

sive with every soldier of Christ." "He showed, (Dr. Crook says) his Catholicity in the publication of a biography of Thomas Firman, one of the early propagators of Unitarianism in England, saying as he did so that he could not accept Firman's doctrinal beliefs, but that he saw in him an example of Christian excellence worthy of imitation. And it was in harmony with this large-hearted charity that he received as his guest, at his Orphan House in Newcastle, a Roman Catholic priest, when Roman Catholic priests were, on political grounds, objects of suspicion. Not satisfied with this, he subsequently became the priest's guest, delivered a discourse in his chapel (part of an old Franciscan convent), and lived in friendship with him ever after. This habit of looking beyond opinion to the image of Christ in men was not only characteristic of Wesley himself, but became also one of the traits of the Methodist people. I cannot say, however, that they have always in Catholicity quite equalled their founder."

Dr. Crook's reasons for being a Methodist may be briefly summarised. He believes Methodism to be "the recovery of the original spirit of the Protestant Reformation," and because he conceives that the true test of a Christian Church is its power with the common people, and that Methodism bears the test he adheres to it. The uncommon people in this world are, he thinks, a small minority; what is needed is a faith that can sit down as a friend, at the humblest fireside that can be the companion of the lowly in their struggles with want and sin, that can bring cheer to souls that have little else to cheer them; and such a faith, the Doctor concludes, Methodism has been. "I hope," he says, "it will preserve this most precious trait of character; for it is a strong reason why, passing by other Churches in which I see so much to love, I am yet a Methodist."

One of the meetings of the Baptist Union was prefaced by an early Communion Service, when the Rev. John Aldis gave a short address in which, as says the *Christian World*, after showing the Divine authority for the Lord's Supper, he dwelt upon the ordinance as a sign of the Lord's surrender for men, and an aid to their consecration to Him. Turning to the original institution on which the Lord's Supper is based, Mr. Aldis noticed that "the Passover was celebrated before the Israelites' journey, and their work. The members of the Baptist Union, strictly speaking, were beginning their session of work that day, and it was fitting that they should first commemorate their Lord's death. Delivered out of Egypt, they were reminded of their freedom and of their safety, and also of the source of strength and refreshment for service. The Children of Achan ate and drank and rose up to play, the children of God ate and drank and rose up to work. Christ not only gave His body to redeem them, but also as something to sustain and strengthen them."

In the course of a leading article entitled "Puritanism, True and False," based upon certain remarks made by the Rev. Charles

Williams, from the chair of the Baptist Union, the *Christian World* says:—Many things have happened during the last half century; the bitterness of sectarian controversy has become intolerable, the dry bones of the Church of England have long been rattling with life, the great seats of learning have been thrown open to Nonconformists, and a Bible has been placed in our hands which admits of more intelligent study than did the Authorised Version of King James. The ancient controversies as to the relations of the Church to the State, and the spiritual functions and powers conferred upon the former by her Founder, still, indeed, continue; but they are conducted, except in remote country districts, with more generous aims, larger sympathies, and an increasing desire to understand and do justice to the position of opponents.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BATH.—The Rev. Rural Dean Baker has been named as the probable successor to Canon Tane in this old rectory. A man of his energy and hopefulness is much needed to revive the dying church here.

OTTAWA.—At a meeting lately held in St. John's schoolroom plans were submitted of the home which it is prepared to build in connection with the Ottawa branch of the Ministering Children's League, at Britannia, a small summer resort in the vicinity. The building will be seventy five by twenty-five feet, two stories high, and will cost over \$2 000. The canvasser's report to date having collected upwards of \$1 000. It is proposed, early in February, to hold a fancy fair in connection therewith. The clergy are busy preparing candidates for confirmation; many have offered themselves since the mission recently held here.

MORRISBURGH.—In common with all the different branches of work in the church here, the Sunday school is shewing many signs of renewed life and energy. Since Mr. Wilson's visit with his Indian boys, last fall, a vigorous effort has been made by the scholars to undertake the support of one of the Shing wank boys. Their efforts have been successful, and they now have a protegee to work for. On Sunday, the 12th, a very beautiful service was held for the Sunday school in the afternoon. The music was taken entirely by the school choir, which consists of over thirty girls and boys. Their correct time and clear enunciation showed the excellence of the training which they have had under their talented leader, Mrs. Berry. On Friday, the 17th, an exhibition of views by means of a powerful stereopticon, was given as a Christmas treat to the scholars. They showed their appreciation of it, as well as of the dainty viands which the teachers had prepared for them. The school is extremely fortunate in having a popular and painstaking superintendent in the person of Mr. H. Carman.

TORONTO.

Rev. F. W. Squire, desires to return his sincerest thanks to the ladies of the Church, for their very generous gift of a box of things suitable for a Christmas tree and for other purposes, to be used for the Dovercourt Sunday school. He wishes also to say that the gift is warmly appreciated by his people.

Several parochial branches of the Woman's Auxiliary to Missions having undertaken the support of a woman missionary among the women and girls of the Blackfoot Indians, and the lady who had offered herself for the work, being unable, through illness, to carry out her intention, the diocesan board are very anxious to hear of some one willing to devote herself to missionary work in the North-West. The following extracts from a letter from the Rev. Mr. Tims, missionary at Gleichen—the Blackfoot reserve—will explain

more fully. He says: "We were greatly disappointed a few days ago when we heard that Miss Stocken had been ill, and that the doctor had said that it would be impossible for her to come out here and take up the work of a lady missionary. The question now arises, who can be found to fill up their places? It would be well if Canada could send one of her own daughters to the work. It would not, perhaps, be difficult to find a lady in England willing and able to take up the work, but I almost think that it would be best first to see if Canada can not supply the need. We need a woman full of faith, some what strong physically, of good common sense, and able to pick up the language, with a knowledge of cooking and baking, and ready to take the responsibilities of a small home of half a dozen little girls, if the Indians will give us their children. But if the latter cannot be arranged she should be able and willing to undertake sole management of the girls school. We need one who will come to the work for the work's sake rather than the small salary, and be ready to do just what she can to help the girls and women by life and words to a knowledge of God, and of our Saviour Jesus Christ. As we are placed here, in prospect of being surrounded by white people in a few years, there is more need for us to work hard, and seek to train the Indians in the path of righteousness, before the evils of the white race are pressed upon them." I am, sincerely yours, J. W. Tims.

Any further information will gladly be furnished by Mrs. Thorne, corresponding secretary W. A., 89 Jamieson Avenue, Parkdale, Ontario, or Mrs. Wilmoughby Cummings, recording secretary Diocesan Board W. A., 271 Berkeley Street, Toronto.

NIAGARA.

ST. CATHARINES.—St. George's.—Within the last two years great improvements have been made in this parish. The church has been put in thorough repair, and re-decorated throughout. New tinted windows with stained borders now replace the old ones, the school house has been put in thorough order inside and out, as also the rectory into which the rector in charge, the Rev. E. M. Bland, has recently removed. A guild was started in the parish about eighteen months since, and has been productive of great good, by infusing much life and vitality throughout the congregation, and insuring thorough parochial work by the active co-operation of the laity with their pastor. The musical portions of the services are also being gradually improved.

HURON.

INGERSOLL.—The congregation of St. James' Church have just received a handsome gift of a carpet for the chancel, from a late member of Ingersoll. The congregation highly appreciate the kind fraternal spirit that prompted the action, even more than they do the valuable gift.

The Church in Truro.—We have received from a friend a description of St. Paul's Church, Acadia mines, nigh to Truro, N. S., and of the thanksgiving service in that church, which it would not be amiss to present in the DOMINION CHURCHMAN to our Huron Churchmen. St. Paul's Church, Acadia mines, is worthy of description:—November 18th, 1886, the day of General Thanksgiving to Almighty God for all the blessings of the year past, was somewhat stormy as to weather, but a number of people assembled in St. Paul's Church, Acadia Mines, to offer up their praises and thanksgivings; the church itself is worthy of description, it consists of nave, chancel, south porch, and vestry north of chancel, the west gable of the nave is surmounted with a spire, below which is the bell chamber containing one bell, the whole building is in the early English style of architecture, known technically as "First Pointed." On entering we notice the windows are filled with opaque glass of ecclesiastical shape, two are filled with fairly good stained glass, in memory of the children of the Rev. F. Axford, the first rector of the parish, the window over the altar is the best in the church, and consists of a triplet in good stained glass; another point is the soft tint of the walls forming a pleasant contrast to the dark colors of the wood work of the seats and fittings. On looking eastward we notice the chancel screen, in its ancient and proper place between the nave and chancel, the screen is wrought in well cut ash, and has the natural polish of that beautiful wood, and is crowned with "the sign of man's Redemption."

Some way within the screen is the altar, on the ledge above stands the handsome brass cross, a gift from a member of the American Church several years ago, and two handsome vases, also gifts containing such flowers as could be obtained at this season, the altar itself, a very fine piece of carving, was given to the Church not long since, and was carved in ash, with birch panels, by Messrs. Rhodes and Currie, of Am-