

May, 1892.

S. Bartholomew's,
QUORNDON,
AND

S. Mary-in-the-Elms, Woodhouse.



THE MAGAZINE.

ONE PENNY.

H. Wills, Printer, Market Place, Loughborough.

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— FAMILY GROCER. —

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Choice Fruits and Spices.
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BY SPECIAL  APPOINTMENT

300 INSTRUMENTS TO SELECT FROM 15 TO 300 GUINEAS	GRAND TONE	PERFECT TOUCH	HIRE SYSTEM FROM 14/- PER MONTH
	J. HERBERT MARSHALL'S PIANOS ARE RELIABLE AND SPLENDID VALUE RUTLAND ST. LEICESTER		
25 PER CENT AND UPWARDS ALLOWED FROM ANY MAKERS' LIST PRICES FOR CASH			

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"TRIUMPH MODEL" PIANO
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25 GUINEAS CASH.

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POPULAR PIANO

14/- PER MONTH.

Brilliant tone, massive construction. Warranted.
20 Guineas Cash. Delivered Free.

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HIGH STREET & WOOD GATE, LOUGHBOROUGH.

J. HERBERT MARSHALL'S
Vesper Organ.

£10 10/- CASH, OR 12/- PER MONTH.
Handsome design, rich tone, solid walnut case.

J. HERBERT MARSHALL'S
COTTAGE HARMONIUM,

10/- PER MONTH.

In solid walnut case, five octaves, best materials
and workmanship, rich tone.

£6 6/- CASH. Unsurpassed.

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REDUCTION IN PRICE OF MUSIC.

3/- Songs or Pieces at 1/- } Prompt Cash.
4/- " " 1/4 } Postage Extra

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47, MARKET PLACE, and 1, 2, 3,
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Furniture.
Carpets and Furnishing Drapery.
Ironmongery.
China, Glass, Earthenware.

A large staff of skilled Workmen for
Repairs.

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FAMILY DRAPER,

Large Stock always kept of Blankets,
Sheetings, Calicoes, Household Linens,
English and Foreign Dress Goods,
Mantles, Jackets, Aprons, Corsets, &c.

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attention.

Goods not in stock obtained without delay.

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2, High St., Loughboro.

T. BEEBY,
Ironmonger & Seedsman

LOUGHBOROUGH.

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Wire Netting.

Slazenger's Tennis Goods.

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Washing, Wringing & Mangling
Machines.

The New Croquet, 16/6 the set, in box.

EDWIN MOSS,

FAMILY GROCER, PROVISION DEALER.

BEST GOODS AT STORE PRICES.

1, HIGH STREET, LOUGHBOROUGH.

S. Bartholomew's, Quorndon.

Calendar for May.

MAY.	
1 S	Second Sunday after Easter. Mattins and Holy Communion at 11 a.m. Litany and Holy Baptism at 2.30 p.m. Evensong and Sermon at 6.30 p.m.
8 S	Third Sunday after Easter. Holy Communion at 8 a.m. Mattins, Litany and Sermon at 11 a.m. Evensong and Sermon at 6.30 p.m.
15 S	Fourth Sunday after Easter. Holy Communion at 8 a.m. Mattins, Ante-Communion and Sermon at 11 a.m. 2.30 Litany. Evensong and Sermon at 6.30
19 TH	Induction of the Rev. E. Foord-Kelcey by the Right Rev. M. Creighton, Lord Bishop of Peterborough at 7.45 p.m.
22 S	Fifth Sunday after Easter.
23 M	
24 TU	Rogation Days.
25 W	
26 TH	Ascension Day. Holy Communion 8 a.m. Sermon in Evening
29 S	Sunday after Ascension.

CHILDREN'S FONT WALL PAINTING.

Payments.	£	s.	d.
To E. A. Oldaker, Esq. ...	35	0	0
„ Border round arch and dado ...	2	10	0
„ Gilding text on reredos ...	1	0	0
„ Brass Plate ...	2	15	0
	£41	5	0

Receipts.	£	s.	d.
April 25th, 1890			
Service of Dedication ...	2	1	8½
Purses presented ...	4	17	7
Proceeds of Tea ...	4	7	0
1st year Sunday Afternoon Offertory ...	3	19	8½
2nd year „ „ ...	3	9	9½
3rd year „ „ ...	3	0	8
From Churchwardens ...	3	10	0
Rev. R. C. Faithfull ...	2	3	7
April 19th, 1891			
Children's Entertainment ...	11	0	0
	£38	10	0

WAIFS AND STRAYS.—Mrs. Sydney Hobson, The Cottage, Barrow-on-Soar, is now the appointed Hon. Local Secretary for Akeley East R. Deanery vice Mrs. Faithfull, resigned. Miss Harris will receive subscriptions for Quorn Parish and also the work of the members of the "Working Guild."

DORCAS SOCIETY.—The four bags of linen etc. belonging to the Dorcas Society are now kept by Mrs. Harris to whom women should apply.

CHANGE RINGING.—On Saturday evening, April 9th, ten six scores of Grandsire Doubles in 48 minutes, being the first time ten six scores rung without the tenor covering.

T. HERBERT ...	Treble
J. SHARP ...	2
W. DEXTER ...	3
A. JACQUES ...	4
W. H. INGLESANT ...	5

Conducted by W. H. Inglesant.

Hymns.

MATTINS.	EVENSONG.
1st { 303 136 320	138 298 281 28
8th { 140 34 240 260	291 286 275 27
15th { 242 270 263 266	274 290 238 20
22nd { 165 143 168 207	167 228 285 17
29th { 147 201 217 304	300 202 223 17

Burials

Apr. 5—Benjamin Pagett, 71 yrs.
„ 10—William Cotton, 71 yrs.
„ 27—William Martin, 32 yrs.

Baptisms.

March 18—Ernest Horton
„ 29—Benjamin Pagett
April 3—Olive Mary Hannah Reeves
„ 18—Benjamin Clarence Rue Williams

Marriage.

April 18—Barnard Burton and Alice Elliott.

QUORN HAVELOCK FOOTBALL CLUB.

List of Matches played. First Eleven.

DATE.	NAME OF CLUB.	WHERE PLAYED.	RESULT.
			FOR AGT.
Apr. 2	Loughboro' Park	Carried forward ...	46 49
„ 9	Woodhouse Eaves	Quorn	4 3
„ 18	Loughboro' Victoria	Woodhouse	6 0
		Quorn	4 1
			60 53

On April 18th at the Football Match £1 6s. 3d. was collected for W. Martin.

The Balance Sheet for 1891-2 of the Havelock Football Club shows the satisfactory balance of £2 10s

SUNDAY SCHOOL BALANCE SHEET.

Receipts.	£	s.	d.	Expenditure.	£	s.	d.
Jan. 3				To Treas. for past yr.	0	3	9½
Collec. in Church ...	1	17	11½	Sanders, Stools ...	0	12	6
E. B. Warner and				Star Registers ...	0	13	9
Mrs. Warner ...	4	0	0	Mark Books ...	0	6	0
Rev. R. C. Faithfull	1	1	6½	Prizes ...	5	3	5
	£6	19	5½		£6	19	5½

and Disbursements of the Churchwardens of St. Bartholomew's Church,
Quorn, for the Year ending Easter, 1892.

RECEIPTS.				£	s.	d.
1891-2						
Offeratories ...	...	...	...	37	4	0
Rent of Seats ...	...	...	...	41	13	0
W. E. B. Farnham, Esq. for lighting and heating his private chantry ...	...	...	...	3	0	0
				£81	17	0
Easter, 92.—Balance due to Churchwardens ...	...	...	...	8	9	2
				£90	6	2

Collections in Church for the year ending
with Easter, 1892.

1891-2	£	s.	d.
Mar. 3, Church Expenses ...	5	7	6 ³ / ₄
" 17, " ...	1	10	0
June 17, " ...	3	8	3
" 14, " ...	2	16	6
July 5, " ...	3	17	7 ¹ / ₂
" 19, " ...	3	8	0 ¹ / ₂
Aug. 16, " ...	3	9	0
Sept. 20, " ...	1	13	1
Nov. 15, " ...	2	15	0 ¹ / ₂
Dec. 20, " ...	1	14	0 ¹ / ₂
1892,			
Jan. 17, " ...	0	19	1
March 6, " ...	2	14	9 ¹ / ₂
Apr. 3, " ...	1	18	0
" 17, " ...	1	13	0
			37 4 0
1891.			
Apr. 19 Leicester Church Extension ...	5	5	9
Aug. 2, Archidiaconal Education ...	5	0	0
Oct. 4, Bible Society ...	6	6	0
Oct. 9-11, Leicester & Lopro. Dispensary ...	13	13	4
Nov. 1, Soc. Propagation of Gospel ...	5	2	6 ³ / ₄
Dec. 6, Waifs and Strays ...	5	5	0
1892.			
Feb. 21, Diocesan Temperance ...	2	2	8 ¹ / ₂
Mch. 13, Sunday School Institute ...	2	12	6
" 20, Zulu Mission ...	1	15	0
			47 2 10 ¹ / ₂
1892.			
Jan. 3, Sunday School ...	1	17	11 ¹ / ₂
Feb. 7, Quorn Nurse Fund ...	2	17	2
Apr. 17, The Vicar ...	16	11	1 ¹ / ₂
			21 6 2 ³ / ₄
1891.			
Sept. 6, Sick and poor ...	4	13	6
Dec. 25, " ...	3	2	1
			7 15 7
41 Early Celebrations ...	6	17	4 ¹ / ₂
15 Children's Services ...	3	0	8
			£123 6 8 ¹ / ₂

The Institution and Induction of the Rev. E. Foord-Kelcey has been fixed by the Bishop to take place in the Parish Church on Thursday, May 19th at 7.45 o'clock. The new Vicar intends to begin residence at Quorn immediately after that ceremony. He will live in a house in Barrow Street, which he would wish for present to be called "the Vicar's House."

EXPENDITURE.				£	s.	d.
1891.						
Balance due to Churchwardens ...	...	...	...	13	16	5 ¹ / ₂
1891-2						
Visitation Fees and Expenses ...	...	...	...	1	2	0
Trade-men's Bills—						
Morley, Door Mat and Matting ...	...	...	...	1	14	10
Backhouse ...	...	...	...	5	12	9
Fewkes ...	...	...	...	3	16	4
Swain ...	...	...	...	1	17	6
Rev. Thomson, Rent of Church Yard ...	...	...	...	2	0	0
Lead, Printing ...	...	...	...	1	9	0
Bemrose, Printing ...	...	...	...	0	2	11
Wills, Printing ...	...	...	...	0	5	7
Insurance ...	...	...	...	1	14	0
Gas Account ...	...	...	...	8	14	8
Coal Account ...	...	...	...	7	11	1 ¹ / ₂
Taylor, Bell Mufflers ...	...	...	...	1	4	0
Wheeler, Cassocks and Surplice ...	...	...	...	3	2	0
Callis ...	...	...	...	0	12	1
North ...	...	...	...	0	2	4
Sanders ...	...	...	...	1	14	1
1891-2. Salaries—						
Neal, Cleaning Church ...	...	...	...	7	1	6
" Washing Choir Surplices ...	...	...	...	1	17	6
Fidler, Washing Surplices ...	...	...	...	1	1	0
Stevenson, " Altar Linen ...	...	...	...	0	8	0
Herbert, Clerk ...	...	...	...	6	0	0
" Collecting Seat Rents ...	...	...	...	1	0	0
Ringers ...	...	...	...	5	0	0
Lucas, attending to Clock ...	...	...	...	1	1	0
King, Stoking for 29 weeks at 2/6 ...	...	...	...	3	12	6
" Work done in Church Yard ...	...	...	...	3	10	0
Scott, Cleaning Flues ...	...	...	...	0	3	0
Herbert, Cleaning Gutters, &c. ...	...	...	...	0	4	0
Oil for Bells ...	...	...	...	0	2	0
Gas Burners ...	...	...	...	0	3	0
Help at Christmas Decorations ...	...	...	...	0	8	0
Stationery, &c. ...	...	...	...	0	10	0
Printing Copies of Easter Service ...	...	...	...	0	15	0
Cab Hire for Vocalists ...	...	...	...	0	18	0
				£90	6	2

The Rev. E. Foord-Kelcey writes—"I hope that by inserting the following in the Parish Magazine it will be seen in most houses in the Parish."

TO THE INHABITANTS OF QUORNDON.

All being well on Thursday May 19th I am to be instituted by the Bishop of the Diocese to be Vicar of your Parish. I am sure that you will receive me kindly when I come among you as a stranger. I am very anxious to do my duty and to gain your respect. I know well that it is no easy work to which I am called, but if I keep humble-hearted God will help me. I will not try to tell in words how I long to be a good friend and neighbour to you all, but I shall hope to show by my life and conduct that in all things I shall consider myself "your servant for Jesus' sake."

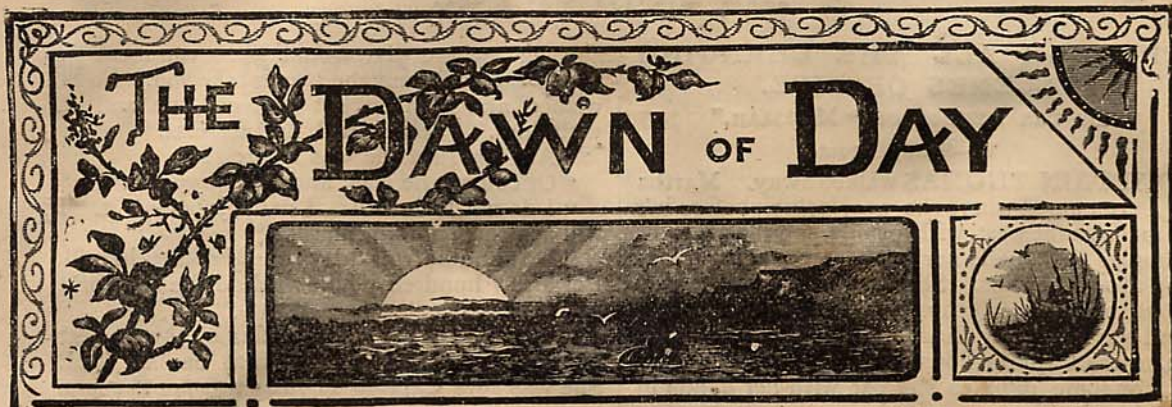
I should be obliged to any who will pray for me every day, and I would suggest for use in private or family worship the prayer among those that come in the Prayer book after the Litany which begins: "Almighty God the Giver of all good gifts, etc."

Faithfully yours,

EDWARD FOORD-KELCEY.

S. Saviour's, Leicester,
Easter Monday, 1892.

EPPS'S (GRATEFUL, COMFORTING.) COCOA



No. 173, NEW SERIES.]

MAY, 1892.



THROUGH ALL THE
CHANGING SCENES OF LIFE.
By THE AUTHOR OF "MEHALAH," &c.

Allen & Hanburys' Infants' Food.

A nutriment peculiarly adapted to the
digestive organs of Infants and Young
Children, supplying all that is required
for the formation of firm flesh and bone.
"NO BETTER FOOD EXISTS."—
London Medical Record.

At 6d., 1s., 2s., 5s., and 10s.

SOLD EVERYWHERE.

THROUGH ALL THE CHANGING SCENES OF LIFE.

BY THE AUTHOR OF "MEHALAH."

V.—Sandy Stout.

CAPTAIN THOMAS walked away. Martha remained where she was, looking before her into the sunlit west, with a smile, and the pleasant dimples that made her smile so engaging playing about her lips. She was happy. She was able to help a worthy man in his difficulties, and serve him; it pleased her to think that this man was Captain Thomas.

For some minutes she sat with her hands in her lap, looking dreamily before her, lost in her thoughts. Then suddenly she roused herself, brushed together the garments she had mended, took them in her arms, stood up and turned to enter the porch.

To her surprise she saw there seated one of the sailors who had been rescued from the *Martha*, a man who had given his name as Alexander Stout, but who called himself Sandy, and his mates did the same. He was a good-looking young man with dark eyes and hair, a swarthy complexion, a well-shaped nose and mouth. Altogether an engaging youth, and the servant girls in Trenance had already singled him out as just the sort of chap a maid would like to have as a sweetheart.

"Have you been long here?" asked Martha shortly.

"Aye, Miss, long enough to hear your liberal offer; and I think it a pity you didn't ask my opinion first."

"I do not ask it even now," said Martha. "It was a bit of impertinence your listening."

"I was sitting here in the porch—I did not think that you or Captain Thomas had anything to say to each other so mighty particular."

"No—I dare say not. We had not."

"Only to offer him some hundreds of pounds. I wish that offer had been made to me instead. Bless you—he ran the ship ashore on purpose."

"How can you say that?"

"It's true. To get the insurance. Bless your simple heart, he won't lose by it. The *Martha* weren't all that one might wish. He saw his way to a better business with a bigger ship, so he ran her in. Others have done the same."

"It's false!" said Martha. "He could not have done it. Why, he and you were nearly lost. Did he do it to commit suicide?"

"No, I won't say that. He miscalculated. He thought to run her up on the sands of Porth Mawgan, and then he could have saved his life, if he lost the vessel; but in such a gale you can't

aim just where you would like—you must go where the wind and the waves take you. So he wished and nigh on got drowned, me and all with him. I don't thank him for that."

"Are you sure she was insured?"

"Of course she was, and her cargo too."

"I do not believe it. I cannot believe it. I will ask the Captain himself."

"Do; and he will deny it. Of course he will. For a few hundred pounds I'd do the same if I had the chance."

Martha with her cheeks aflame, thrust past him. She did not believe what he had said. She was sure Captain Thomas was not the man to do such a thing. Her reason told her that in such a gale it would have been madness for any man to wilfully wreck his vessel. Those who desire by these means to rob insurance companies choose still weather. But the words the young sailor had spoken worked like a worm in her heart, fretted her peace of mind, made her blood flush in her temples. She was very angry, but also very miserable. It seemed as though a cloud had come over the sun, and taken the brightness out of the day.

But she had no time in which to worry over her thoughts. The sailors had to be fed. They would dine in the farm and then disperse. There was no occasion for them to remain there. Moreover, her younger sister, Tryphena, was expected. She was away on a visit, but returned that day to S. Columb, and the trap her father would drive would take Captain Thomas away and bring back Tryphena.

Somehow she was now particularly anxious

to be rid of the men before the arrival of Tryphena. Not of Captain Thomas—not of the boy—no, only for the sake of being rid of Sandy Stout. She had not particularly noticed him before she saw him in the porch, but that short interview had filled her with dislike for the



man and mistrust of his principles. He who could impute evil to such a man as Captain Thomas must be bad at heart. And he was handsome. There was no denying that. And Tryphena

was rather giddy—a bit of a flirt—and had often to be called to order by Martha. Not that there was any real danger from Stout; only that, as Martha put it to herself, he was an odious man, and had best be out of the way.

All the shipwrecked men dined with the family at noon, and healths were drunk, and thanks again given, in a neat, straightforward speech, by the captain to Farmer Gilbert, for his readiness in coming to the aid of those in peril; to Sampson for his firmness in holding the bar; to all the labouring men for their prompt and cheerful and efficient help; and, not least, to the fair sex—to Miss Gilbert and the maidens of the house, who had done their best to recover them from the effects of the exposure to which they had been subjected, and to cheer their spirits by their bright smiles and kindly words. To which old Gilbert responded. When he sat down, he turned to his daughter and said: "Martha, I reckon I shall want you to drive the captain to S. Columb, for the red cow Speedwell has calved, and Sam and I must bide here."

Martha coloured slightly, and then responded that she was ready to do as bid.

She accordingly drove Thomas off as soon as dinner was over. He wanted to catch the van from S. Columb, so as to get down to Penzance as soon as possible.

"Was your vessel insured?" asked Martha.

"Insured? No. I wish she had been. I don't fancy many of our little ketches are that. No; I wish she had been. The loss would have been less to me; but then," he added, turning to look at his driver, "then I should not have had the honour and gratification of being indebted to you."

"The pleasure and honour are mine,"

answered Martha. "Fancy! A real ship called after me. It will be enough to turn my head."

So they chatted. Captain Thomas was in good spirits. He was beginning again, and beginning again under a debt; but it was a debt which brought with it rather pleasant thoughts than sense of onerous obligation.

As he said good-bye at S. Columb, somehow he retained Martha's hand in his, and hesitated. Something seemed to be fluttering to his lips that would not out.

"Now—," said he, "when I have my new boat I will send you word, and as I sail by I will hoist a signal, and you must be on the cliff and wave a 'kerchief to me."

"Indeed, I will do so. But, Captain Thomas, you have not got my money yet."

"No. I do not want it just yet. It is safer in your care than mine. Besides, a formal agreement must be drawn up."

"O surely there is no need for that?"

"Yes, there is. When that is made out I will send it you, and—if, when you return it signed, a word from you accompanies it to say how you all are—how you especially are, and that you wish me success on my venture, then I shall be doubly pleased."

"You shall have it," said Martha, "but only on condition that a few words from you accompany the agreement, when sent, to let my father and brother—and all of us know, that you are well."

So they parted. Martha drove home. Not a word had been said by Captain Thomas expressive of more than regard and thankfulness, and yet Martha harboured in her inmost heart a conviction that he was not indifferent to her, and she was quite sure that she liked him better than any man she had yet seen.



When she came home she learned that all the men were gone except Sandy Stout, who had engaged himself to her father to work on the farm. He was a handy man, could do carpentering, had been accustomed to cattle, had taken to the sea only recently, and desired to return to work on the land.

"Oh, Martha!" exclaimed her sister Tryphena, "what a good-looking man that is. What eyes he has! Who is he? He is quite the handsomest man I have seen."

Martha bit her lips. A fear of mischief came over her. She could not remonstrate with her father; he was an obstinate old man, and she could not give him her real reasons for mistrusting Sandy.

She went upstairs to her room, removed her hat and cloak, threw herself into a chair, and drew to her the desk in which she had put her little inheritance. To her surprise and alarm she found the desk open, the lock broken. She threw it open, searched it—the money was gone, not a note left.

In dismay she rushed downstairs.

"I have been robbed!" she said, as she entered the kitchen. "Someone has been to my desk and taken my money."

"Someone been to your desk, has there?" said Sandy Stout, who was seated at the table eating. "I'm not surprised; I always heard at Penzance that the fellow Thomas was light-fingered."

(To be continued.)



LESSONS FOR MAY.

		MORNING LESSONS.		EVENING LESSONS.	
1 B	St. Ph. & St. Jas., Ap. & M.	Isaiah 61	John 1 v. 43	Zech. 4	
2	Sunday aft. Easter	Num. 20 to v. 14		Num. 20 v. 14 to 21 v. 18	Col. 3 to v. 21 v. 10; or 21 v. 10
8 B	3 Sunday ft. Easter	Num. 22	Luke 24 v. 13	Num. 23; or 24	1 Thess. 5
15 B	4 Sunday aft. Easter	Deut. 4 to v. 23	John 4 v. 31	Deut. 4 v. 23 to v. 41; or 5	1 Tim. 4
22 B	5 Sunday aft. Easter	Deut. 6	John 7 v. 25	Deut. 9; or 10	Titus 1
26 Th	Ascension Day Pr. Pss. M. 8, 15, 21; E. 24, 47, 108. Augustine, 1st Abp. of Canterbury.	Dan. 7 v. 9 to v. 15	Luke 24 v. 44	Kings 2 to v. 16	Heb. 4
29 B	Sunday aft. Ascension	Deut. 30	John 11 v. 17 to v. 47	Deut. 34; or Josh. 1	Heb. 4 v. 14 & 5

NOTES FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Easter.



In the Gospel for to-day our Lord points a lesson by means of an illustration particularly familiar in Eastern countries. He likens Himself to the shepherd, and says: "I am the Good Shepherd; the good shepherd giveth his life for the sheep." He goes on to point

out the difference between the hireling and the true shepherd. The hired shepherd will not care for the sheep as their owner does. He will not risk his life for them. But Christ is no "hireling," having charge of the flock of another. The sheep are His own, and He will shed His Life Blood, to save them from the wolf.

Third Sunday after Easter.



"A little while and ye shall not see Me, and again a little while and ye shall see Me, because I go to the Father." This saying of our Lord's, which caused His disciples to enquire among themselves, would seem to have for its first and simplest meaning the Death and Resur-

rection of our Lord, and this meaning He Himself seems to give to His words. But both parts of the passage have their double fulfilment. (1) "Ye shall not see Me" was fulfilled a few hours later when His Body was laid in the tomb; it was further fulfilled, forty-two days after, when He ascended from the earth to His Father. (2) "Ye shall see Me" was fulfilled on the Resurrection day when Christ revealed Himself to the assembled Apostles; it was further fulfilled when after His Ascension He came (as He still comes) to manifest Himself to His own and reveal Himself to the eye of Faith.

Fourth Sunday after Easter.



Our Lord announces to the disciples His coming departure from earth in to-day's Gospel. Christ's departure was expedient, or profitable, for the disciples, because otherwise the Comforter would not come. The truth conveyed in this verse is a startling one. It is simply

this—that it is better to have the Holy Spirit with us than to have Christ. Not because the

Holy Ghost is greater than the Son, but because it was necessary to raise the disciples into a more spiritual life and more spiritual thoughts, and while they earnestly clung to Christ's Bodily presence, they could not receive the Spirit.

Fifth Sunday after Easter.



"Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name He will give it you," etc. (John xvi. 23—25). Our Lord here says that in the day of enlightenment by the Holy Spirit, the Apostles would no longer need to seek from Him an explanation of their doubts and fears, since the "Spirit of Truth" would make all things plain to them. He then goes on to point out to them the future efficacy of prayer in His name. The prayer He had Himself taught them was not *in words* offered in His Name. It could not be, before the Atonement was wrought which brings acceptance for all our prayers. The certainty that our prayers are answered in love and wisdom for Christ's sake is a new source of joy beyond that of the sense of Christ's presence alluded to in the previous verse.

Ascension Day.



The Ascension of our Blessed Lord was an essential element in the Divine Economy, having as its direct consequence the descent of the Holy Spirit. Moreover, it is evident that Christian Faith could never have been made perfect, if we had been permitted still to walk by sight, in the earthly presence of our Lord. For though blessed is sight, yet more "blessed are they that have not seen, and yet have believed."

Sunday after Ascension.



When we look upon what has come upon the Church since our Lord's Ascension and what may come upon it in the future we can stand in spirit with the Apostles at Emmaus and cry, "Lord, abide with us!" The Church, as Christ left it, was like the foundation of some great building, underground, unseen. The Holy Ghost brought it into sight and made it fit for the use of men. But, begin-

ning with the death of St. Stephen, the Church has been a mark for the attacks—not merely of unbelievers, but of those who think they "do God service."

HOUSEHOLD FOR MAY.

Spiced Beef.—Take a thick piece of rump steak with a small piece of fat, put it in a saucepan with an onion stuck full of cloves and a piece of lard. Let it brown thoroughly, turning it constantly, then remove it to the side of the fire, add a little water and let it stew for two hours. Mix a little flour to thicken the gravy before dishing it up.

To Make Pikelets.—Take one pound and a half of flour, two tablespoonfuls of baking powder, one tablespoonful of castor sugar, and a little salt. Mix these ingredients thoroughly, and add a pint and a half of milk, into which has been mixed three well-beaten eggs. Divide into cakes, and cook on a girdle, which must be slightly greased. Butter and serve hot.

Sardines (a breakfast dish).—A tasty way of serving sardines is as follows:—Take as many of the fish as are required, drain slightly from the oil, cover with a little made mustard, black pepper, and a saltspoonful of cayenne; then fry in butter or oil, and lay them on strips of buttered toast. They should be eaten very hot.

THE late Duke of Clarence gave the following advice to the members of a Boys' Club in Whitechapel, at the opening of which he presided in 1885:—

"I wish to help you to be a credit to this club by asking you to remember two things. First, whatever you do, whether it be blacking a pair of shoes, practising gymnastics, reading a book, helping a friend—whatever it is, do it as well as you can. 'If a thing is worth doing at all it is worth doing well,' is a good old English motto. Secondly, never do what you know to be wrong. Often you will feel inclined, either through your own wishes or through the promptings of companions, to do something you would like but which your conscience tells you ought not to be done. Then is the time not to give way; be brave, stand firm, refuse under any circumstances to do what you are not sure is right. May I ask you to remember these two things? If you will do so, then, as you grow up you will be worthy to play your part as English citizens. When you come to years of discretion you will be able to judge for yourselves whether you will remain here in England, or whether you will seek your share in the English lands beyond the seas. There is plenty of room out there, ampler air and larger aims, and here you seem rather crowded. May God bless you all whether here or there."

OUR WORSHIP.

BY THE REV. PREB. SADLER,

Author of "Church Doctrine, Bible Truth."

V.

WE WORSHIP ONE GOD IN TRINITY.



THE great truth of the Ever-Blessed Trinity, that God exists in three Persons, and yet is but one God, is treated in the Prayer Book as if it were a matter of worship, quite as much as, if not more than, a matter of intellectual belief. "The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity," we say in the recital

of the Creed of St. Athanasius, and quite as distinctly in the collect for Trinity Sunday, "Almighty and Everlasting God, who has given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity."

True Faith and True Worship inseparable.

These places teach us that true faith and true worship are inseparable, and indeed they must be, for if God has revealed to us that all men are to honour His Son even as they honour Him, then we must do this in obedience to Him, and this we cannot do without realizing that "the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal." Now the worship of God as a Trinity in Unity holds a most conspicuous place in the worship of the Church of England. I do not mean the worship which implies or postulates the mystery of the Trinity, for every prayer does this, but the worship of One God in Trinity Himself. To go over some instances. In the morning and evening services, before we come to the Psalms for the day, and at the end of each Psalm for the day, and once in the concluding part of the Litany, we sing or say the *Gloria Patri*, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be: world without end." Then in addition to this, in one of our canticles or hymns most frequently used, the *Te Deum*, we sing, "We praise thee, O God, we acknowledge Thee to be the Lord. . . The Holy Church throughout all the world doth acknowledge thee—the Father of an infinite Majesty—Thine Honourable, true

and only Son—also the Holy Ghost the Comforter."

The Litany.

Besides this, at the commencement of the Church's great act of intercession—the Litany, there is a very full declaration, in the form of invocation of the mystery of the Trinity: "O God the Father of Heaven. . . O God the Son Redeemer of the world. . . O God the Holy Ghost proceeding from the Father and the Son. . . O Holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners."

The Three Creeds.

Besides this, in our worship we recite three Creeds—in the first of which (the Apostles') the mystery of the Trinity without being asserted in so many words is necessarily implied; in the second (the Nicene), it is asserted, for we say in it that we believe in "One Lord Jesus Christ the only-begotten Son of God, begotten of His Father before all worlds. . . Of one substance with the Father; by whom all things were made. . . And I believe in the Holy Ghost—the Lord, the life-giver. . . Who with the Father and the Son together is worshipped and glorified."

In the third, the Creed of St. Athanasius, we take part in the most exact and clear definition of the mystery which has ever been put in writing: "There is one person of the Father, another of the Son, and another of the Holy Ghost, but the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost."

What we confess in invoking the Trinity.

Now I do not think that we sufficiently realize the blessedness of this worship, how much that should endear the thought of God to His intelligent creatures is involved in the simplest statement of this mystery. We are accused of asserting a dogma in our worship, a dogma or mystery which the Church is supposed by unthinking and hostile persons to have imposed out of the mere love of imposing such things. It is treated as an act of tyranny to require Christian people to express themselves in such terms, whereas if we look at it in the right light we shall find this mystery like all other mysteries, such as the Incarnation, or the Atonement, to be a mystery of love and peace. For what do we confess by simply invoking the

Trinity—I mean, simply invoking without mentioning the particular action of each person in the work of salvation? We confess that we believe that God did not from all eternity abide solitary, in everlasting loneliness, having none with whom to hold converse, none with whom He might take counsel, none with whom He might, if we may reverently say so, share His mind. He needed not to surround Himself with creatures, who, because they were creatures, must be at an infinite distance from Himself. He had always with Him His coequal Son and coeternal Spirit to Whom when the world began He could say, "Let us make man in our image after our likeness," so that it was out of pure love to diffuse His own happiness that He created first angels and then men to share it. It was out of exuberant goodness, and not out of any need to Himself, that He began to surround Himself with intelligent creatures whom He might make happy by the sight and thought of His perfections. Now all this tends, in right-minded creatures, to make God not only a God to be feared or to be adored, but to be delighted in.

"God is a Father."

And this leads us on to another point. The simplest enunciation of the ever-blessed Trinity is that God is a Father, "Glory be to the Father." Now much has been made in these latter days of the Fatherhood of God, but I am afraid by many who hold very loosely to that great mystery without which God cannot be in any real sense a father. For unless we hold to the mystery of the ever-blessed Trinity we have no ground for holding that God is really a father. God is not a father because He simply made His creatures as a carpenter makes a table. A real father communicates his life to his offspring, and so it was with the Eternal Father and His coeternal Son. Jesus says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John v. 26.) Now if it be lawful to do so, we can imagine that this great mystery might have been expressed differently. In the beginning of St. John's Gospel we have the two first Persons of the Godhead expressed as God and His Word. "In the beginning was the Word, and the Word was with God, and the Word was God," but in the enunciation of the Name of God which the Lord gave us before He left this world it is "The Name of the Father, and of the Son," so that in the simplest account of the Trinity we have Fatherhood and Sonship in the very Godhead.



Now it will help us to realize this if we consider that the next religion in importance to the Christian religion—that is, the Mahomedan, those who profess it deny categorically—i.e., in set words—that God is a father, for in the enunciation of its creed men are taught to say that God is unbecoming as well as unbegotten. So that according to such a creed everyone who is a father and has a father's love and a father's feelings, is so far superior to the very Supreme Being Himself. Can such a thing be? Does not human nature, if instructed in the simplest elements of religion, revolt from it? Is not the denial of the Fatherhood of God a fearful retrogression in religion, and felt to be so by anyone who has once had within him anything approaching to right thoughts of God?

"God is Love."

And all this leads us to a still more important view of God, which we can only hold by holding the mystery of the Eternal Trinity. God is love, the Apostle tells, but how can He be this? If He is essentially love—if love be not, if one may so say, "a mere accident with Him," then He must be eternally love, but, if so, He must have eternally loved, for there cannot be, at least we cannot conceive of there being, love without loving. Love is a principle in the spirit or soul always in exercise. Just as there cannot be faith without believing or trusting, just as there cannot be hope without hoping something, so if there be love it must rest upon some loved one. So that if God only began to love late in eternity when He created intelligences, when He created angels or men, He must have passed an eternity without loving anyone, and so cannot be really, truly, essentially, love.

Now the reader will see that it is this mystery of the Trinity alone which assures us that God is love—eternally, essentially love, for God has had from eternity those in Himself in Whom His love has always rested, His coequal Son and His coeternal Spirit: so that God can be properly called Love because He had, throughout all eternity within Himself, the infinite objects of His love. There was from all eternity the Father loving the Son and the Holy Ghost, and the Son loving the Father and the Holy Ghost, and the Holy Ghost loving the Father and the Son.

On this account, and on this only, we can speak with perfect assurance of the truth of what we say that God is love.

The Love of the Father to the Son.

Let us observe, too, that many words of the Scriptures which speak of the Godhead of the Son and of His oneness with the Father speak of the love which the Father has to Him, and He to the Father. Thus, "The only begotten Son, who is in the bosom of the Father, He hath declared Him." Again, "The Father loveth the Son and hath given all things into His hand." (John iii. 35.) Again, "The Father loveth the Son and sheweth Him all things that Himself doeth." (John v. 20.) Again, "That the world may know that I love the Father." (John xiv. 31.) Again, "Thou lovedst Me before the foundation of the world." (John xvi. 24.)

And a further consideration arises out of this. We speak of God as perfectly happy, as having in Himself the fulness of bliss and joy, and that from eternity. If there be joy in the created universe it is the outcome of that which is in God; but how can there be perfect joy without love? We cannot conceive of such a thing. All our best and purest joys arise from our contemplating the perfections of God reflected in our fellows. If we were solitary, without anyone to share our joy, if we had a world as large and beautiful as this world to be all our own, we should be infinitely far from the perfection of joy. To be full of joy we must have those whom we love, whose love we share, and who return our love.

"What is the Name of God?"



But there is another question arising out of this most fruitful subject: What is the Name of God? Does the Name of God merely mean a word of three letters or does it include some account of the nature and attributes of God? Now when God made known to Moses His Name that he might tell it to the children of Israel, He gave to Moses a sentence: "I am that I am," which may imply His self-existence, or it may rather mean that His nature could not be explained to them. "I am that which I am, and you must enquire no further, for until I vouchsafe in the fulness of time to give a more perfect revelation of Myself, it must suffice you to know that I, the God of your fathers,—I, the God of Abraham, Isaac, Jacob—am."

But constantly, in the Old Testament, the name of God is put for God Himself. Thus: "The Lord hear thee in the day of trouble, the Name

of the God of Jacob defend thee." Again: "I will praise the Name of God with a song, and magnify it with thanksgiving." Again, to know the Name of God is to be most blessed of God. Thus: "They that love His Name shall dwell therein" (lx. 19-36). Again: "I will set him up because he hath known My Name" (xci. 11.) Again, God's Name is invoked as that for the sake of which He will be gracious and forgiving unto men. "Purge away our sins for Thy Name's sake" (vii. 9). "Do Thou for me, O Lord, for Thy Name's sake" (cix. 21). But to my mind the most noteworthy of all these places respecting the Name of God is what the Messiah says of Himself, the most Messianic of Psalms: "I will declare Thy Name unto My brethren" (Ps. xxii.) And what He thus said in prophesy, He specially declares at the end of His career that He had accomplished: "I have declared Thy Name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them." (John xvii. 26.)

The Name of God declared by Christ.

Now what was the Name of God which Christ had declared? It evidently was a name not known before, not known in the Old Testament, and not to be learnt from it.

It can be only the Name of Father, but it was the Name of Father not by itself, but having with it as one name the Name of the Son, without whom the Father could not be a real father, and the Name of the Holy Ghost by whom the love of the Father and of the Son between themselves, and by whom the love of the Father and the Son to the race of mankind is made known to them. And this is most certain from the fact that when our Lord left this world He instituted a Sacrament by which men were to be admitted into the closest connection with Himself conceivable, because they were then and there to be made members of His body, and this was to be brought about by their being baptised into "the Name of the Father, and of the Son, and of the Holy Ghost," not into the names, but into the Name, as if it were (which it is) one name, because though three are mentioned they are but one God. They are "of one substance, power, and eternity," they are one in all attributes in which the three Persons can be one, they have one attribute of love, one attribute of holiness, one of omniscience, one of omnipresence, and so in the three together is the declaration of the name of God. So that we now see by what a good providence of God it is that the mystery of the ever-blessed Trinity is brought before us so constantly in our worship.

It is the Name of the Supreme. It is the Name which indicates His eternal fellowship with two other Persons in His essence. . . . It is the Name which indicates fatherhood and sonship in the very Godhead. It is, in fine, the Name which assures us that God is Love. It is true that multitudes of the children of the Church say this name unthinkingly, irreverently, but whose fault is that? It is not the fault of the Church speaking in her hymns and creeds and prayers. It is the fault of her pastors, who assume to be the stewards of the mysteries of God. It belongs to them to set this mystery before their flock, not as a numerical abstraction, but as the mystery of God, the mystery of Divine fellowship, of Divine Fatherhood, of Divine Love.

GOOD NEWS FOR THE WORKING MAN.

No. II.

By E. M.

"SELFISHNESS," I said, "is what has to be overcome, or rather, it has to be made clear to everyone that he looks best after his own truest interests, when he loves his neighbour."

"Do you think," I added, looking attentively at him, "that selfishness can be got rid of by an Act of Parliament? Just think how foolish it would look to put forth a law that every man should be unselfish. Acts of Parliament may make a man liable to punishment if he steals his neighbour's property, but it cannot give to the thief a disposition to be honest. When the thief is sentenced by the judge to two or more months' imprisonment, does his own conscience confirm the sentence? Does he not rather regret that his theft has been found out, and that he has thus been brought under the penalty of the law? We want something stronger than an Act of Parliament to reach the human heart, and to make it truly unselfish."

No more Private Property.

There are some men who teach the working man that he will never have his rights until all private property is abolished. They look upon the goods that a man has put together by his own industry and prudence as a theft from the rest of mankind. They want to get rid of all private proprietorship to make it impossible for any man to own anything—any lands, any houses, any food, any clothing. They want to "nationalise," as they call it, all property—not only landed property, but all kinds of property. When this has been done, they say,—when there is no

private capital and no capitalists, people will not be selfish, because by being selfish they will gain nothing. A man is selfish now, they think, because by working harder, or better, or longer than another man, he can get something more than the other man. Make it impossible for a man, no matter what his skill and industry may be, to get more than another, and he will cease to be selfish. They might have added he will cease to strive, because striving brings him nothing that he cannot get without it, and his selfishness will still be strong enough to make him love idleness when hard work brings him no reward. It was once proposed, in order to prevent people having their pockets picked and their gold watches stolen, that nobody should have a watch at all. What a man had not got could not well be stolen; and so there would be no pickpockets if there were no money and no watches; and now the people who would destroy private property to prevent selfishness are very like the people who would abolish money and watches in order to get rid of certain selfish people called pickpockets.

Will Men be Anxious to Work without Wages?

And there is another point. If a man has nothing in the shape of property to reward him for his skill and his industry, will he take pains about his work, will he make the most of his powers? Getting rid of property will not get rid of a man's desire to be rewarded for zeal and skill. Look at the work done in the world to-day by men whose motives are undoubtedly to put by something—something for their own old age; something for their children when they themselves die. Look at the toilsome days, and sometimes sleepless nights, men spend in trying to put some private property together. Would the zeal and earnestness, and the work still be kept up if nothing was to come of it, nothing at least in the way of a substantial reward?

If all men are to be rewarded alike with the world's goods, the clever man and the fool, the awkward workman and the skilled artisan, if one is to get no more and no less, no matter what his work may be worth, what will keep up the zeal and industry of the world? Now, the mainspring is the prospect of property. What will take its place when there shall be no property?

If Acts of Parliament could alter men's nature, change their dispositions, renew their consciences, then, and not till then, the dream of this kind of Socialist might be realised. But we have seen that the mainsprings, the motives of the heart, are beyond the touch of anything which is not in itself moral or spiritual.

The Children's Corner.

MAGGIE'S LESSON.

BY MAUD CAREW, author of "Nell's Neighbour," etc.

"MAGGIE, did you tell Polly Jackson to ask her mother how much honey she wanted?"

"Oh no, mother! I quite forgot."

"Well now, child, that was real tiresome of you! Ned would have brought me word to-morrow, and now I shan't know. I don't know how much to send into market till I hear what Mrs. Jackson wants," and Mrs. Brown plied her iron with an air of vexation.

"I'm so sorry, mother," said Maggie, carelessly, as she stood in the doorway, swinging her hat on her finger.

"You're always sorry, but you always forget again next time," returned Mrs. Brown.

But her remark was lost on Maggie, who was watching Miss Mabel coming up the road on her pony, with Brown, the family coachman, behind her. She was Maggie's great



MAGGIE BURST OUT CRYING.

admiration; no princess could have been more beautiful in

the little girl's eyes than Miss Mabel cantering along the turf by the side of the road, with her golden hair flying in the summer breeze. To go out to the gate, and stand holding it open while Miss Mabel rode through, was a treat and an honour to Maggie.

"Good afternoon, Maggie! Isn't it a lovely day?" said Miss Mabel as she rode by, checking her spirited pony, and patting its glossy neck, with a nod and smile; and Maggie blushed with pleasure as she curtsied.

She always felt so sorry for poor Miss Mabel, who had lost her father some years ago, though mother and brothers did their best to make up to the only girl for that loss.

When both were out of sight on the winding drive that led to the house, Maggie ran in again.

"They've come home, mother!" she said. "Father will be in to tea directly."

"Put the kettle on then, there's a good lass," said Mrs. Brown, whose ironing was just over. "Did you go to the shop for the sugar?"

"No, mother, I quite forgot it," said Maggie, a little ashamed.

"Bless the lass! It's a good thing your head is screwed on tight, or you would be going to school without it some fine day," said Mrs. Brown. "Well, 'tis your own loss. Father and I don't care for sugar in our tea."

"I was thinking about the book we had read to us in school, and so I forgot everything else," explained Maggie.

"So it seems," said her mother drily.

Tea was ready and waiting, a welcome sight to a thirsty man, when Brown reached his pretty little lodge.

"Been a good girl in school to-day, lass?" he asked.

"Yes, father," answered Maggie happily.

"Maggie's a good girl enough if she wouldn't forget everything I tell her," said her mother: "she forgot the sugar, so she must go without; and she forgot to give Polly Jackson my message about the honey. I suppose Ned isn't here still?"

"No, I sent him home early this afternoon. His father is leading oats, and I knew they'd be glad to have him, and I can manage very well," answered Brown.

"I don't know how much honey to send into market to-morrow till I hear from Mrs. Jackson," went on Mrs. Brown.

"I'll go over and ask when I've done my work," said her husband.

"You'll be so tired, you've had such a long day of it now," objected Mrs. Brown.

"Never mind, I can't have you put about. Another time Maggie will remember your message," said Brown, with a quietly reproving look at Maggie, who felt quite ashamed. And then, being a peaceable man who dis'iked worrying over trifles, he turned the conversation to the pony cart he and Miss Mabel had been to look at that day.

"Oh, father! will Mrs. Vaughan buy it?" asked Maggie eagerly.

"Ay, I think so. Rogers is selling it very cheap, and it's Miss Mabel's particular fancy, a pretty little cart with brown harness; Ladybird will look a picture in it," said her father.

By-and-by he told her she might come with him to the Jacksons, and they set off together across the busy harvest-fields to the farm. Jackson was a small farmer, who was very glad to have one of his boys at the Hall stables under such a good coachman as Brown. Ned was rather a troublesome lad, who had not borne a very good character in school; but he had a great love for horses, and was improving very much under Brown's influence, to the satisfaction of his mistress, who had been anxious to give the boy a good chance.

The pony cart was bought, and brought home to be much admired. The following day Miss Mabel was to drive it for the first time, in charge of one of her brothers. Brown had to go out with the carriage earlier, but as he left his home for the stables he said to Maggie:

"The cart is to come round as soon as Ned gets back from the forge with Ladybird, you'll see him as he goes by, Maggie. Tell him to be

sure to put in the old reins, the light ones we use for the dog-cart."

"Yes, father," answered Maggie.

The carriage had been gone some minutes before Ned came up at a great pace on Ladybird. Maggie flew to open the gate, with a head so full of the new cart that she let him trot out of sight before she remembered her father's message. "But it doesn't matter," she thought. "Father is sure to have told him, he only wanted me to remind him."

By-and-by the pony cart came spinning down

the drive. How smart Ladybird looked in the new harness, and how proud and happy was Miss Mabel perched on her high seat with her brother beside her!

"Isn't it a fine turn out, Maggie?" called the clear young voice, as they drove by. "Mind you watch to see us come back again!"

But alas! the smart little cart, and its gay little driver, did not come back as it started. Later in the afternoon Miss Mabel was brought home in a friend's carriage with a broken arm, and then Ladybird was led by with drooping head, bleeding from a cut in one of her hind legs. As for the little cart it had been

kicked and dashed to pieces.

There had been a bad accident, and a most unusual one. The reins had snapped off short in Miss Mabel's hands, and she had been thrown out almost at once, while her brother, who had slipped out at the back of the cart, escaped with a few bruises.

Imagine Maggie's feelings when her father, riding into the town for the doctor, stopped to ask: "Did you see Ned this afternoon?"

"Yes, father," said Maggie, salving her



MISS MABEL RODE THROUGH.

conscience with the idea that it was true she had seen him, and hoping he would not add: "Did you give my message?"

In his hurry Brown took Maggie's answer to mean that Ned had disobeyed orders, and the result was that the boy was dismissed that night.

"A nice day's work!" said the coachman, as he came in to his supper at last, tired and depressed. "Miss Mabel's arm broken, Ladybird lamed, and the cart ruined, all because that fool of a lad was too lazy to put in the right reins!"

No wonder that Maggie burst out crying at her father's words; but as she sobbed out that she was so unhappy about Miss Mabel, her father comforted her and sent her to bed.

Jackson was not the man to take his son's dismissal quietly. He came up after church next day, and declared that his boy had never received any orders about the reins. Brown was sent for, and maintained that Maggie had delivered the message. To put an end to the discussion, Mrs. Vaughan finally sent for Maggie herself to come up to the house.

Never did Maggie forget that awful moment when Mrs. Vaughan asked her kindly:

"Did you deliver your father's message, yesterday, Maggie?"

And she had to answer: "No, I quite forgot it."

There was a moment's dead silence, and then Maggie through her sobs heard the mistress apologizing to Jackson, and asking Brown to leave Maggie to speak to her for a few minutes.

When the two men were gone, Mrs. Vaughan soothed the child's sobs, and gradually led her to confess what a terrible habit of forgetting all orders had grown upon her of late.

"And do you know why you forget everything, Maggie?" she asked gently. "It is because you are always thinking of your own affairs, and never of other people's. Forgetfulness of little duties is a form of selfishness, my child; and I think you know what we ought to do when we are tempted to selfishness?"

"Fight against it," sobbed Maggie.

"And pray against it. I think you must have forgotten to pray against this bad habit."

"I didn't think it was a sin to forget things."

"A little sin, perhaps, but you see what it leads to. Let this be a lesson to you, dear child, and pray henceforth that you may do unto others as you would that they should do unto you."

Mrs. Brown scolded Maggie well when she got home, but worse than any scolding was it to hear her father say:

"It will be long enough before I trust you with a message again, Maggie. Not only to forget it, but to let me believe what wasn't true! I'd as lief you had told me a lie."

It was long indeed before Maggie succeeded in gaining her father's trust again; but after much prayer and many struggles she did so succeed. And in after years, when, to her pride and delight, she became Miss Mabel's own maid, nothing gave her greater pleasure than to hear her young mistress say:

"Oh! tell it to Margaret, then. She never forgets a message."

WHAT THE CHURCH OF ENGLAND IS DOING.

BY THE REV. T. P. GARNIER,

I.—The Clergy.

A REMARKABLE Return was issued last year, by order of Parliament, giving a statement of the Church's revenues: It proves, first of all, that those revenues are much less than she was credited with possessing by those who would despoil her of them. But it is chiefly remarkable when taken in connection with other facts.

Numbers doubled.

The numbers of the clergy have been more than doubled during the present century. At its beginning they were 10,307; in 1841 they had risen to 14,613; at the present time they are estimated at 23,000, of whom perhaps 3,000 are employed in educational work.

Endowments substantially the same.

It is now shown that substantially the same endowments provide for twice the number of clergy for which they were originally intended. The Parliamentary Return above mentioned reveals that of a gross income of £5,753,557 received by the clergy, £284,386, or about one-twentieth part only, has been contributed since the year 1703.

Work increased.

And when the number of new parishes is borne in mind, which from 1868—1880 alone amounted to 838, it is evident that this item of itself must have made large demands upon that margin of one-twentieth added to the total amount received by the clergy in more recent times. At least they cannot be accused of feathering their own nest, though the money raised for other branches of the Church's work is estimated at the rate of five millions per annum at the present time.

Gross average income.

If we take the number of the *parochial* clergy at 20,000, and the funds, ancient and modern, divisible among them, together with the augmentations from the fund administered by the Ecclesiastical Commissioners, we have a sum of £4,810,662, or about £240 a head. This represents their *gross* income, from which many deductions have to be made. Nor may we forget the existing depreciation of tithe, every £100 being worth only £76 3s. 3½d. at the present time.

Private incomes.

It will perhaps be asked how in many cases the clergy contrive to live. The answer is to be found in the significant fact that they pay income tax on nine millions a year. In other words, more than half their income is derived from private sources.

Not the least important feature in the increase of the numbers of the clergy has been the addition to the ranks of the Episcopate.

Increase in Episcopate and Population.

At the Conquest, when the population is estimated to have been little more than a million, there were nineteen Bishoprics in England and Wales. At the Reformation the population of the country was four millions, and at the death of Henry VIII. there were twenty-six bishops. Down to the beginning of the present century, though the population had risen to nine millions, there had been no further additions to the Episcopate. But in 1836 the diocese of Ripon, and in 1847 that of Manchester were formed. The more recent foundation of the six new Sees of Truro (1877), St. Albans (1877), Liverpool (1880), Newcastle (1882), Southwell (1884), and Wakefield (1888), at a cost of nearly half-a-million, has raised the number of English Bishoprics (including Sodor and Man) to thirty-four.

Some results of the foundation of a new Bishopric.

It is a common mistake to regard a new Bishopric as merely another prize for the clerical profession. This is a very inadequate view of the results that flow from it. It is found by experience to be a fresh centre of life and growth. The initiative as well as the direction and control is vested in the Bishop. He places himself at the head of new movements and rallies round him the strength and support of the whole diocese. It rests with him to direct its resources to those quarters where the need is greatest. The weary and faint-hearted are encouraged by his coming

among them, the inactive and remiss are roused to effort by his oversight. But where the diocese is too large it is found that this influence fails to reach to the remote and outlying districts. In these cases to divide the diocese serves to focus all the dormant power that is only waiting to be called forth. The presence of the recognised leader forms a new combination of clergy and laity within a more manageable area. A story of the Peninsular War will serve to illustrate the moral effect of the influence of one man. The English army was drawn up awaiting the attack of the French army under Soult, who was about to deliver battle, when a solitary horseman was seen riding down the road which ran the length of the English lines. As he was recognised by the regiment at its extremity, it sent up a ringing British cheer, which was taken up all along the line as it became known that the Duke of Wellington had joined the troops. The victory that followed was largely due to the effect produced by the advent of that one man. Something of this kind attaches to the presence of the Bishop as he moves about his diocese directing, encouraging, and stimulating the efforts of the Church. This is fully borne out by the statistics of the new dioceses.

Striking statistics.

The following examples may be given.

St. Albans was carved out of Rochester in 1877, and a comparison of the number of the confirmed before and after division give the following results:

Rochester, 3 years (1874—1876) ...	22,656
{ Rochester, 3 years (1879—1881) ...	25,430
{ St. Albans, " " " ...	19,023
or an increase of nearly 100 per cent.	

Truro was detached from Exeter in 1877:

Exeter, 2 years (1875, 1876)	11,675
{ Exeter, 2 years (1879, 1880)	12,382
{ Truro, " " "	3,277
or an increase of 34 per cent.	

Liverpool was detached from Chester in 1880:

Chester, 2 years (1878, 1879)	11,253
{ Chester, 2 years (1884, 1885)	9,501
{ Liverpool, " " "	12,624
or an increase of 96 per cent.	

Newcastle was detached from Durham in 1882:

Four years of the undivided diocese give	25,815 confirmed;
Four years of the two dioceses give	37,132 confirmed.

These considerations seem to call for a further extension of the Episcopate, and several new sees are consequently in contemplation.

MALTA.

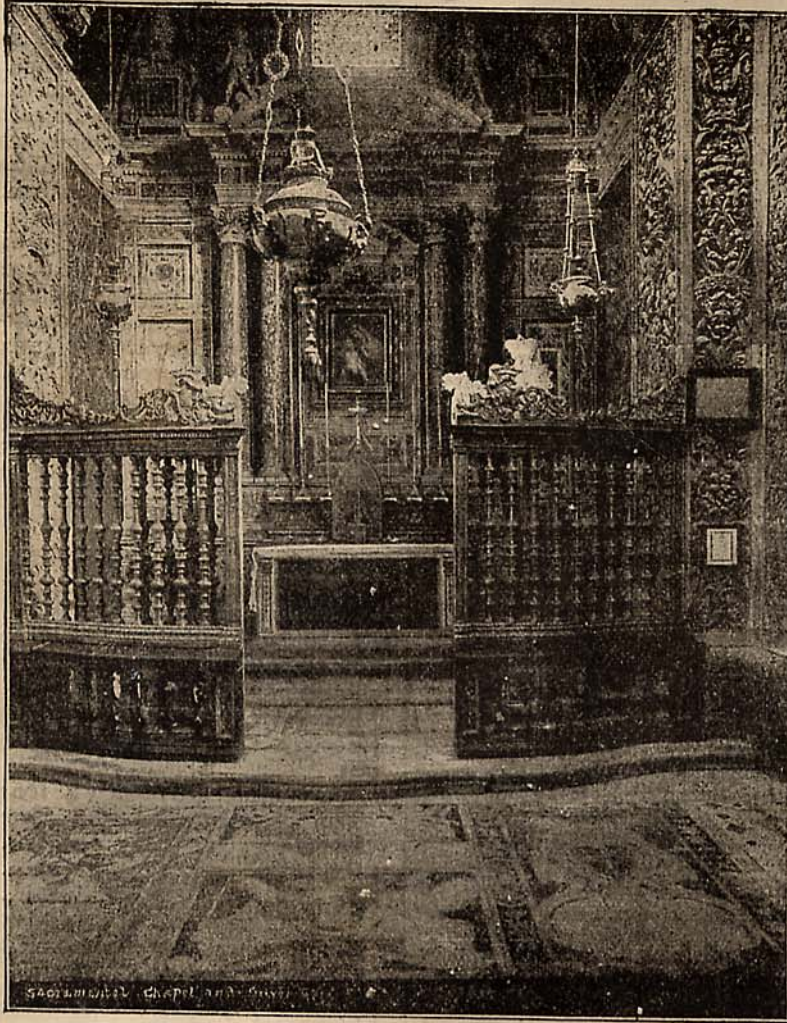
FROM AN ENGLISHMAN'S POINT OF VIEW.

III.

THERE are still some treasures which escaped the rapacity of the French preserved in the sacristy of the church, and in another chapel at the east end of the south aisle are the famous silver rails, which fortunately one of the clergy thought of painting green, when he heard of the loot which the French were making. Their greed, by all reports, was something excessive, and provoked the highest irritation among the native population, who had at first hailed their coming as a relief from the high-handed rule of the knights, to which they had been ready to submit so long as the revenue drawn from Europe was expended within the island, but which became intolerable when these foreign supplies were stopped, and native taxation was threatened as a substitute. Napoleon had observed, on entering the fortifications and viewing the great ditch hewn by the labour of thousands of

Moslem slaves, "It is well that there was somebody to hand us the keys, for had they simply locked their doors, we should have found it hard to force an entrance." He fixed his headquarters in a palace, now used as the post-office, and eye-witnesses have reported how, as his dinner came up from the kitchen,

the sentries at the door helped themselves, with Republican freedom, to any dish which took their fancy. No sooner had he left the island, than the natives rose against the French; a detachment of troops, which had been sent to plunder the Cathedral at Citta Vecchia, were cut off and massacred, and with the assistance of a small squadron of English and Neapolitan ships sent by Nelson, and a few regiments of British troops un-



THE SILVER RAIL.

der Generals Graham and Pigot, the Maltese succeeded in blockading the French garrison of Valetta, and starving them into surrender, after the taking of the *Sensible* frigate, the surviving ship of the defeated French fleet, by the English. Sir Alexander Ball, one of Nelson's trusted subordinates, be-

came the ruler of the place, holding a kind of uncertain balance between rival intriguers in the Russian, French, and Italian interest, but making English honour and justice so acceptable as to strengthen the determination of the natives to adopt an English protectorate. At the peace of Amiens it was proposed to renew the sovereignty of the Order of St. John, but before this project, which was much objected to by the Maltese, could take effect, the renewal of the great struggle with France rendered it absolutely necessary that England should not relax her hold upon so important a point of vantage. It is nevertheless a fact that Nelson did not advocate the holding of Malta, but wished Syracuse to be adopted as the British naval station in the Mediterranean. On the other hand Sir Ralph Abercrombie had a strong persuasion that Malta would be a British fortress, and left injunctions that his remains should be laid in Fort St. Elmo, where, beneath one of the batteries, his bones repose to this day. His anticipations were verified, and the Congress of Verona confirmed the supremacy of the British Crown in the island, which has ever since benefited, and still continues to benefit by the outlay of our garrison and fleet, and by the demand of our mercantile navy for coal. It is not probable nor even desirable that the traditions of the Order will ever be forgotten, indeed the lasting memorials of their rule in the shape of fortifications and buildings ought to render that an impossibility, but the substantial advantages of British rule have impressed themselves upon the industrial instincts of the place, and the study of the English language is the popular accomplishment; children learn it freely, play English games, and act as interpreters for their elders. All that is required to secure the prosperity of the island is a little vigorous and judicious encouragement of English capital.

But the traditions of bygone days will be ever in evidence. In the Sleima, or quarentine harbour, where the P. and O. steamers take up their anchorage, you pass at the entrance Point Dragut, where that determined Corsair, who was the only scientific warrior in the Turkish army, was buried. On the same side is the peninsula of Fort Manuel, fortified by Grand Master Manoel del Vilhena in the eighteenth century, and between the two you observe, on the city side of the creek, the handsome English church erected by Queen Adelaide, on the model as she is said to have suggested, of St. Martin's-in-the-Fields.

If instead of entering the Marsa-Muschetto or quarantine harbour, your vessel comes in on

the other side of St. Elmo, you see just opposite to the hospital another fort, bearing the name of Ricasoli, one of the knights of the Order who provided the funds for its construction, the scene of the romantic mutiny of a Greek or Corsican regiment in English pay, soon after the British occupation. The next point is Bighi, the seat of the Naval Hospital, reputed to have been the spot selected for the palace which Napoleon vaunted his intention of building when he had driven the English out of India! The Military Hospital stands on a hill above, and is known as Cottonera, from the lines of fortifications which Grand Master's Raphael and Nicholas Cottoner constructed for the defence of that side of the harbour. Next comes St. Angelo, with the ancient chapel, good old de Lisle Adam's burial place, crowning its ramparts, and behind it the Admiralty House, and the caves where the Moslem galley slaves hugged their chains and pined their lives away under the terrible privations of their hard lot. The mouth of the creek between this headland and the next, where the watch turret is ornamented with the eye and the ear, and the goose, the symbols of vigilance, was during the great siege closed by a strong chain, which daring swimmers from the Turkish fleet were constantly endeavouring to sever, and amphibious Maltese as gallantly defended. A stockade which defended Senglea on the next or Corradino side was also a point of sanguinary encounter. On the side of the new town the associations of the knights are connected with the upper Baracca, formerly roofed in as a promenade for the members of the Order, from whence the best *coup d'œil* of the harbour is obtainable, and the lower cloister of the same designation, now enclosing a monument to Ball, in the shape of a classic temple.

It was intended, when the new city was first designed, to have levelled the plateau, and given access by the great drawbridge only, but funds ran short, and the streets of stairs anathematised by Byron were substituted. Still the plan of Valetta is regular, and most of the buildings are handsome. Each langue or division of the knights had its own auberge or quarters, and these are handsome specimens of Renaissance architecture, though it is the fashion to write of them as if they had a feudal existence, whereas the two best, the Auberge de Castile and the Auberge de Baviere bear about the same date as our London Mansion House and Hanover Square. The Auberge d'Aragon, near the English Church, was destined by Queen Adelaide for the residence of the Bishop of Gibraltar, but as the Maltese Government

would only grant a personal lease to Bishop Tomlinson, Bishop Trower erected a church and house at Sliema, which is now annexed to the chaplaincy of St. Paul's. This, with an endowment of less than £100 per annum, is all the provision upon which the English Church in Malta can rely; for the grant made by the local Government to the Anglican chaplain is not permanent, but annual. It is to be hoped, however, that even the merely selfish considerations of advantage to the island from the residence there of Englishmen of superior station and education may weigh with the local administration in favour of the continued maintenance of the Anglican Church, as it would be a national discredit were the beneficence of the excellent Queen Adelaide to prove abortive for the purpose for which she designed it.

Very little additional help would make one of our most important stations what it ought to be, a representative outpost of the English Church. Those who visit Malta for health, pleasure, or as a stage on their way to the East, forget too often that their duty as Churchmen might at least induce them to give some slight encouragement to the Anglican Church, which, alien as it may be to the hereditary convictions of the native population, has nevertheless a wide field of usefulness among our own fellow-countrymen.

GARDENING FOR MAY.

A GOOD sowing of kidney beans of both the tall or runner and dwarf or French kinds ought to be made at once. An excellent plan is to make one sowing early this month and another towards the end.

Plenty of cauliflowers ought to be planted out in the open now, the weather being much warmer and the danger of injury from night frosts pretty well passed away. The plants will probably have been pricked out into a cold pit or frame, and in this case they must have been freely ventilated for at least a fortnight before being exposed. Plants put out on to sheltered borders last month should be growing nicely now; keep the soil between them lightly stirred, and see that they do not want for moisture at the root.

Another good sowing of broccoli for winter use, as well as of kale, savoys, and others of this class, ought to be made early this month. In small gardens three or four varieties of broccoli are quite sufficient.

PAPERS ON BIBLE DIFFICULTIES.

By REV. C. R. BALL, M.A., *Hon. Canon of Peterborough.*

IV.—The Flood and the Ark.



THERE are difficulties and difficulties, to use a common phrase.

There are some difficulties that affect the very heart and life of religion, there are others which only touch its extremities: there are some difficulties which threaten to tear the very web and substance of Revelation to tatters, there are

others which only touch its fringe: there are some difficulties that assail the very citadel of faith, there are others which attack only the outposts of traditional belief.

The special Bible difficulty that we will consider in the present paper is one which troubles the minds of many, especially of such as have read or heard something of the results of science (and such constitute in the present day a numerous class), and is that of the Flood and Noah's Ark.

Now no doubt an apparently formidable array of difficulties and objections may be brought forward to the traditionally received view of the Deluge, as it is supposed to be delivered in the Bible narrative.

But they are only formidable in appearance; they do not, like some others, affect the heart and life of religion, they do not touch the essence of the Divine Revelation, they do not threaten the citadel of our faith. They have to do only with the extremities of religion, with the fringe of Revelation, with the outposts of the Faith.

They need not really trouble us. They will not trouble us, or shake our faith in God, and in the Bible as the Revelation of His will, unless we are so unreasonable as to persist in demanding that religion shall involve no difficulties of any sort.

They need cause us no concern unless we insist that Revelation must possess the characteristics that we think it ought to have. They need not impede us in attack, nor hamper us in defence, unless we perversely post ourselves in an untenable position, and foolishly elect to fight with obsolete weapons.

Let me remind you of some of the general principles which we set before us on the subject

of Bible difficulties in general, and see whether they will not help us in dealing with this difficulty in particular.

And first let us clearly realise that to reveal scientific truth, or to relate observed facts in scientific language, is no part of the object of Revelation; but that Bible writers habitually describe things not necessarily as they *are*, but as they *appear*.

And secondly, that Revelation, though divine in its source and origin, is necessarily coloured and affected by the conditions of the age in which it was given, and of the persons through whom it was made.

To be successful in our use of things we must use them rightly, we must use them as they were meant to be used. The patient who wears his doctor's prescription round his neck as a sort of charm, uses it, but uses it in the wrong way; while the patient who takes the medicine which the prescription orders, uses it in the right way.

So with our use of the Bible history of the Flood, and of the Ark.

If we take it as if it were a *scientific* treatise, as if its main object were to tell us by what agencies the Deluge was brought about, to tell us how far it extended, and how long it lasted, we should be using the Bible, but using it in a wrong way. If we read the history of the building of the Ark, as if its main object were to teach us how it was built, and how it was filled and victualled; if we take the narrative as affirming the theory that all the known animals of the earth were collected in one local centre and thence distributed over the face of the earth; if we take this view of this part of God's revelation, we are beginning at the wrong end, mistaking what is accidental for what is essential, and, in fact, putting the cart before the horse, and, as a matter of course, are sure to involve ourselves in all sorts of difficulties.

The object of Revelation is not to transcribe one of the pages of the bygone physical history of the earth, and to give us lessons in geology and zoology; but to instruct us in RIGHTEOUSNESS, and make us WISE UNTO SALVATION.

If we can understand the great spiritual truths, if we can learn the great moral lessons which this portion of God's dealings with mankind is intended to teach, we need not much mind if these precious jewels of spiritual truth are set in an imperfect framework, in which childlike conceptions of nature, Eastern hyperbole, and poetical exaggeration can be clearly traced.

For instance, we may very probably have

grown up with the idea that the Flood was universal, that the whole surface of the globe lay fathoms deep under water, and that even the highest mountain chains, the Alps, the Andes, and the Himalayas were submerged.

And now we hear it confidently asserted, and that not by opponents of Christianity, or disbelievers in Revelation, but by orthodox divines, and assented to by devout and well instructed Christians, that such could not have been the case: that a deluge which was strictly universal could only have been brought to pass by a series of stupendous miracles, which are not merely wonderful, but which run counter to the observed methods of God's ordering of the universe.

What are we to say to this? Your first thought will probably be, yes, but does not the Bible say that it *was* universal? Does it not say that all the high hills and mountains that were under the whole heaven were covered, and that to the depth of twenty-three feet?

Well, no doubt such are the words used, and so it actually seemed to the person who witnessed it, and handed down the tradition. He described what he saw when he took his last view of the scenes in which he had lived; the whole visible landscape was a raging flood, nothing was to be seen but water, look which way he might, and what he saw he described in the language most natural to him. It may seem to us that that language is exaggerated. But is not such exaggeration natural? Moses himself spake of the cities of Canaan as "great, and fenced up to heaven." And even in the New Testament do we not find it asserted that if all the words and works of Jesus were recorded, the world itself would not be able to contain all the books that should be written? Do not people speak now of waves running mountains high, of rain falling in torrents, and the like? What the Bible was concerned to show was that the Flood fulfilled the purpose which God had in bringing it. God did not want to destroy the *world*, but to save the world from those who corrupted it, and filled it with the habitations of cruelty; God did not want to drown the *earth*, but to drown those who filled it with violence and outrageous wickedness.

As far as God's purposes were concerned, the Flood was universal; it extended as far as His purposes extended. Those whom He determined to save, the one righteous family, the precious seed of a better race, were saved; those whom He thought it necessary to be destroyed were destroyed.

If we believe this, it matters little or nothing whether the Flood, as concerns the earth, was

universal or not. We perhaps had taken it for granted that it was; wiser and more learned people think that it was not—that, as a matter of fact, it was limited to the comparatively small area occupied by man.

And if we assent to this, as I believe almost all the best divines do, it removes another difficulty.

If the area over which the Flood prevailed was comparatively a small one, it was only necessary that the animals which mankind had hitherto succeeded in domesticating, and the other animals peculiar to the region should be housed in the Ark. And if so, then the further difficulty disappears—a difficulty which also involves a whole series of miracles of a not specially dignified character—arising out of the alleged impossibility of collecting representatives of the numberless species of living creatures which modern science has enumerated, and feeding them for a whole year. The objection falls to the ground: there was *no need* of such provision.



What is essential for us to know about this awful chapter of God's dealings with man is clearly revealed.

The Bible record reveals God as the righteous Governor of the world, as the just Ruler of men. It represents God as interposing in the interests of humanity, and of millions of souls unborn.

It did not become a righteous Ruler to allow the world to become a cage of unclean birds, to allow this fair earth to be turned into an antechamber of hell, the chosen abode of cruelty and lust.

If things had been allowed to go on there would have been no remedy. The flood of wickedness and lawlessness would have carried all before them.

And God was pledged not only to the redemption and salvation of the world but to its restoration from within, its redemption by one of its own sons—"the seed of the woman, *it* shall bruise the serpent's head."

The righteous were indeed punished and brought low—only one righteous family, and that depending upon the one righteous man, was found.

God did not "come out of His place" a moment too soon.

He announced His purpose to Noah, and commanded him to build the Ark.

The period of its building was the day of grace to the world. During that time Noah preached to the people, calling them to repent of their evil ways, warning them of the terrible doom that was impending.

And this preacher of righteousness preached not only by word, but by deed and act. The building of the Ark was a perpetual sermon. The people who witnessed it could not say that he did not believe himself what he preached to them.

For a hundred and twenty years, so the Bible narrative seems to intimate, this went on—Noah preaching, the people refusing to take heed; Noah building, the people mocking.

But mock as they might, refuse to listen as they might, the building of the Ark went on. Every stroke of the hammer, every sweep of the adze, sounded the doom of an apostate and corrupted race, and foretold the triumph of righteousness and truth.

Thus "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

FAITH and RIGHTEOUSNESS; yes, these are the two great lessons which the story of the Flood and the building of the Ark teaches us.

Does it teach them well? That is the question. Is it made to appear as a vindication of God's *righteousness*, as a triumph of human faith?

If the Bible narrative teaches these lessons, and teaches them well, does it matter in the slightest degree whether it is equally satisfactory as a record of physical facts?

If we learn these lessons, and learn them well, does it in the least matter if we are taught at the same time by the light of science to interpret the letter of the revelation more freely and more wisely—is it not indeed a gain, rather than a loss?

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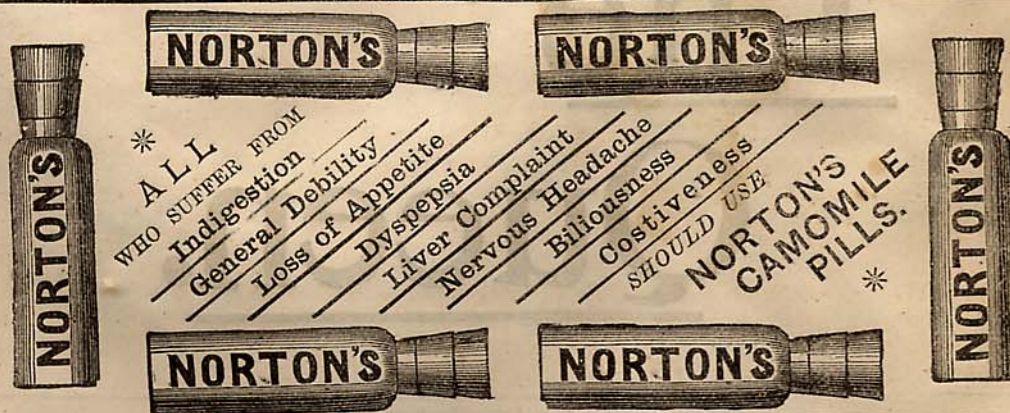
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Calendar for May.

HOURS OF DIVINE SERVICE.

- in Philip & James. **Second Sunday after Easter**
Holy Communion, 8 a.m. Matins, Sermon and Holy
Communion, 11 a.m. Evensong and Sermon, 3 p.m.
Address, 6.30 p.m.
- 16 S **Third Sunday after Easter. Diocesan Sunday**
Holy Communion, 8 a.m. Matins, Litany and Sermon,
11 a.m. Children's Service, 2 p.m. Evensong and
Sermon, 3 p.m.
- 17 S **Fourth Sunday after Easter. Holy Communion,**
at 8 a.m. Matins, Litany and Sermon, 11 a.m.
Children's Service, 2 p.m. Evensong and Sermon,
3 p.m.
- 22 S **Fifth Sunday after Easter. Holy Communion at**
8 a.m. Matins, Litany and Sermon, 11 a.m. Evensong
and Sermon, 3 p.m. Service and Address on Holy
Communion, 6.30 p.m.
- 23 M **Rogation Day. Evensong and Litany for God's Blessing**
on the Fruits of the Earth, 7.30 p.m.
- 24 TU **Rogation Day. Evensong and Litany for God's Blessing**
on Foreign Missions, 7.30 p.m.
- 25 W **Rogation Day. Evensong and Litany for God's Blessing**
on Home Missions, 7.30 p.m.
- 26 TH **The Ascension of our Lord Jesus Christ. Holy**
Communion, 7.30 a.m. Matins and Holy Communion,
11 a.m. Evensong and Sermon, 7.30 p.m.
- 29 S **Sunday after Ascension. Within the Octave. Holy**
Communion, 8 a.m. Matins, Litany and Sermon, 11
a.m. Children's Service, 2 p.m. Evensong and Ser-
mon, 3 p.m.

Daily Services as announced on the Notice Board.

On Sunday, May 8th, the collections will be for the Church
Extension Society.

MUSICAL SERVICE—We hope to arrange for a Musical
Service towards the end May.

SUNDAY SCHOOL TEACHERS' MEETING—These will
be held on Tuesday, May 3rd, at 7.40, and on Tuesday, May
24th, at 8 p.m.

C.E.T.S.—A Meeting of the Parochial Branch will be held
in the Parish Room, on Monday, May 16th, at 7.30 p.m.

BAND OF HOPE—The Prizes will be given on Monday,
May 30th, in the Hall at 7.30 p.m.

HOLY WEEK AND EASTER.—The Services during Holy
Week and on Good Friday were well attended. On Easter Day
there were in all 51 communicants, of these 42 communicated at
8 a.m., 9.30, and 31 at noon. We are very thankful for the
increase in the number of those who communicate in the early
morning. The Celebration at noon was choral, Woodward's
Service being again used. In the afternoon Stainer's Anthem
"They have taken away my Lord" was sung, the treble recita-
tive being carefully taken as a solo by T. Waterfield. The
Magnificat and Nunc Dimittis were Tuckerman in F. The
Anthem was repeated on Low Sunday. At the morning and
afternoon Services on Easter Day and at the morning Service
on Low Sunday, the Processional Hymn, was "Hail Festal Day."
The music is by the Rev. T.J. Baden Powell, Precentor of S. Paul's
Knightsbridge, London, and the words are a translation by Rev.
T. A. Lacey, from the old Latin hymn "Salve Festa Dies."

CHURCH HISTORY LECTURES—The last of these for
the present season was given by the Vicar on Thursday, March
31st. The Chair was again very kindly taken by Mr. Humphreys
and there was a good attendance. The Lecture dealt with the
History of the Church of England from 1649 the year of the
death of Charles I. down to the Revolution of 1688. The
collections at the close of the lectures have not been quite
sufficient to meet the expenses of the hire and carriage of slides
but the small deficit has been made up out of the proceeds of
the 8 a.m. offertory. We again thank Mr. Pettitt for his contin-
ued kindness in working the lantern.

BAND CONCERT.—We congratulate the Band on the
result of their Annual Band Concert which took place on Easter
Tuesday in the Parish Room, Woodhouse Eaves. The room
was crowded with an enthusiastic audience. All the performers
Miss Preston, Miss Russell, Mr. Preston and Mr. Royle were
encored.

Miss Preston and Mr. Preston are old favourites at W.
house, and their songs were as successfully rendered and
much appreciated as ever. We were especially pleased with the
duet which they sang "I have a song to sing O."

Miss Russell's songs which were accompanied by herself
on the guitar fairly took the audience by storm. Twice she
received a treble encore.

We were also very much pleased with Mr. Royle's ren-
dering of "True till death" and "The Lighthouse-Keeper."

Altogether the concert was an excellent one, and we
heartily congratulate Mr. Woodford and the members of the
band on the result of their efforts.

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