

DEATH OF THE REV. O. P. FORD.

THESE words will be the harbingers of sorrow, deep and prolonged, to many hearts and homes throughout the Canadian Church. They proclaim a loss to individual souls, which as far as human vision reaches cannot be repaired. There is no man amongst us who in personal holiness, in spiritual wisdom and insight, is so qualified as he was to help and guide men in their spiritual conflicts and difficulties; and sorely will his loss be felt by all who have made proof of his pure, patient, loving pastoral care for the saving of their souls. Mr. Ford was the eldest son of the late D. B. O. Ford, of Brockville, where he was born on the 4th of June, 1848. His grandfather was the first settler and founder of Morristown, New York, opposite Brockville, and his grandmother a daughter of the Rev. Dr. Cook, the first rector of Fredericton, was an enlightened and earnest churchwoman, who really founded and kept alive the Church in Morristown and its neighbourhood.

The subject of this notice began his public school education at Barrie under the Rev. Wm. Checkley; he afterwards entered Upper Canada College, where he remained till his matriculation in Trinity College. At his graduation he obtained the first place in the first class both of classics and mathematics; and was long spoken of as having won the best degree ever obtained in that University. While an undergraduate he was an attentive member of the Trinity College Rifle Corps; he was on active service during the Fenian raid, and took part in the battle of Ridgeway. After his graduation he was employed for some time as a master in Trinity College School, Port Hope. When ordained in 1871 he was appointed curate in the parish of the Holy Trinity, Toronto, and was also in charge of St. Matthias for a considerable time, during the Rector's absence in England. After a short service in this capacity he spent some time in the Cowley Brotherhood, Philadelphia; on his return he was appointed to the mission of Woodbridge, where he remained for many years, and by his labors transformed the whole condition of the Church in that neighbourhood. There was one church, with one service a Sunday with monthly communion when he went there. By the aid mostly of lay readers he opened up and carried on services in five and sometimes in six stations every Sunday, while he had two Sunday services and a weekly communion in the mother church at Woodbridge. In October, 1886, he was called to be priest-assistant at St. Luke's, Toronto, where till the day of his death he lived in the happiest harmony and closest friendship with the Rector. For some time previous to this last appointment he began to manifest the first symptoms of that fell disease (cancer), which brought him to his early grave. During the two years of his ministry in St. Luke's he was never really well, very seldom free from conscious and often agonizing pain. He never

murmured and but seldom spoke of his sufferings, the nature of which was not really known until within a week of his death. Since the early part of December last he suffered very greatly, and was often unable to take any duty. In the first week of Lent he completely broke down. At the urgent entreaty of friends he went to the Sanitarium, Clifton Springs, but instead of being benefitted he rapidly grew worse; first one leg and then the other became paralyzed, and he was unable any more to leave his bed till the day he died. He was greatly emaciated, and from the marks of pain on his face and form he must have suffered unspeakably. Those who had the privilege of his near acquaintance and friendship know that he was a man of noble and saintly character. One who was his most intimate friend and who knew all the secrets of his life, says: the world has seen but few such men as Ogden Ford; his whole heart was given to God, his whole life dedicated to his service. For him the world and its allurements were dead; he was brimful of schemes for the Church's good, and like one of old "all his delight was in the saints which are upon the earth." With calm, unswerving faith and joyous tread he was ever pressing on towards the mark of the prize of the high calling of God in Christ Jesus. I never knew any man so filled with the love of God; so charitable and patient towards others. I never heard him speak an unkind or disparaging word of any one; and whenever I spoke of the provoking or wrong things that others had done, he was always ready with some ingenious and charitable explanation. He had set his face like a flint to conquer in the fight, and so by stern self-denial and persevering prayer he struggled long and hard to vanquish those sinful propensities and desires which adhere to our fallen nature; and those who have known him long have seen him from year to year growing in spiritual strength and station. May God give us grace to follow his good example; and may our latter end be like his. When told that all hope was over and that the end was near, his mind dwelt much upon the sins and failures of his life, and he expressed the trembling fear that he might after all have missed the mark, but after a little while he added I have tried with all my heart to serve God; I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day. And then no more fear, but as long as consciousness lasted triumphant faith and unceasing prayer. For hours we read and prayed by his side, and whenever the voice of intercession ceased he went on praying aloud for the Church that she might be saved from worldliness and party spirit and might be filled with the love of God. For us all and for each one of us that we might be saved; for himself that he might reap the full benefit of God's chastening hand, and that those sins of omission which weighed most upon his mind might be forgiven. After a long period of silence the end came, and softly as a summer's breeze, and calmly as a little child he sank to rest. Long we knelt with trembling and with

tears around his bed, and with hearts uplifted cried, "O Father grant to him eternal rest, and on him let Thy light perpetually shine, oh make him glad in paradise the blest, and in the judgment day declare him Thine." His funeral was in harmony with his life. The undertaker's trappings and parade were banished. In a simple coffin adorned only with the cross of Christ; he was borne by six of his brethren late in the evening to St. Luke's Church, which he loved so well; and all night long beside his narrow bed unceasing prayer was offered by one or another of those who loved him well. At 7 o'clock next morning there was a celebration, when over eighty members of the congregation sought to draw near to Christ and to all who live in Him. There was another celebration at 10.30, at which a large number communicated, and then the funeral service except the committal was solemnly sung interspersed with glad triumphant hymns. Then the procession comprising most of the clergy of the city and neighbourhood bore his body away to its place of rest. Mr. Ford always spoke of it as one of the great privileges of his life that he was born and brought up on the banks of the St. Lawrence, and on those banks laved by the fairest river on the face of the earth, he sleeps, in Brockville cemetery, till all that are in their graves shall hear the voice of the Son of God and shall come forth.

THE CHRISTIAN MINISTRY.

IN the present case Dr. Hatch begins by offering proof from inscriptions that the name episkopos was given to the financial administrators of heathen associations. The proof offered is extremely meagre, and proof that the general word meaning overseer was limited to this special meaning is scarcely offered at all. But suppose we accept it as fully satisfactory, this is no explanation of the much earlier use of the word in Christian Communities. We might nearly as well argue that because in England the name overseer has been given to parish officers, charged with the relief of the poor, therefore it was with special reference to the relief of the poor, the name "overseer" was given by Christians to the head of their society. The word is found in the Septuagint, and for the Christian use of the word the New Testament is the primary authority. It seems to me to admit of no doubt, that in the New Testament the use of the word oversight contemplated is not financial but spiritual. One example might suffice. Dr. Hatch has so firmly convinced himself that the word episkopos denotes primarily a financial administrator, that he calls (p. 41) it a startling metaphor that God should be called by Ignatius the overseer of all (*patronon oton kai episkopon*). If he had looked into the New Testament I cannot conceive how he could have found finance in St. Peter's description (1 Peter II. 25,) of our Lord as the "Shepherd and Bishop of our Souls." Or again read St. Paul's solemn charge (Acts xx. 28). "Take heed unto yourselves and to all

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