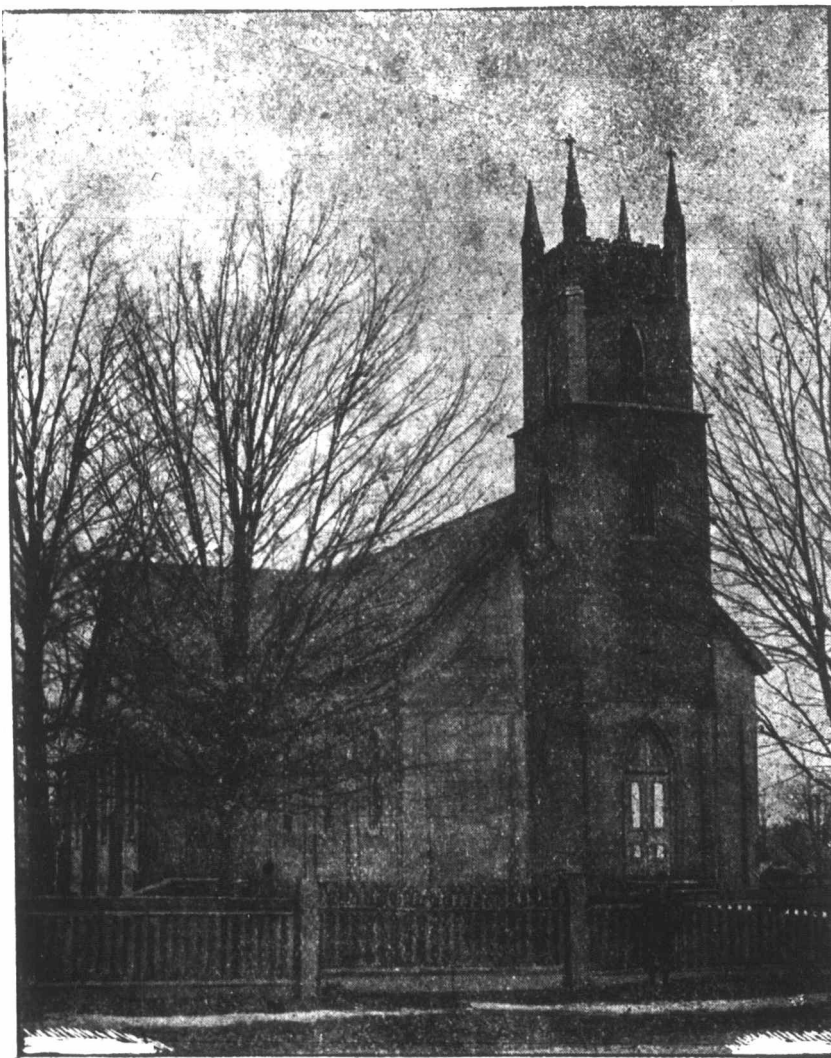


CHURCH OF ST. JOHN THE EVANGELIST,
STRATHROY.

In giving a historical sketch of this parish one must go back to the time when it was a mission station of Adelaide. Services were given here as far back as the early days of the Rev. Arthur Mortimer's incumbency of Adelaide. At first services were infrequent; then monthly, then fortnightly, and at length weekly, as the village increased in population and importance. Strathroy derives its name from the native town in Ireland of a gentleman whose name was John S. Buchanan. This gentleman obtained from the Crown large tracts of land in this section, and, being a Churchman, he was interested in the progress of the Church, and gave four acres of land in the village for the purpose of enabling a church to be erected thereon in the year 1846. A small wooden building was put up which could accommodate about 50 people. This building did duty as church, school-house, court-house and public hall for many years, and while the neighbouring village of Katesville was decreasing, Strathroy was increasing and growing in importance. The Rev. Mr. Mortimer continued his faithful labours in the parish for a number of years, during which he did not cease to care for this growing congregation. Upon his retirement there was a vacancy in the parish, which was allowed to continue for a somewhat prolonged period, until in 1858 the Rev. Alexander Sydney Falls, B.A., was appointed to the rectory of Adelaide, and, as the parish records show, he entered upon his duties earnestly and industriously. Among the notable things which he did, he caused the old frame building in which the Strathroy congregation had so long worshipped to be replaced by a new and more commodious church of brick, which was called the Church of St. John the Evangelist. Thus the work of the Church was strengthened. In 1869 he was appointed rector of Amherstburg, where he laboured until his death. Some time prior to this, however, owing to some synodical action, he was obliged to retire from Strathroy in favour of an independent incumbent to be appointed to that mission. The first to receive the appointment was the Rev. R. S. Patterson in 1869, and the latter was succeeded by the Rev. Joseph C. Gibson in 1870. The Rev. Evans Davis, now Archdeacon Davis, of London, officiated temporarily during the absence of the Rev. Mr. Patterson, who joined the volunteers as chaplain in the expedition which set out to quell the Northwest uprising at this time. The next rector of Strathroy was the Rev. J. W. P. Smith, now Canon Smith, of London, superannuated. He was instrumental in building the present excellent rectory. Then followed the Rev. James Smythe, who was rector from 1874 to 1878. In his time the chancel and transepts were added to the church. In 1878 he was succeeded by the Rev. Arundel Charles Hill, M.A., now rector of Trinity Church, St. Thomas, Canon of St. Paul's, London, and Rural Dean of Elgin. In his time an excellent pipe organ was provided for the church and the chancel was built. In 1885 he was succeeded by the Rev. Lestock Des Brisay, B.A., under whose auspices the roof of the nave and transepts was raised to the level of that of the chancel, which had been built and consecrated separately. The ornamental work of the open ceiling, the moulded stays and braces among the rafters, were made

uniform throughout. The altar was made and given by a lad of fifteen years, as his contribution to the renewing of the church. His name was John Hill, one of a highly respected family of cabinet-makers in Strathroy, who is now deceased. It is adorned with well-executed designs of fret-work. The chairs in the sanctuary were the handiwork and gift of Edwin Maitland, Esq., a former resident of Strathroy who afterwards removed to London. The reading-desk was presented by the Rev. Mr. Des Brisay. The altar is neatly vested with a cloth fringed with gold and bearing the sacred monogram I. H. S. The credence is in place, and the choir stalls, disposed antiphonally, are in line with the reading-desk. The lectern and pulpit, of course, face the people, the latter being adorned by an antependium of velvet, inwrought in gold with a plain cross and crown. The font is in the choir, opposite the reading-desk, instead of in the more usual, symbolic and appropriate position at one of the entrances to nave or transepts. The chancel window is of stained-glass, and is a memorial to the late



CHURCH OF ST. JOHN THE EVANGELIST, STRATHROY.

James Keefer, Esq. J.P., who was for many years a leading merchant in the town, who occupied many public positions, both civil and judicial, also devoting much time, thought and means to the advancement of the Church, in which, in various capacities, he was an honoured office-bearer many times in his career. This memorial was erected by members of his family, who are all devoted to the Church. One surviving member, Mrs. Lenfesty, has been a teacher in the Sunday-school for about twenty-five years. The central figure in the window is that of the Good Shepherd bearing a lamb on His left arm and a staff or crook in His right hand. In an upper compartment of the window is the symbolic dove descending, while in the side-lights are on the one side the eagle—emblem of St. John the Divine—and on the other the open Bible. The present rector, the Rev. F. G. Newton, who is doing an excellent work here, entered upon his duties in the parish in 1892. He is ably assisted by W. J. Dyas, Esq., who is his Sunday-school

superintendent and duly licensed lay-reader. Mr. Dyas has always been a prominent and efficient helper in the congregation, and has been chosen at various times churchwarden and lay-representative to the Diocesan Synod, and now that he is leaving Strathroy to take up his abode in Toronto, like so many of the leading members who have given willing and able assistance to the church and have gone, he will be very greatly missed. The other helpers who give willing and efficient services are the Ladies' Society and a parochial branch of the W.A.M.A., of which there is a juvenile off-shot. The Sunday-school children are interested in contributing to the maintenance of an Indian boy at the Shingwauk Home, Sault Ste. Marie. A new feature in the work here is the successful operation of an industrious Talent Society, which, in the last six months, with a capital of \$40, invested by 40 persons, has yielded a net profit of about \$250.

A HINT FOR ELDERLY CLERGYMEN.

We often describe this age as "an age of young men," and we do so with a good deal of pride and satisfaction, but we seldom think how hardly this preference for youth must bear on the middle-aged. A young man out of employment has some chance—a grey-haired man practically none. The other day a friend of mine met an acquaintance in the street, and was startled to find that his hair, which had been iron-grey, had turned into a shiny black. He expressed his surprise, and was met with this pathetic explanation: "I did it to get work! Don't think I care a brass farthing about the colour of my hair—it might be as green as grass for all I care, but the children have got to be fed somehow, and I tell you I couldn't get a day's work while I had grey hair. Day after day I went the rounds—praying every time I entered a house of business that for the children's sake I might be successful, and every time I received the same answer—it seemed brutal to me, but I daresay it's all right—Your testimonials are satisfactory, but you're too old for the post. Why, we couldn't let a grey-haired man represent us; we want a smart young fellow, you know!" So this honest and capable man had to go home and dye his hair before any city firm would look at him. Then, after another week's search, he secured work. It seems bitterly cruel that a vigorous man of thirty-seven should be denied employment on account of the colour of his hair. Curiously enough, since writing the above, I find amongst the answers to correspondents in a weekly paper a reply to the following letter: "I am going to dye my hair and I want you to tell me how to do it. Perhaps you may think this vain and foolish, but I am not actuated by vanity. This is the day of the young. I have several times been told, 'You look too old for the work.' I never felt more fit than now. I am only forty-seven, but my hair is grey. I think if it was brown, as it used to be, nobody would think me so very elderly."—*Exchange*.

—All fear and love, hope and awe, sense of sin and of helplessness, and longing to be other than we are—all should have one issue, to draw us more closely, yet more reverently, to Him in whom alone awe and fear can be hushed, helplessness be stayed, sin be blotted out, infirmities healed, He the one source and aim of all holiness and hope and love.