

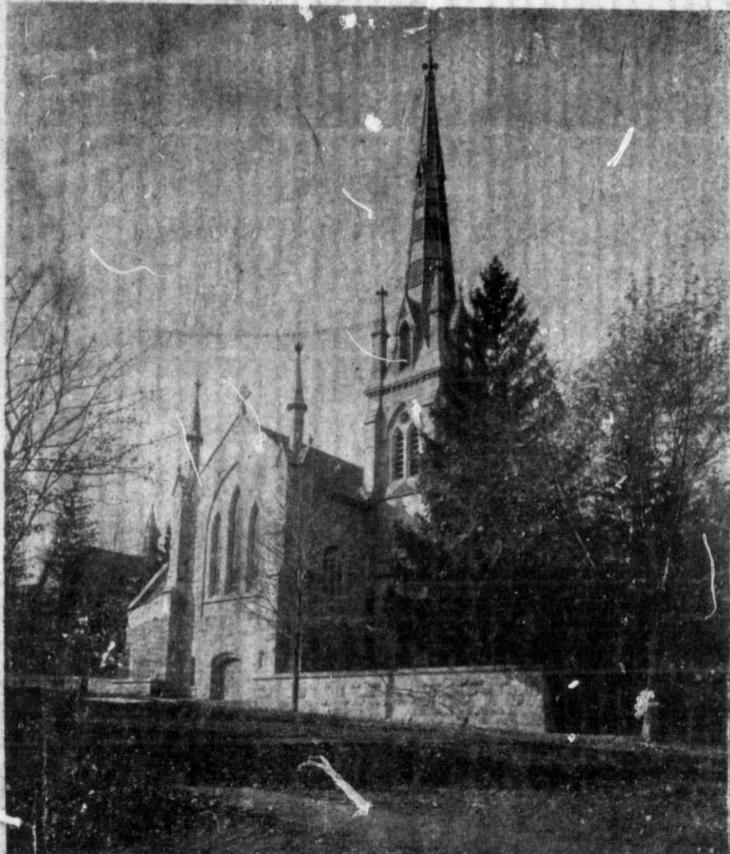
The Parish Guide.

VOL. I.

JANUARY, 1894.

No. 1.

CHURCH OF THE ASCENSION,
CORNER JOHN AND HANNAH STS., HAMILTON.



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" " 2nd " " " 9 "
" " 3rd " " " 7 p. m.
" " 4th " " " 11 a. m.
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Monday.—Daughters of the King, 7:30 p. m.
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Tuesday.—Woman's Auxiliary, Missionary Assoc-
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" District Visitors—1st Tuesday in
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" Dorcas Society, as arranged.
" Temperance Society, 8 p. m. Monthly.
Wednesday.—Service, 8 p. m. Weekly.
" S. Andrew's Brotherhood, 9 p. m.
Weekly.
Friday.—Confirmation Class.
" Service in Advent and Lent, 8 p. m.
Saturday.—W. A. M. A., Junior Branch, 10:30.
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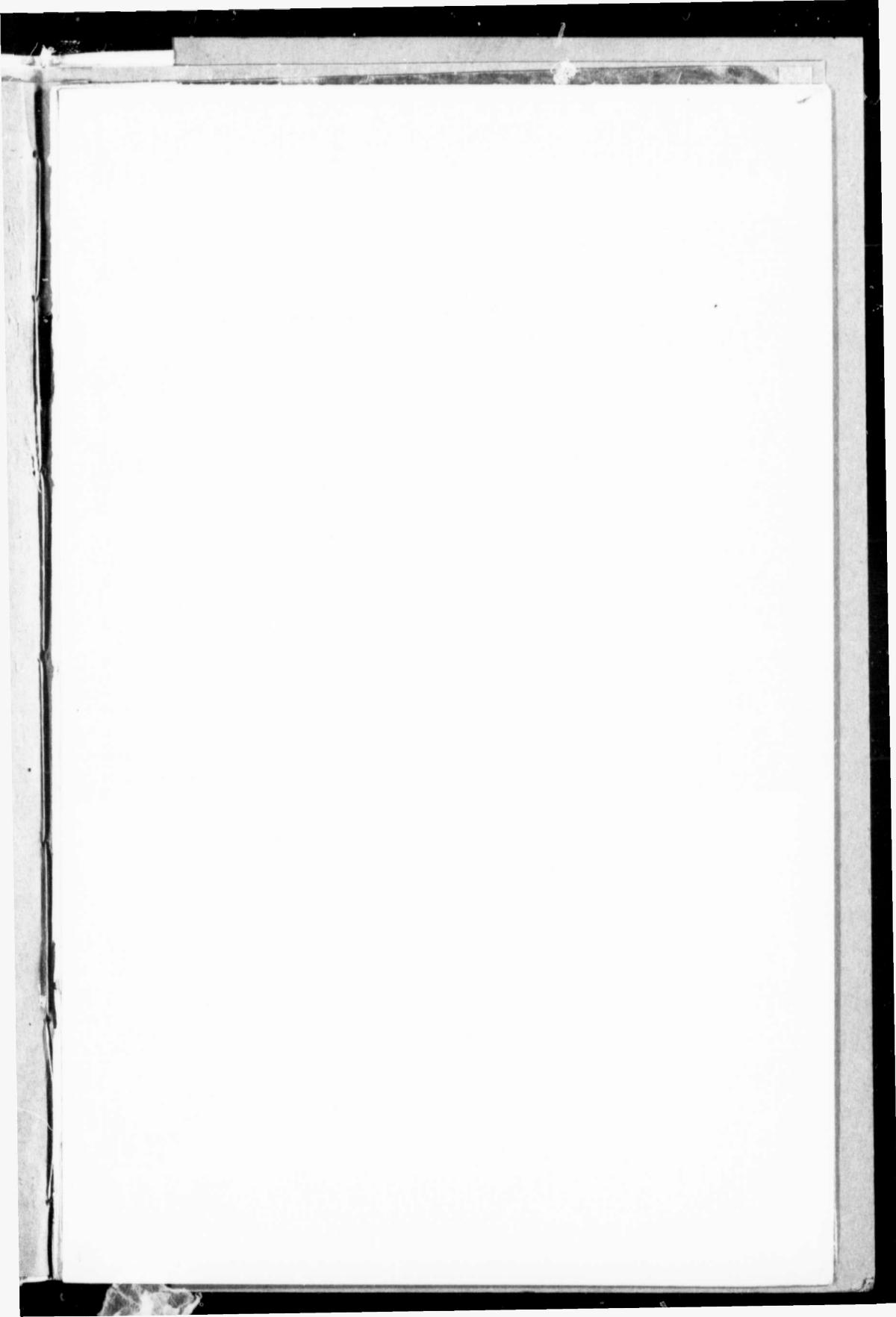
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The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, JANUARY, 1894.

No. 1

The Calendar.

JANUARY.

1. The Circumcision of our Lord.
6. The Epiphany of our Lord.
7. 1st Sunday after Epiphany.
14. 2nd Sunday after Epiphany.
21. Septuagesima.
25. Conversion of St. Paul.
28. Sexagesima.

THE first article in the first number of a new parish paper is generally an attempt to prove that no really alive parish can exist long without such a medium of intercourse between clergy and people. We do not intend to assert this. We are sure there are strong and healthy parishes in which, for various reasons, it would be difficult to start and successfully carry on a magazine, even of the unpretentious style of the one which we commence to-day. We do take this ground, however, that next to the direct and seasonable intercourse which ministers have with their people in their pastoral work, should come the monthly visit of the parochial paper. In a large parish, like our own, it is impossible for your ministers to visit you as often as they would like. This little paper, while not intended to act as our deputy, should come to you as a real and living means of communication. We want it to take even a higher place than that; for while

your clergy may speak to every parishioner every month in its pages, there should also be the cultivation of a spirit of intercommunication, too. We would venture, therefore, to hope that through this paper's influence there may be cultivated a deeper interest in everything connected with our church and the work of God among us, as well as in each other's welfare. We should all be anxious to see the apostolic assertion, "We are members one of another," emphasized and practically illustrated. May the PARISH GUIDE help to unite our parishioners in all brotherly and sympathetic feeling. As this first number is published on New Year's Day, we would offer our earnest wishes that the year 1894 may be one of great blessing and prosperity to every family and individual in the parish.

Confirmation.

In view of the solemnities which gather round a confirmation service, and the lasting consequences which result from it, too much care cannot be bestowed by the pastor and parents upon the proper training of those who are thus to become members of the church by their own act and profession. No friend of the young would willingly hold them back from any spiritual benefits—and certainly confirmation, when rightfully received, brings many

The Parish Guide.

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The Presidents and Secretaries of every department of our church work are invited to notify the **GUIDE** of any changes or matters of interest which may occur each month in the various associations under their charge.

All communications for insertion should be sent in before the 20th of the month previous to publication.

Communications to be addressed to
224 Bay Street South.

Notes.

A HAPPY New Year to all.

COMMUNICATIONS should be addressed to 224 Bay St. South.

ON the night of January 8th, seven years ago, the old Church of the Ascension was burned down.

THE Annual Convention of the Brotherhood of St. Andrew will be held this year at Ottawa, from Jan. 18th to 21st.

THE date of the Confirmation has been fixed by the Bishop for Friday, January 12th. The service will take place in the church at 8 p. m.

DON'T forget the monthly special sermon to the young on Sunday evening, Jan. 7th; subject, "From Country Obscurity to a Royal Throne."

FRIENDS will be pleased to hear that the Rev. H. C. Aylwin, who was at one time an active member in our church and Sunday school, was ordained to the priesthood in St. George's Church, Guelph, by the Bishop of Niagara, on Sunday, the 17th ult. Mr. Aylwin is stationed at Tapleystown.

WE hope to continue our Historical Sketch of the Parish month by month, and shall be glad to receive any information bearing upon the subject. In our next issue we purpose giving a portrait and sketch of Rev. Canon Hebden, M. A.

THE Rev. C. E. Belt, formerly assistant at the Ascension, officiated for the first time on Sunday last in the parish of Stony Creek, Bartonville and Winona, to which he has been lately appointed. We heartily wish him success in his new field of labor.

AS we are anxious to send the PARISH GUIDE to every member and adherent of our church, though many will be unable to subscribe for it, may we ask those who are able to do so kindly to contribute to our free distribution fund, by paying for an extra copy or two.

Two Precious Words.

There are two precious words to be found in the mouth of Christ:

"WHOSOEVER will, let him take of the water of life freely."—Rev. xxii.

17. "WHATSOEVER ye shall ask in my name, that will I do."—John xiv. 13.

"Whosoever" is on the OUTSIDE of the gate, and lets in all who choose.

"Whatsoever" is on the INSIDE, and gives those who enter the free range of all the region and the treasury of grace.

"Whosoever" makes salvation FREE!

"Whatsoever" makes salvation FULL!

A Historical Sketch of our Parish.

AS is almost invariably the case in such a work, the Church of the Ascension parish originated in a very humble way, and was largely due, under God, to the indefatigable faith and zeal of one man.

At the time of its inception, Hamilton—then only a town of some 8000 inhabitants—had but one church, that of Christ Church, which had been built in 1839, and was under the rectorship of the late Very Reverend Dean, then the Rev. J. G. Geddes.

It was in the year 1847, about eight years after Christ Church had been built, and the population in the southern part of the town having largely increased, that a mission service was begun and regularly held on Sunday afternoons in the capacious coach house of the late Judge O'Reilly, on Catharine street south, not far from the site occupied by the present Church of the Ascension.

The Rev. Joseph Henry Ede, who was then assistant minister at Christ Church, greatly endeared himself to the newly formed congregation by his kindly manners, zeal and talents, but his ministry was of short duration. Had he lived, possessing health and strength, he would undoubtedly have been the first rector of the new Church of the Ascension, so greatly was he esteemed. To him, co-operating zealously with his rector, is due the inspiring of the first thoughts among the people to

build a second Church of England in Hamilton. By his endeavors a site was soon selected, an architect engaged (F. Cumberland, Esq., of Toronto), and a lot purchased by the late Richard Juson, Esq., on which to build the church. It is somewhat singular that this same lot was offered as a grant for the site of Christ Church, by the late George Hamilton, Esq., as far back as 1835, but was not accepted, being considered not sufficiently central. The foundation stone of the new church was laid by the rector of the whole parish, the Rev. J. G. Geddes, on the afternoon of Ascension Day, May 9th, 1849, an appropriate service having been previously held in Christ Church, at which Rev. Dr. Bevan, of Toronto, was the preacher, and the new parish took its name from the day. On account of rapidly declining health, Mr. Ede was obliged to relinquish the work. Hoping to derive benefit by change of air, he sought a southern climate, but with little or no benefit, going first to South Carolina, and thence to British Guiana, where he died at Georgetown in December, 1850.

The following obituary notice appeared in the *British Guiana Royal Gazette* of that date :

“Died on Sunday, the 12th inst., of consumption, at the age of twenty-six, after an illness of two years, at the residence of Mrs. R. M. Jones, Plantation Houston, the Rev. Joseph Henry Ede, a native of Upper Canada, and late assistant minister at Hamilton, in the County of Wentworth, diocese of Toronto. His body was buried the following day

in the burial ground of St. Matthew's Parish Church, and was attended to the grave by the Bishop, who read the service, the Clergy of Georgetown, and two or three lay members of the church, desirous of paying the last tribute of respect to the earthly remains of one who, by his Christian fortitude and uncomplaining submission under prolonged sufferings, aggravated by separation from all most dear to him in life, had won their utmost admiration and regard. While in person, manners, character, and attainments he did infinite credit to the community in which he was born and reared, he has also left in the colony, whither he arrived but six months since an utter stranger in search of health, but wherein he has now breathed his last, an indestructible monument of his worth in the profound love and affection of all who came to know him."

Mr. Ede had been educated for the ministry at the Bishop's Theological College, Cobourg, and came to Hamilton highly recommended by the Principal, Archdeacon Bethune, afterwards Bishop of Toronto. The term of his ministry was short, but very fruitful in good works.

It was at this time, in the autumn of 1850, and while the church was in course of erection, that the Rev. John Hebden, M. A., and his young family, arrived in Hamilton. They had suffered great misfortune by shipwreck off the coast of Newfoundland, which had left them almost destitute. While there they had experienced great kindness at the hands of Bishop Fielde, of whom Mr. Hebden always spoke with grateful feelings, and after whom he

subsequently named one of his sons. It had been Mr. Hebden's intention in coming to Canada to have engaged in missionary work, and it was while on his way to London, C. W., with that end in view, that he was detained in Hamilton by the illness of his wife. He was very cordially received there by the Rector of Christ Church, and throughout that winter assisted Mr. Geddes in his parochial work.

The congregation which had been meeting at Judge O'Reilly's, having outgrown its quarters, was in the meantime moved to the Court House (the old building). It was a convenient place, and no services could have been more enjoyable than those held there. Many of the aged members of the church could, and did, attend them, singing the chants and old version Psalms of Tait and Brady, led by the late James Burgess, an excellent violinist. At this time, too, Mr. G. A. Bull (now Rev. Canon Bull, M. A., of Niagara Falls South) used to render valuable assistance by acting in the capacity of lay reader. This was shortly before his ordination in 1851.

When the new Church of the Ascension was nearly ready for opening, the Rector of the whole parish (Rev. J. G. Geddes) desired to retain it under his own charge as a chapel-of-ease, without any sub-division. The success of the Rev. Dr. Hook, Vicar of Leeds, in England, led him to wish to adopt this plan, he having carried it out in his own parish with great advantage. This idea, however, did not commend itself to those who had

been instrumental in building the new church, much opposition arose, and newspaper correspondence pro and con was very lively at the time. At last a petition was sent in to Bishop Strachan, under whose jurisdiction Hamilton then was, praying him to make the Church of the Ascension a separate and independent parish. To this the Bishop consented, placing, however, the nomination to the new incumbency in the hands of the Rector of Hamilton, in consideration of his efforts to erect the new church. Mr. Ede having died and Mr. Hebden having gratuitously filled his place so zealously and well, it was but natural that Mr. Geddes should select him as Rector of the new parish.

The new church was opened in June, 1851, the first church-wardens being Messrs. Hugh C. Baker and Richard Juson.

(To be continued.)

My Lord and I.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love—
He loves so faithfully :
I could not live apart from Him,
I love to feel Him nigh,
And so we *dwell* together,
My Lord and I.

Sometimes I'm faint and weary—
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek ;
He leads me in the paths of light,
Beneath a sunny sky,
And so we *walk* together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well ;
But with what love He loveth me,
My tongue can never tell ;
It is an everlasting love,
In ever rich supply,
And so we *love* each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys ;
He tells me what I ought to do,
He tells me what to try,
And so we *talk* together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go, and speak
The loving word for Him ;
He bids me tell His wondrous love,
And why He came to die,
And so we *work* together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear ;
In the burden which He carries
I gladly take a share ;
For then it is my happiness
To have Him always nigh :
We bear the *yoke* together,
My Lord and I.

So up into the mountains
Of Heaven's cloudless light,
Or away into the valleys
Of darkness or of night ;
Though round us tempests gather,
And storms are raging high,
We'll *travel on* together,
My Lord and I.

And when the journey's ended
In rest and peace at last ;
When every thought of danger
And weariness is past ;
In the kingdom of the future,
In the glory bye and bye,
We'll *live and reign* together,
My Lord and I.

MRS. L. SHOREY, in *Christian Progress*.

Epiphany.

In the old Aryan language there was a word that meant light. The Sanscrit word *bha*, is the nearest in signification; the letters *bh*, are pronounced like *v*, as *ph* is pronounced like *f*.

The Greeks had softer lips, and so used *ph* instead of *bh*; *Phoas*, or *Phos*, was their word for light, and we have many words derived from it. *Phosphorus* means light-bearer; a *photograph* is a light-writing, etc.

Pha helps to form words which mean light, or shining; and so, too, words that mean "to be seen, to show, to appear." The verb *phainoi*, "to shine," *phainomia*, to be seen, lead to *Phancia*, an appearance, or showing forth.

A somewhat different set of words comes from *bha*. Some people thought more of showing themselves, than of showing the light; whence came the Greek *phemi*, and the Latin *fari*, which both mean to tell out, or speak; and so we get Greek *pheme*, Latin *fama*, English *fame*. From the same root we get the Latin *fatus*, "it is spoken"—that is, "it must be;" whence we talk of *fate*, as what will certainly happen, because it is decreed.

All these words are connected in meaning with the Greek name Epiphany, or *Epiphaneia*, anciently called *Theophaneia*, the showing forth of God. Now we have the word in its simple form: *Epi* is an extensive addition to Greek words, and *Phancia*, a showing forth, so *Epiphaneia*, the showing of an in-

tense light. Christ, the Light of the world.

The event connected most intimately with the festival of the Epiphany, is the manifestation of Christ to the Gentiles in the person of the three wise men, whom tradition represents as three kings—Melchoir, Jasper and Balthasar. They offered gold, frankincense and myrrh. Gold would seem to point to the *kingly* character of Christ; frankincense to his priestly office, and myrrh to his humanity.

Let us seek to offer the *gold* of loyal, loving service to our King, the *frankincense* of worship from true and faithful hearts; and *myrrh*, that *real* sorrow for sin that proves its reality in earnest amendment of life.

Prayer.

The Spirit of Prayer is the Spirit of Power. PRAYER MOVES THE HAND AND THE HEART THAT MOVES THE UNIVERSE. "Let me go," said God to Jacob; "Let me go," as if He could not go unless He was let go. "Let me alone," said God to Moses, as if God could not do what He wanted to do so long as Moses held Him fast in prayer.

What a wondrous power is the power of prayer! I come a poor sinner to the full fountain of my God! The Holy Spirit in me breathes the petition. The Holy Son of God, my High priest before the Throne, presents my petition, and it comes into my Father's heart; and although it may not be answered just now, it is laid up on the registry of One who never forgets, to be answered in due time. Prayer is POWER, my friends! PRAYER is POWER! —MARCUS RAINSFORD.

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