excellent Rules of Conduct.

Some years ago the late Professor Blackie penned some admirable "Rules of Conduct" for young men. He stated they had guided his own life and had contributed largely to any good work he had been able to achieve. They are as follows:

1. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be in making a good use of the opportunities given you.

2. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at the best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

3. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.

4. Never forget St. Paul's sentence, "Love is the fulfilment of the law." This is the steam of the social machine.

5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces; and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

6. Do one thing well; "be a whole man," as Chancellor Thurlow said, "to one thing at one time." Make clean work, and leave no tags. Allow no delays when you are at a thing; do it and be done with it.

7. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing that you do not mean to use.

8. Never desire to appear clever and make a

show of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it; and applause will come to you unsought from those who know what to applaud; but the applause of fools is to be shunned.

9. Above all things avoid fault-finding, and a habit of criticism. To see your own faults distinctly will do you good; to scan those of your brother curiously can serve only to foster conceit and to pamper insolence. Learn to look on the good side of all things, and let the evil drop. When you smell the rose learn to forget the thorn. Never condemn the conduct of your fellow-mortals till you have put yourself dramatically into his place and taken a full measure of his capacities, his opportunities, and his temptations. Let your rule in reference to your social sentiments be simply this: pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the Divine symphony of the universe.

Taking Courtesies for Granted.

Some people seem to possess the idea that gratitude is only called for where some special attention is shown, where the courtesy is one of magnitude, writes Edward W. Bok in the April *Ladies' Home Journal*. Whether it is that we are growing too much accustomed in this country to doing everything on a large scale, or whatever it is, the fact remains that we are altogether too prone to disregard the little courtesies of life as courtesies. The most subtle thought is often shown in the smallest attention. We all know that the greatest pleasures in this life come from the smaller things—not from the larger. Again and again have I seen this remissness on the part of people. A man shows some little attention to a woman, and it goes unnoticed. A young man shows a courtesy to a girl, and it is received as her right. Hospitality is extended, and remains unacknowledged. Letters of congratulation are written, and go unanswered. It is in these smaller things that we are lacking in the true spirit of gratitude. We take them for granted, absolutely forgetting that nothing is ours by right in this world; that whatever comes to us in the way of an attention, be it ever so small, is an attention and comes by favor. I wish that girls particularly might think a little more of this. One hears a great deal of complaint among young men now-a-days that girls accept courtesies altogether too much as their due. Our girls should get over this habit of taking things for granted.

Poor Digestion

Leads to nervousness, fretfulness, peevishness, chronic dyspepsia, and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's, for Hood's Sarsaparilla Cures.

Hood's Pills become the favourite cathartic with everyone who tries them. 25c.

Unpossessed Possessions.

Is not that condition of passive acquiescence in their small present attainments, and of careless indifference to the great stretch of the unattained, the characteristic of the mass of professing Christians? They have got a foothold on a new continent, and their possession of it is like the world's knowledge of the map of Africa when we were children, which had a settlement dotted here and there along the coast, and all the broad regions of the interior undreamed of. The settlers huddle together upon the fringe of barren sand by the salt water, and never dream of pressing forward into the heart of the land. And so too many of us are content with what we have got—a little bit of God, when we might have Him all; a settlement on the fringe and edge of the land, when we might traverse the whole length of it; and behold! it is all ours.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

Silence Fruitful.

We must "feed our minds by a wise passiveness." Silence is fruitful, like the calm autumn days when the year's work is done, and the earth rests for next spring's and next summer's promise and fertility.

Hints to Housekeepers.

BECHAMEL SAUCE.—Melt one tablespoonful of butter without browning, add one tablespoonful of flour and mix until smooth. Add one cup of cream and stir continually until it thickens; season to taste with salt and pepper. Just before taking from the fire stir in quickly the yolk of one egg and serve at once. The heat of the sauce is enough to cook the egg if stirred in just as taken from the stove, and if the sauce stands on the fire after the egg has been added it will be spoiled.

To remove paper from a cake, when the cake has partly cooled, turn it bottom upwards and brush the paper with water until it is thoroughly dampened. It can then be easily removed. To keep a cake from sticking to the pan, butter the pan slightly, dredge it with flour, and shake the flour out before pouring the cake in.

STUFFED EGGS.—Hard boil as many eggs as there are persons, peel, and divide each egg exactly in two, across, clip a little off the end of each half, and after removing the yolks stand the halves in a dish, hollows up. Drain from its oil one sardine for every half yolk. Free from skin and bone, blend with the yolks by means of a silver fork; pepper and salt to taste. Pile the mixture in the hollows rounding it to the shape and size of the full yolk. These may be heated in the oven and dressed with melted butter or served cold.

BAKED ONIONS.—Select even-sized onions, cover with hot salted water, and simmer thirty minutes without removing the outside skin; when ready to bake, carefully remove this thin, membranous skin, place the onions in a baking dish and bake until tender, basting often with melted butter. The onions must be thoroughly done, but should not lose their shape.

An excellent relish for the tea table is made with sardines as a basis. Take four boneless sardines, rub them smooth with an ounce of butter, a teaspoonful of Worcestershire sauce, and a dust of cayenne pepper; heat the mixture in a chafing dish, and spread on hot buttered toast. A little grated cheese may be sprinkled over the top before serving.

The clergy have tested K.D.C. and pronounce it the best.

Rub the inside of the frying pan with a slice of onion, pare one tomato and cut it into bits. Put into the frying pan with a tablespoonful of butter and cook for five minutes. Beat six eggs well, and at the end of five minutes put them in the pan with a level teaspoonful of salt and one-fourth of a teaspoonful of pepper. Stir constantly until the eggs begin to thicken. Then pour into a hot dish and serve at once. This recipe is called "Spanish Eggs."

CREAM AND ORANGE PUDDING.—Stir one pint of thick, sweet cream with three yolks of eggs and three tablespoonfuls of sugar, put a layer of bread crumbs in bottom of a pudding dish, fill with the cream, then cover with more bread crumbs. Bake half an hour; when done spread the top with thinly sliced oranges, and over these a meringue made from the whites of eggs. Brown lightly.

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For CANADIAN CHURCHMAN.
Princess Fairise of the White Heart.

BY A. G. B.

Once upon a time, many hundred years ago, there lived a King and Queen named Loyal Hearts; this was not their real name, but it was given to them by their subjects because they were so good and always ready to help those in need. They had two children, Prince Alonzo and Princess Fairise, who were twins. Though they dearly loved their children, they had, however, one great sorrow. I will tell you all about it, but we will have to go back.

The King and Queen had arranged to appoint the fairy godmothers to each of their children at the christening. The King had named who was to stand godmother for the little prince and just in the act of mentioning the name of the fairy who was to stand for his little daughter, when all at once he was startled by an aged fairy whispering in his ear. The king then arose and said: "I appoint the fairy Offell to stand godmother for my first and dearly beloved daughter Princess Fairise. Then an old hag stood up and said these words in a hard, harsh voice: "Yes, it is all very fine that you stand up and ask me to be godmother for

your child, for you are afraid I will have my revenge, but I am sorry to say I have not got my present here, but when I give it, you will be truly thankful for my beautiful present." She closed her sentence with a loud, taunting laugh which echoed through the palace, then she disappeared, leaving everybody in confusion. The news spread quickly through the town and everybody flocked round to see the little princess.

Weeks and months passed by, but yet nothing seemed wrong with her. One day the Queen was out riding, when she saw a messenger coming swiftly towards her, and when they had met he told her she was wanted home. Her Majesty immediately turned her horse and followed by the messenger went home. When she arrived at the palace she was met by one of the ladies in waiting, who told her that she was wanted in her apartment by an old woman. The Queen, when she entered, saw nothing but the furniture and some of her own clothes; she looked all around carefully, but could not see anything, then she turned round to summon one of her attendants when the sound of a hard, harsh voice made her turn, and she speedily noticed that one of her chairs was taking the form of the old fairy Offell. The Queen turned pale as she remembered her words at the christening banquet. "I suppose," said Offell, "you think I have forgotten my godchild, but I have remembered her every hour since the time of the banquet. I have called to tell you that when Fairise is two years old she shall receive my gift, which is a valuable one." With these words she suddenly disappeared, leaving the Queen in a state of bewilderment. She (the Queen) stood there rooted to the ground wondering and thinking over all the words Offell had said. King Loyal Heart had been out hunting when Offell had come, but on his return he was met by the Queen, who told him of her visit. The King then summoned all the fairies except Offell, and told of her visit and what she had said; but even the wisest and oldest fairy could not make it out. The princess was over a year old now and her birthday was close at hand. The King and Queen decided to give a large feje and try to forget Offell's words. The day dawned fine and bright, and at the appointed hour the guests began to come. The little princess and her brother were the centre of attraction. Suddenly a large black cloud filled the sky, and the party had to adjourn to the palace (the fete had been held in the open air), where all the amusements were carried on as

before. Soon the day passed by and the guests returned to their own homes. And as the weeks and months passed on, the King and Queen expected every moment to see something strange come over their daughter.

(To be Continued.)

A New Easter.

"Unless your clothes be new on Easter Day, Be sure the birds will take them away."

Old nurse Joan was full of her fancies and her rhymes, and this was one of them:

The Marvel children always listened with eyes wide open to all that she told them, and when she was through talking they always asked:

"Well now, Joan, is it really, truly so?" If she crossed her heart and said: "Really, truly, so!" they believed her, but if she "twinkled" her eyes, and said: "I can not really, truly tell," they knew it was a joke-story. But they liked it just as well, for everything Joan told was good, real good; she never told anything that could frighten or discomfort her young charges.

When she told them this, they had a good laugh at the idea of how the birds would look flying in the windows on Easter morning to spy about for old clothes; how funny a bluebird would look flying away with Dannie's old trousers; or a fat robbin skipping off with a ragged apron of little sister's; or suppose some sparrows should be hopping off with the old shoes, and trip and fall right in; or may be a big blue-jay would nip off Tommy's hat just as he was going to Sunday school! So the happy children "supposed" and "may-be'd" over the old English superstition, until Dannie exclaimed:

"Anyway, I think it would be real nice to have all new things for Easter. I am going to see if I can't arrange it." "So will I do it, too," said Tommy, who always seconded any motion of his older brother, while Amy and Ruth chimed in their approval.

They all asked papa and mamma about it, and though they laughed at the bird part, they agreed to the new part that each of the young people should have something new for Easter; of course, they couldn't have everything, but they might choose.

So it came about the week before Easter, that tempting things were laid in the drawers; there were new gloves, new neckties, new hats and shoes, a whole suit for Dannie, a new sacque for Amy. All were so happy in planning to go to church to the Sunday School service, to see the children march with the banners, singing as they went the lovely Easter carols.

The day before "Alleluia Day," Amy came in with a troubled face, saying: "What do you suppose, mamma, the 'Pinchins' have not a single new thing for Easter, and they haven't any old ones either, so they can't go to Sunday School. What shall we do?"

"I will tell you just what we will do," said mamma. "Each of you children shall give them some of your things to wear. That will make so much happiness, just think of it!"

They did all think of it, at first a little doubtfully, then gladly. Joan said, making it all right;

"Ah yes, children, the birds will sing more sweetly for you, they will see more than fine clothes, and know that old naughty selfishness has been thrown in the rags, and new acts of generous goodness have been put on for the day, and to keep."

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the birds did sing to them. Dannie
said as he went to bed:

"Well, I think 'Alleluia Day' is al-
most as good as Christmas.

Budget.

"There, mother," cried Bob, "Budge
is off on a hunting-trip; you can see it
in her eyes; she's telling you about it,
now—just hear her queer, low growls,
and see how she sweeps round and
round your chair, trailing her long tail,
as much as to say, 'My fighting-fit is
on, look out for me in the morning.'"

For good-bye, our wise old puss
leaped into her mistress' lap, purred
gently, rubbing herself against the soft
hands laid upon her head, and in a
trice was off.

Before daylight the boys were heard
shouting, "Here she comes, creeping
up over the shed-roof and through our
window—here, old Budge—stop—
stop!"

But no coaxing of theirs could detain
the tired huntress; the booty must first
be laid at the feet of her mistress, and
a sorrowful cat would poor Budge have
been, if words of praise and a saucer
of milk had not then been given her.

This time a lovely flying squirrel lay
limp upon the floor.

"Ah, what a beauty!" cried Hal,
"see the little fellow's coat, how soft
and thick the fur, and such a lovely
shading and blending of red, black and
gray; when spread out we can see how
it is edged about with a cream-tinted,
fringe-like border, and we find the
same pale hues covering the underpart



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of the trim little body, neck, and throat.
Below the sharp black eyes, long black
hairs, as stiff as bristles, and stand like
sentinels on picket duty; our small cap-
tive has ten on each side."

Upon the sides of these air-travellers
the skin lies very loose; by use of a
special joint at the wrist, it can be
unfurled, umbrella-fashion, forming
almost a square. Then the jolly tour-
ist can leap and float away at pleasure.
He sails swiftly, and always in a
slanting direction.

Budget's gift this morning measures
five inches from the tip of the sharp-
pointed nose to the tail, and "the
brush," thick and glossy, is but an
inch less.

When tamed, the flying squirrel is
full of droll pranks, catching hold of
anything he fancies, with his delicate
five-fingered paws, and can easily be
taught many tricks, making him an
innocent and merry playmate.

April Flowers.

In April we begin to think about
flowers and gardening. We look to see
the bulbs and the hardy plants peeping
above the ground, and the round red
heads of the peonies, and the little white
bells of the snowdrops seem like old
friends. All nature seems to be keep-
ing Easter-tide along with the Church,
as though she, too, would witness to
our Lord's resurrection. How I wish
all my young readers lived in the coun-
try, where they could hunt for the trail-
ing arbutus on the hillsides, and the
pretty three-leaved wake-robins in the
woods. I know of no greater
pleasure, unless it be to carry the
flowers when found to a sick person, or
to some one too busy to seek them.
Using them in this way you give a
double pleasure beside that which you
enjoy when seeking the pretty blossoms
—you please the person to whom you
carry them, and you please Him who
has said, "Inasmuch as ye have done
it unto the least of these, ye did it unto
Me."

"God's Light."

Do you ever think, dear little chil-
dren, of what a beautiful world this is,
and that God has given us everything
for our pleasure, as well as for our
good?

Yesterday I saw a little blind boy
who has never seen the sunlight. In
his sightless eyes there was the sadness
of unending night. But he was not
really unhappy, for God's sunshine
was in his heart, and he knows that
with Him "the darkness and the light
are both alike."

Joe was in my class at Sunday-school,
and we talked about the dawning of the
first day, when, on the stillness which
was over all the earth, sounded those
wonderful words, "Let there be light."

When the lesson was ended, and the
other children had passed out, Joe
waited behind.

"Miss May," he said, "I wish
you could tell me how it all looks."

There was something pathetic in the
wish, and I tried to let him see through
my eyes some of the things that make
up our beautiful world. I told him
about the blue sky above us, with its
lights that rule the day and night;
the grass under our feet, and the trees
and flowers around us.

And as I looked down on the earn-
est, longing little face beside me, I
could not help thinking how lightly we
who have eye-sight prize God's beauti-
ful every day gifts.

"Joe," I said, "do you ever think of

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that, as one lady puts it, "It seemed to
make me anew."

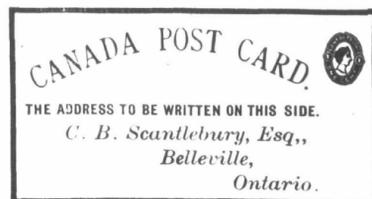
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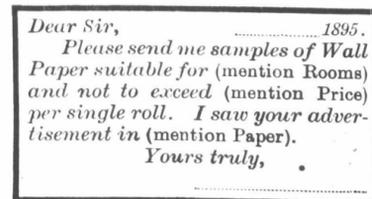
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about Jesus and His home where it's
always day."

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