

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

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

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

### FIRST SUNDAY AFTER EASTER.

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

### SECOND SUNDAY AFTER EASTER.

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

## OBITUARIES.

### THE LATE DEAN OF CANTERBURY.

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

## REV. CANON BRENT.

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

## CHURCH FINANCES.

BY LEX.

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

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