

Second Centennial

ANNIVERSARY

Part of Nelson's

1824-1825

MELSONVILLE, PARISH OF
Programme...

Canadian
pamphlets.

2.00

Faith Fyles

from her Father

March 14th 1905.

ME

PROGRAMME
OF THE
JUBILEE CELEBRATION
OF THE
PARISH OF NELSONVILLE

(Trinity Church, Cowansville),

(Christ Church, Sweetsburg),

AUGUST 21 TO SEPTEMBER 5.

1854 - 1904.

A cordial invitation is extended to you to attend the Semi-Centennial Anniversary of the establishment of the Parish, on the dates mentioned, when the proceedings will be of the following orders.

PROGRAMME.

Sunday, August 21st.

AT TRINITY CHURCH.

11 a. m.—MORNING PRAYER.

SPECIAL JUBILEE SERMON: Subject, "The Continuance of the Kingdom," VEN. ARCHDEACON DAVIDSON.

AT CHRIST CHURCH.

2.30 p. m.—HISTORICAL SERMON By the Rector.

AT TRINITY CHURCH.

7.00 p. m.—EVENING PRAYER.

HISTORICAL ADDRESS By the Rector.



Sunday, August 28th.

AT CHRIST CHURCH

11 a. m. — SPECIAL JUBILEE SERVICE and SERMON, By HIS GRACE THE LORD ARCHBISHOP OF MONTREAL.

AT TRINITY CHURCH.

3.00 p. m.—Special Service for the Young People and Children of the Parish. Address by DR. L. H. DAVIDSON. At this service the Sacrament of Holy Baptism will be administered.

7.00 p. m.—CONFIRMATION SERVICE and ADDRESS, By ARCHBISHOP BOND.

At this service the Archbishop will dedicate the new Holy Table presented to the Church by L. H. DAVIDSON, Esq., K. C., as a memorial of his father, the Rev. J. C. Davidson, first Incumbent of Cowansville and Sweetsburg.

Sunday, September 4th.

AT CHRIST CHURCH.

8.30 a. m.—HOLY COMMUNION.

ADDRESS By REV. J. A. ELLIOTT, B. A.

AT TRINITY CHURCH.

11.00 a. m.—HOLY COMMUNION.

SERMON By REV. THOMAS W. FYLES, D. C. L.

AT CHRIST CHURCH.

2.30 p. m.—EVENING PRAYER.

SERMON By REV. ROBERT D. MILLS, M. A.

AT TRINITY CHURCH.

7.00 p. m.—EVENING PRAYER.

SERMON By REV. GEORGE FORSEY.



Monday, September 5th.

Cowansville Town Hall.

8.00 p. m.—ADDRESSES will be delivered by HON. G. B. BAKER, K. C., D. C. L.; JAMES O'HALLORAN, Esq., K. C.; JOHN P. NOYES, Esq., K. C., and by the former Rectors of the Parish.

All those now, or at some former time, connected with the Parish are invited to make a contribution to the good and varied objects which the two congregations have in hand, as a token of gratitude to Almighty God. The sums so given will be applied to the church with which the contributor is or was connected. These gifts may be placed on the Offertory plate at one of the Jubilee Services, or sent to REV. W. P. R. Lewis, Cowansville, Que.

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OFFICIALS of the PARISH 1904.

RECTOR :

Rev. William Pheris Roy Lewis, B. A.

WARDENS :

Mr. Enoch Buzzell	-	-	-	-	Mr. W. O. Shufelt
Dr. John Lauder	-	-	-	-	Dr. F. H. Pickel

SYNOD DELEGATES :

Mr. Enoch Buzzell	-	-	-	-	Dr. H. LeRoy Fuller
Mr. H. F. Williams	-	-	-	-	Mr. W. O. Shufelt

DELEGATES TO DUNHAM LADIES' COLLEGE :

Mr. G. K. Nesbitt.

SIDESMEN :

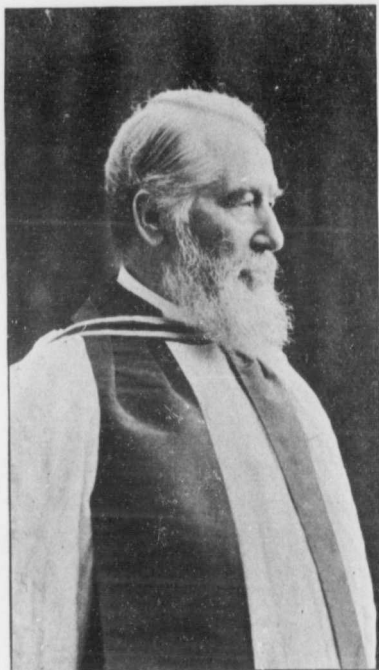
Mr. Matthew Ruiter	-	-	-	-	Mr. Thomas R. Pickel
Mr. John Foster	-	-	-	-	Mr. E. Percy Jones
Mr. G. W. Boright	-	-	-	-	Mr. G. H. Baker

VESTRY CLERKS :

Mr. F. E. Kerridge	-	-	-	-	Mr. G. H. Baker
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ORGANISTS.

Mr. Landon Hall	-	-	-	-	Miss Carlin
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THE MOST REVEREND W. B. BOND, L. L. D.,
LORD ARCHBISHOP OF MONTREAL,
PRIMATE OF CANADA.

ME

... *Note* ...



THE picturesque villages of Cowansville and Sweetsburg, Province of Quebec, together constitute the Parish of Nelsonville, in the Diocese of Montreal. The Parish comprises one quarter of the Township of Dunham, and was established in 1854. It has grown into a strong ecclesiastical curé. There are about 120 Church of England families within its bounds, two churches, a rectory, and a parish hall. The celebration of its Semi-Centennial Anniversary was brought to a close on September 5th, 1904. The various meetings and services held were interesting and successful. The Rector and Parishioners were highly gratified at the interest shewn in the Jubilee. The impression it made upon the community was in the nature of a Church revival. This little book is published to permanently record the valuable words and events of a happy festival.

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HISTORICAL ADDRESS

DELIVERED IN THE PARISH CHURCHES OF NELSONVILLE

ON SUNDAY, AUGUST 21st, 1904.

BY THE REVEREND W. P. R. LEWIS, RECTOR.

We enter upon a celebration of the Jubilee of our Parish for the purpose of recounting the mercies of our God, and, from a review of what has been accomplished in fifty years, to draw encouragement for the work which lies before us in the future. Jubilee means the blast of a trumpet or shout of joy. We rejoice for the spiritual benefits we ourselves and our dear ones who have gone before have enjoyed through the ministrations of the Church in this place. We rejoice for the influence on the community that the Church has been enabled to exercise, a wholesome, educative, and refining influence. We rejoice for the pastoral care that has always followed our steps, for the faithful preaching of the Gospel, the due celebration of the Sacraments, the weekly worship, the instruction to the young. We rejoice that our children have been admitted into the Kingdom by Christ's own ordinance, that as they have come to years of discretion they have taken upon themselves the vows of Confirmation, that our young men and maidens here have been united in holy matrimony by a recognized, public, Christian service. We rejoice that Christ's own means of grace, through the instrumentality of our Church, have had their due and unbroken observance for more than fifty years; and that as each member laid down the burden of life in nature's last great debt, we reverently accorded them a Christian burial. Here the Church has guided, strengthened and warned the people; she has represented before them great principles of truth; and has set forth to their view, at the Altar and at the Lectern, at the Desk and in the Pulpit, the life and teaching of our Lord and Saviour Jesus Christ.

As is well known, this beautiful part of the Dominion of Canada in which we live has only been occupied by civilized man for a little over one hundred years. One hundred years ago this country was a solitude: its beauties unknown, its fertility unproved, its possibilities unsuspected. The first real influx of settlers was from across the American border. The United Empire Loyalists, from whom many of ourselves are descended, settled in large numbers in these Townships. On February 2nd, 1796, the Township of Dunham, a territory ten miles square, was established by Letters Patent, being the first township erected in Lower Canada. The high and dry parts of the land were naturally cleared first, and as there was a succession of fruitful seasons with abundant crops of Indian corn about that time, the district soon obtained for itself the reputation of a good land, and the population rapidly increased. Among the names of the first settlers in the southern part of the Township we find Andrew TenEyck, Asa Westover, Jonathan Hart, Wm. Farrand, Joseph Baker, William Baker, Stevens Baker. These Bakers always took a leading part in matters connected with the Church of England. Among the first settlers in this northern part of the Township are included the names of Ruiter, Kathan, Shufelt and Church. The original Ruiter was Jacob Ruiter; and among his sons were Philip, who is said to have been the first white child born in this place, and after him Philipsburg was named; Nelson, who was named after Lord Nelson, and from that great Admiral also Nelsonville, or what we now call Cowansville, received its name; and George, who gave the land for the building of Trinity Church. Sweetsburg was in those days called Churchville, after the people of that name.

The first services of our Church in this region of country seem to have been held by a Rev. Mr. Nicholls, in the early part of the nineteenth century. He came from England to New York and travelled north through Vermont and into Canada. His first service in this Township was held in the barn of Mr. Gear, at Dunham. He worked as a travelling missionary over a wide district for a few years.

The great name in these early Church days which we are now considering is that of the Honorable and Right Reverend Charles James Stewart. He was a son of the Earl of Galloway; he came to Canada in 1807; and was sent by Bishop Jacob Mountain to be missionary at St. Armand. He was told he had better not come there as the people were too wicked.

"Then," said he, "this is the place for me; here I am needed and by God's grace, here I will remain." While at St. Armand he built two churches, one at Frelighsburg, which was the first place of worship in this whole region of country, and was erected in 1809; and the other at Philipsburg. In 1826, Mr. Stewart was consecrated the second Bishop of Quebec, and for the ten succeeding years, devoted himself to the care of his huge diocese, which extended from the Gulf to the Great Lakes. He died in England in 1837. He was a saintly and devoted man, and his labors on behalf of this section of country are worthy of our gratitude and lasting remembrance. It is something worthy of note that in the early days of these settlements the son of a British nobleman devoted his energies, wealth and piety to the welfare of our fathers. What is acknowledged to be one of the finest churches in the Eastern Townships now stands as a monument to his self-sacrificing labors,—the Bishop Stewart Memorial Church at Frelighsburg.

A name with which we, of this Parish, are more familiar, is that of the Reverend Charles Caleb Cotton, the first Church of England clergyman who was officially appointed to the pastoral charge of the Township of Dunham, and the first resident minister of this place. Mr. Cotton may be called the pioneer churchman of these parts; but he was not only a pioneer, for here he lived and labored for more than forty years. From his half-yearly letters to the S. P. G. at home in England, we learn that his chief difficulties were the ignorance and indifference of the people, and the uncalled-for interference of sectarian preachers. These difficulties he set himself to overcome by pastoral work, by expositions of the truth, and by distributing among the people the Book of Common Prayer, the Church Catechism, and some useful and appropriate tracts. On a plain white marble slab in the Cowansville cemetery is inscribed one of the most interesting notices that could be found anywhere in this country, as follows: "To the memory of Charles C. Cotton, who was born the 31st of July, A. D. 1775, in the parish of Eton, County of Berkshire, England. Having received the degree of A. B. from Oriel College, Oxford, he was ordained Deacon by the Bishop of Lincoln on Sunday, the 31st of December, 1797, and priest by the Bishop of Quebec on Sunday, the 9th of September, 1804. He was appointed to the pastoral charge of this parish in 1808 in which he continued for a period of 40 years, and deceased on Monday, the 9th of October, A. D. 1848."

The Rev. Joseph Scott, D.D., was appointed Mr. Cotton's successor, and became exceedingly well known as the Ven. Arcdeacon Scott, a very much respected clergyman, and prominent Freemason. But at this time, the work of the parish became more onerous and important, and we of Cowansville and Sweetsburg, part company with Dunham, the older portion of the parish, and assume a separate Church existence in 1854; and it is that event, consummated fifty years ago, which now we celebrate.

The Reverend J. C. Davidson was appointed by Bishop Fulford to be first Incumbent of Cowansville and Sweetsburg, or, as they were then called, Nelsonville and Churchville. The first matter taken in hand was the building of the churches, which seems to have been undertaken and carried through with much zeal and unabated interest. The principal promoters of the church building were Mr. Peter Cowan, of Cowansville, and Mr. Gardner Sweet, of Sweetsburg. It was Mr. Davidson's desire that one church only should be built between the two villages to serve for the whole parish. The Sweetsburg people were inclined to fall in with this, but the Cowansville people were determined that the church should be well down in their own village. They thought the Sweetsburg people would come to it. Much to their surprise, Sweetsburg had its church before the one at Cowansville was commenced. The Bishop permitted the building of two churches, which has been a source of weakness ever since.

Exactly fifty years ago to-day, on the 21st of August, 1854, the ground on which Christ Church stands, and the cemetery in the rear, officially denominated as part of lot No. 25, in the second range of the Township of Dunham, was donated by C. C. Kathan to the Lord Bishop of Montreal, through the Rev. J. C. Davidson, before Notary Bondy. In Cowansville, the land for the church was given by deed of donation from George P. Ruiter, before the same notary, but five years later, than at Sweetsburg, viz., in 1859. Christ Church was consecrated in 1857. Trinity Church was consecrated in 1860. Several documents connected with the erection of the old Christ Church at Sweetsburg are in my possession, and from them some interesting information is gathered. I cannot find where the building records of Trinity church may be. As Christ Church was the first to be built, I will place before you a brief summary of the events as they transpired. On the 25th of February,

1854, a subscription was taken in Sweetsburg for the erection of a Protestant Episcopal Church. There were forty-six subscribers who gave a total of £456, the largest subscription being Mr. Sweet's of £100. Less than two months afterwards, April 3rd, 1854, a meeting of these subscribers was held and the following were appointed a building committee to carry out the spirit and intention of the subscribers, namely, Earl W. Kathan, Barton Kathan, C. C. Kathan, Gardner H. Sweet, Freeman L. Eldredge, George Capron, George F. Shufelt. The architect who drew the plans and specifications for the church was Mr. T. Appleton, of Montreal, for which services he received through Mr. Justice McCord, the sum of seven pounds. The contract, after some alterations in the original specifications, was awarded by the building committee on the 7th of June, 1854, to F. L. Eldredge, for the sum of £475, on the agreement that the church should be completed on or before the first of September, 1855. The whole cost of the church was \$2,305. The contractor's receipt for payment in full is dated October 5th, 1859.

I should be pleased to be able to give as full an account of the steps taken to build Trinity Church, but I have not the information. I trust some of our speakers and visitors will refer to this. Mr. James O'Halloran, I believe, was the first subscriber to Trinity Church. The first marriage solemnized within it was that of George Barnard Baker and Jane Percival Cowan. The contractor was Mr. Jordan, of Waterloo. It was built in 1859, and consecrated February 9th, 1860. Until the opening of the Church services were held in the Court House, where the Town Hall now stands. The work, under Mr. Davidson, went on with great regularity and marked success. Mr. Davidson held services regularly in Cowansville, Sweetsburg, West Brome, East Farnham, Adamsville and Brigham. In his time, and by himself, the Missisquoi High School was founded, and there, under his capable instruction and supervision, many of our citizens received their education. It is right to emphasize the fact that the work in Mr. Davidson's time must have been specially difficult. It was the time of drawing in people who had never attended religious ministrations, the time of forming congregations and organizing the various branches of parochial work, the time of laying broad and deep foundations on which to rear a permanent superstructure. He gave to this parish its impress of strong Churchmanship. Many of the parishioners who were associated with Mr. Davidson

are still alive and can testify that he was a man of unbending principle and of strict adherence thereto, and at the same time one of the most tender-hearted, affectionate and peace-loving of men.

The history of the Parish since the resignation of the Rev. Mr. Davidson, in 1871, or at least its general outline, is well known to most of you, and requires but a brief summary. The Rev. Thomas W. Fyles, who had been Incumbent of Iron Hill, assumed charge of this Parish on the first day of January, 1872. Mr. Fyles was an enthusiastic educationalist and under him the Missisquoi High School was continued. Two hundred and forty scholars received instruction in that school under Mr. Fyles. He was a vigilant man, careful of the rights of the Church. We can, I think, attribute to a great degree that intelligent and strong Church feeling among our people to his influence and to the principles that guided his teaching. It is sad to see the present condition of the school building. That building was owned and maintained by the Church for years. I hope its present state does not mean that we are unworthy of what was handed down to us. Soon after Mr. Fyles' arrival, steps were taken to build a Rectory. On September 28th, 1872, the land was donated by G. B. Baker, M. P., which was subsequently enlarged by the gift of an adjoining piece from E. N. Robinson, Esq. In 1873, the building was completed, and ever since has been a feature among the homes of our two villages, with its Gothic architecture and many gables. The Parish may well feel that it provides a pretty and comfortable house for its clergyman. In Mr. Fyles' time, the Parish assumed the rank of a Rectory, under the name of the Parish of Nelsonville, by decree of Bishop Oxenden. Mr. Fyles resigned the Rectory of Nelsonville at Easter 1883, having been Incumbent of the Parish for eleven years and three months, during which period the sum of \$11,903.99 was raised for Church work and the number of communicants more than doubled.

On May 28th, 1883, the Bishop appointed the Rev. H. Darley Bridge as Rector. There were many evidences of interest and prosperity during his pastorate. Mr. Bridge's eloquence in the pulpit and popularity among the people gave promise of great success. The Rectory was enlarged, and great improvements made upon Trinity Church. Mr. Bridge's rectorship lasted only three years and his successor was a man of ability, the Rev. George Forsey. The activities of the parish were

abundant during the three short years of this rectorship. In Mr. Forsey's time there was a deep spiritual work done and it was with much regret that the parishioners received his resignation. The Rev. Robert Davies Mills, M. A., became Rector in 1889, and maintained at full tide the prosperity of the Parish. The present very pretty and substantial church at Sweetsburg was built under his direction. His successor, just ten years ago, was the Rev. James A. Elliott, B. A., who remained in charge for the respectable period of seven years. The various Societies of the Church did very good work during Mr. Elliott's rectorship. Our very convenient Church Hall was purchased in 1895, on which we hope to make the last payment next spring, when it will have cost \$1,800. Christ Church was beautifully decorated, and completed as to its furnishings, through the efforts of the Girls' Auxiliary. In 1900, the Hon. W. W. Lynch, Judge of the Superior Court, presented a fine oak pulpit to Christ Church, in memory of Judge McCord. On Mr. Elliott's departure for Vancouver in 1901, he was given a purse of \$200, which shewed the general esteem in which he was held. In the spring of 1901 a large sum of money was expended in the not very heroic but very necessary and wise work of putting the Rectory in a state of repair. The Church Hall was renovated at the sole expense of Mr. E. Buzzell. At Christmas 1902 the present Rector was most generously presented by the parishioners with a gift of \$200 in gold. The Girls' Auxiliary of Christ Church gave a handsome Bible and Prayer Book for use in the Church. During the summer of 1903, extensive improvements were effected upon the fabric and furnishings of Trinity Church. Mr. G. K. Nesbitt, at his sole expense, erected a Chancel and East Window, as a memorial, which greatly beautify the Church. The Girls' Friendly Society became responsible for the entire reseating of the Church. The Trinity Club gave a brass Lectern, Bible, and Prayer-Books. The congregation completed the scheme of renovation by providing new carpets and matting, new decoration and painting, new brass electric light standards, and furnace. The total amount expended was \$2,000, which is all paid. At Easter 1904, the Rector's salary was increased to \$1,000 a year. This year, we gratefully acknowledge the gift of a beautiful oak Altar, brass vases, and alms basin, presented by Dr. L. H. Davidson, Miss Davidson and Mrs. Belknap, in memory of the Rev. J. C. Davidson and Mrs. Davidson. At this date it may be said that the Church property in this Parish is in good condition

and is being well looked after. We have two beautiful Churches, a good rectory-house, and a suitable parish hall. For myself, I wish, on this glad occasion, to thank my dear people for their kindness, their goodness and their help. It is for the glory of God we are made to live, for the glory of God let us try to live. We need in this Parish, in both our Churches, better church attendance, more Church workers in choir and Societies, and more giving. The needs of the Church, let us consider them daily as we do our own. We want all to take their share. The needs of our souls, let us consider them and seek to supply them by a glad, believing use of the Means of Grace.





REV. JOHN C. DAVIDSON.

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SERMON DELIVERED IN TRINITY CHURCH, COWANSVILLE

ON SUNDAY, AUGUST 21st, 1904.

BY THE VEN. JAMES B. DAVIDSON, M.A., D.C.L.,

ARCHDEACON OF BEDFORD.

ST. MARK I: 14.—“Now after John was put in prison Jesus came into Galilee preaching the Gospel of the Kingdom of God.”

ST. MATTHEW III: 2.—“Repent ye, for the Kingdom of Heaven is at hand.”

Permit to a once youthful pilgrim viewing this favored locality for the first time just fifty years ago, forming one of a household pitching tent anew in obedience to stern sense of duty, in new ecclesiastical relations on the part of a father who had prominently served the best type of Methodism in almost every city of Canada, Upper and Lower, during a quarter of a century preceding. Permit such a one to recall the indomitable energy of him so dear leading to results of which you all may make your boast this Festal day, as your present much loved and honored Rector provides in this year of Jubilee and of Grace for a celebration admirably comporting with your history and privileges, worthy of the events transpiring during a lengthy period of some trial but of singular blessing, which would put into the mouths of living Churchmen of Cowansville and Sweetsburg and all intelligent residents the words of joy,

“O praise our God to-day
His constant mercy bless,
Whose love hath helped us on our way.
And granted us success.”

My subject is long, but treatment must necessarily be brief. It would take not one hour or day, not the bright scintillations of your former Rectors. Rather it would require volumes to analyze and summarize the hidden and manifest influences for good which are never

dormant in the community, issuing from the foundations and structures of your Temples, Trinity Church, of Cowansville, and Christ Church, of Sweetsburg. These speak of domestic love and happiness, of ecclesiastical acknowledgement and patriotic devotion,—a Trinity of saving influences that combine to make public peace and order an unchallenged possession of a community, to diffuse charity and benevolence in numberless observed and unobserved channels, to uplift the grovelling from merely earthly care, and to carry the noblest aspirations to their glorious end in the Heavenly vision. From Church portals emanate ceaselessly influences which interblend Home, Religion and Nationality. They would seem to inscribe on foundation, walls and spire in their inseparable relations, "Love the Temple as you do your home, serve the Temple as you serve your country, expanding into the Psalmist's "Lord, I have loved the habitation of Thy House and the place where thine honor dwelleth."

The words of the text are alike the cry of the fore-runner of Jesus, St. John the Baptist preaching in the wilderness of Judea, and the initial proclamation of the Divine King Himself, as the sacred narrative of St. Matthew describes the sequel of the great temptation in the same wilderness. We read in St. Mark after His forty days temptation, after His companionship with wild beasts, after the ministering of angels, "Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying the time is fulfilled and the Kingdom of God is at hand, Repent ye and believe the Gospel."

At the time of utterance, there stood before the world of Jewish pre-tension and prejudice, of Gentile superstition and culture, of pagan ignorance and darkness two unflinching preachers of a new and pure religion, the Herald and a Mysterious Master. Their followers were few, unsettled and fearful. The unfolding of thirty years of the Man Christ Jesus had, to human vision, given faint trace of the hidden effulgence of the Son of God, the Inheritor of the throne of David, of whose Government there should be no end, whose Kingdom should be established for ever. The historical book of the Church of the New Testament records the beginning under singular and miraculous sanctions as but reaching three thousand souls, and later, at the attempted suppression of its evangelists, "the number of the men came to be five thousand." Conjectural and yet probable it is, ere the first Century closed, the Christians had multiplied to the number of five hundred thousand, expanding steadily in

every succeeding century, whether facing cruel persecution or encountering pampering luxury, steadily advancing, never receding, until at the close of the nineteenth Century, by competent authority, the followers of the once despised Nazarene numbered 477,088,158 of the world's population, far exceeding any of the ancient systems of religion of the East, Confucianism, Hindooism, Mohammedanism, Buddhism, Taoism, Shin-toism, Judaism or Polytheism in their separate aspect, though still outnumbered by the followers of all these systems taken in the aggregate. The Kingdom of Heaven and of God thus forms the mightiest army upon earth, of those who are all alike children of the Most High, amongst whom she struggles on their behalf for present emancipation and covenanted admission to eternal glory. In fulfilment of this mission the Church of Christ, everywhere identified in our Scriptures with the Kingdom of Heaven and of God, unceasingly preaches the primary message, "Repent ye for the Kingdom of Heaven is at hand," which gives keenness to the Advent and Lenten lessons, among all who are awake to the secret yet all-pervading and triumphant agencies and influences which the Divine King is using for the regeneration of mankind. The conflicts of Christianity with false yet mighty systems of Religion, the experiences of every heart convinced of its claims and converted by its grace, the progressive steps and march of conquest wherever its truths and principles are repounded, all disclose to us the Omnipotent Hand whereby alike human pride and human weakness, things lofty and base, things honored and despised, are so subjected to the Divine will and brought to nought, that no flesh can glory in His Presence. "We see therefore our calling as incorporated into a present Kingdom of duty, opportunity, suffering," leading through wisdom, righteousness and sanctification and redemption to the fulness of glory in the Lord. The field of present struggle is in the seething caldron of human blindness, healing the relenting, but confounding utterly at last the stubborn. Amid the confusion of the world and its lost condition, "the Advent of Christ was a Divine assertion of right and power proclaiming considerations which united in their scope all the history of the past, all the prospects of the future." It boldly challenged and withstood innate propensities and denounced acquired indifference and neglect. It disclosed infirmities and offered remedial agencies. Like an X ray it pierced to the most hidden recess of the soul and disclosed the thoughts

and intents of the heart. Through its instrumentality, the Kingdom of Heaven became visible by outward and sensible testimony, and equally assured the witness and possessor by unmistakable conviction of the Kingdom "within," and of the transformation of individual character. An eternal harmony was disclosed between faith in the heart and unflinching faithfulness in the life. These two parallel distinctions were to become for ever co-incident. Faith was to outrun sense and assume a definite place in human experience. Places of worldly honor and distinction, glittering crowns and exalted titles, paled before the blessedness of peace with God and an undefiled inheritance which fadeth not away. Greatness and heroism were no longer confined to dash of arms or the smiles of fortune. The character, the words, the work of the Incarnate God were recognized as a puzzling problem beyond the solution open to mere keenness of intellect or subtlety of thought. "The true light which lighteth every man that cometh into the world" was a disturbing factor to the prince upon the throne and the peasant in the field. Eyes of the multitude as it were, half illuminated, saw men as trees walking. The cry of humanity met the provision of Deity. An illumination, heretofore unknown, discovered what was before invisible to the unrenewed heart. Elements heretofore dormant took on the form and action of irrepressible life, warmed to energy by a fermenting influence divinely urged. Gradually were unfolded all the intricacies of an Infinite plan, founded on Omniscience of the Author, decreed from the foundation of the world, fitting the necessities of the day, *and all days*, disclosing with increasing clearness what was to come, pointing to what we now see and hear, suggesting unreached possibilities which slumber at our feet, and satisfying eager anticipations of reality and achievement beyond what the mind of earthly pilgrims can conceive. The vision has been expanding and the illumination becoming more dazzling since early blessedness surpassed the coveted view of prophets and kings of a former dispensation. The most ardent followers began with the query, "Lord wilt Thou at this time restore the Kingdom to Israel?" and their conceptions of the globe itself and its races were restricted to the centre of the old Hemisphere, with total ignorance of the existence of the new.

What if the glorious company of the Apostles, and the white-robed army of Martyrs, had had a glimpse of our day, and beheld on earth the fruits of their travail of soul, their unflinching endurance, their chariots

of the dread fires of affliction on which they passed to the companionship of heaven? The universal sway of the one great empire of the world which awed and fettered them in every step of their progress never had such tangible proofs of existence and might as the visible Kingdom of Heaven presents to our favoured eyes at the opening of the Twentieth Century, of partial yet advancing triumph, with its five hundred millions, almost, of professed adherents of the Cross. The proudest and vastest secular government cannot compare with the sway of Jesus whose laws underlie all statute books and proclaim liberty to the captive and require that the oppressed should go free. The Church of God waits not for the civilization or the conquest of arms. One day in seven is pronounced to be the right as well as the need of humanity. Temples of the one and only true God are advanced as outposts of duty far beyond the boundaries of diplomatic acknowledgement, and fearless ambassadors of the King of Kings are found where representatives of mere earthly empire dare not enter.

The triumphs of the Cross multiply. England's Church includes the vast majority of English-speaking people of the globe. The extension of the English tongue in every quarter of the world involves a marvelous expansion of the field of evangelization. Our Western brethren are repeating the Macedonian call, "Come over and help us." They are now relatively to us as we were in the last century to the Mother Church in England. If we do for them as the great Missionary Society who sent a Cotton and a Scott to these favored Eastern Townships, the power of Christ and the continuance of His Kingdom will advance with pace equal to wondrous material development and social progress, until the Atlantic and Pacific, the frozen North and the temperate and prolific South will have a garden and vineyard of the Lord, a fresh centre of the Kingdom of Christ to reach more distant lands.

The great purpose of Christ is to bring together into one Divine Kingdom of God nations and peoples who had been separated by the wiles of the evil one, binding them together in the bonds of a universal love. One great family of which God is the Father, Jesus the Elder Brother, the Holy Spirit the active power of love by which *all* are to be joined in one. Herein lies the inseparable bond which incorporates and preserves each member in the unity of the faith and flock. Herein is the cohesive force which resists isolated Parochialism and makes the interest

of the Diocese the prominent interest of every Parish thereof. Herein lies the strength which repeats its action wherever there are found souls rooted and settled, wherever there is the little flock which has the assurance that "it is your Father's good pleasure to give you the Kingdom." Herein lies the multiplying force yet to break forth upon the world when "many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the House of the God of Jacob and He will teach us of his ways and we will walk in his paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem."

We may intelligently apply the words of Isaiah to the relation of the Canadian Branch of the Church of England to its source in the motherland, the nursing mother of our Apostolic Church in your particular Parish, in this entire District, in this Diocese, and to the remote corners of the Dominion, in early days, through the unstinted efforts and supplies of the S. P. G. "Hearken to me, ye that follow righteousness, ye that seek the Lord. Look unto the rock whence ye were hewn and to the hole of the pit whence ye were digged." If at times our spirits glow with patriotic admiration and satisfaction as we think of England's missions and influence upon the world for good, we are superficial observers if we fail to trace out the foundations of England's greatness in the recognition of Christ's Kingdom embodied in her Church, a praise in all the earth through its witness for Truth and Order, holding forth the word of life in the inspired and open Volume applied to all the needs of souls and directing the streams of humanity through the instrumentality of the Book of Common Prayer. We more than sing of fellowship with Apostles, Prophets, Martyrs, we find their very words issuing from our lips, their life pulsating in our hearts, their example inspiring our lives, their victory rendering us dauntless to endure, hopeful at last to conquer.

The din of the conflict oft-times deceives. We hear of local agitations, great crucial questions in our motherland and Church. False impressions follow upon crafty representations and partizan perversions. The "Establishment" is found a term to conjure with, to dilate upon it as effete or an anachronism, or to attribute to it influence and force derived simply from the vested rights and financial accumulations of the past generations. We are prone to conclude that the voluntary principle is peculiar to our more modern environment. A lately computed summary of the voluntary offerings of the Church of England for the year

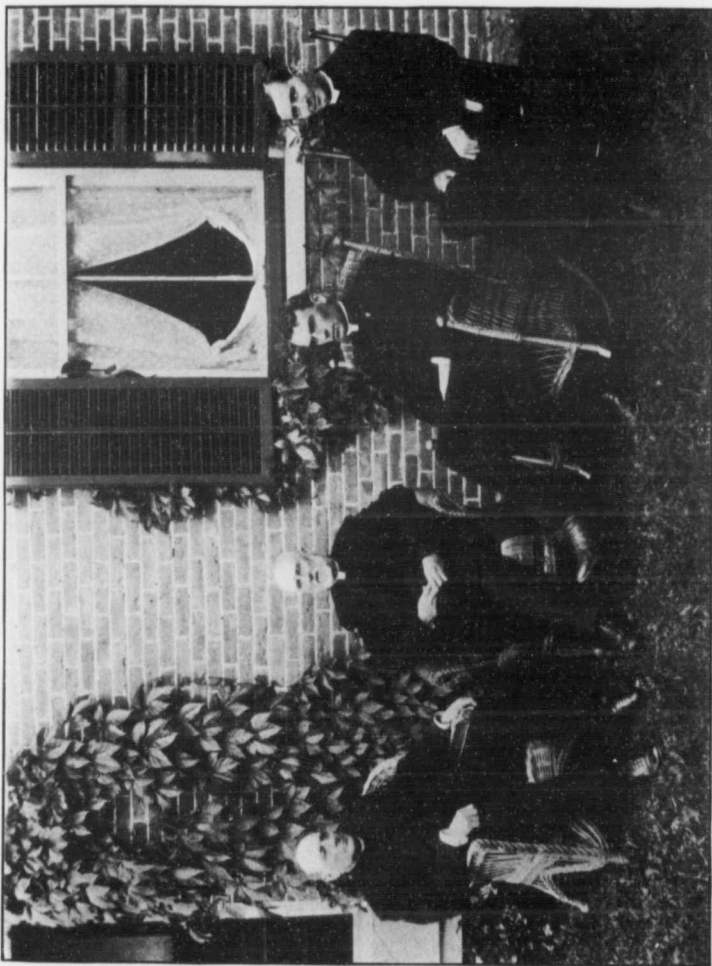
ending Easter, 1902, is an answer effective and triumphant, and proves to us that whether worthy of our descent or not, the present men, women and children are, as children of God, worthy of their ancestors and the consecrated wealth of those gone before. This incites the stream of good works which surrounds the sanctuaries of the English Church and contributes still to the mighty ocean through which the Kingdom of Heaven and of God is extended to the remotest corners of the globe. Thus corresponding to our Domestic Missions, there designated Home Missions, we have voluntary gifts last year, summed up, to be \$3,068,400. For Foreign Missions we have the reply of English Churchmen to the Great Commission reaching the enormous sum of \$4,109,265. For Educational and Charitable assistance to the clergy, including widows and orphans, we have the return \$997,420. For philanthropic work we find a total of \$2,752,830, making a grand total of \$10,549,980. This vast amount which may be classed as *extra* Parochial and *extra* Diocesan, is surpassed as to extent by the *voluntary contributions* which supply the daily support of Parishes and Clergy in that part of Great Britain known as England, that is, for the support of Clergy and the maintenance of Elementary Education, and, finally the provision for Church services, for Church structures and all connected therewith, opposite to which three objects we find the enormous sum from voluntary offerings of \$29,576,595. Adding these all together we are almost startled by the revelation that, apart from all endowments, and what their fathers did in their day, the Churchmen of England last year raised for religious purposes, by voluntary offerings the vast sum of \$41,086,580. Can we not joyously reply for the Motherland with confidence, "when the Son of Man cometh shall He find faith on the earth?"

After such disclosure we are at no loss to account for the Church foundations in this land, and the signal advance of evangelization in every quarter of the globe, the cross surmounting the crown in the mission of beneficence to mankind. Is there doubt as to the rock whence our Canadian Dioceses were hewn of the spiritual ancestry of good works as well as devotion whence our parishes derived life; of the name, nature and nobility we are called upon to maintain. Blot out, cut off the fountain of life flowing from the Christianity of England's Church and the brightest rays of Christ's love would, be obscured and the promise would seem jeopardized that all the Kingdoms of this world are to become the kingdom of Our Lord and of His Christ.

We see singular drawing together of Christians. Bonds once violently riven are being eagerly re-welded. Points of differentiation have vanished. The Church's forms and methods, her Liturgical treasures once scouted, are unhesitatingly appropriated. The life period of this Parish witnesses a transfiguration of thought and practice, recalling Herbert Spencer's declaration that in his opinion the service of the Church of England will eventually be acknowledged as the best adapted to satisfy the religious needs of all classes.

Your favoured parish exists for more than individual comfort and consolation, it exists for more than the testifying to truth and righteousness in the community. Beyond the set exists as a factor of the leavening influence and mighty power which is to subdue the world for Christ, and greet the final emancipation from the sway of Satan. Your parish will ever, from peculiar associations, have exceptional place in the interest and even affection of the speaker. His spiritual life and bent of pilgrimage was intimately connected with the laying of its foundations. Hence is recalled the Jubilee year which signalizes the history of this Parish in 1904. We dwell, with retrospective glance and prospective vision, which embraces people and Parish, upon the advance from strength to strength, until successive generations with parochial connections and responsibilities shall appear before God in Zion.

May mere fabrics in their beauty and freedom from dilapidation ever betoken apprehension of the richest source of blessing to the individual and community. May the adornment of true hearts and noble devotion, seen of God and influential towards fellow Christians be never wanting in these Houses of Prayer. The great statesman Gladstone was found by travellers worshipping in a secluded village church. In answer to the query, "Mr. Gladstone why do you take such pains to go to Church when you are off resting like this?" An indifferent preacher was not a factor in his decision. "Sir," said the great man, "it is my custom to attend public worship not only because I revere religion, but because I love England." We love our children and there are homes of Christianity. We honour God and the King, for good Christians make good subjects. We are confident, if not boastful of the future of our grand Dominion with its magnificent proportions and resources. All because the blessing of the Lord it maketh rich, and our Christian Temples are avenues from Heaven, far beyond their immediate precincts.



RECTORS OF THE PARISH.

Rev. George Torrey, Rev. J. W. Fyles, Rev. J. A. Elliott, Rev. W. P. R. Lewis

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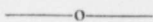
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They speak of truth and circumstance when the Holy Church throughout and embracing all the world shall acknowledge Father, Son and Holy Ghost.



JUBILEE SERMON

DELIVERED IN CHRIST CHURCH, SWEETSBURG,

ON SUNDAY, AUGUST 28th, 1904.

BY THE MOST REVEREND W. B. BOND, L. L. D.,

LORD ARCHBISHOP OF MONTREAL, PRIMATE OF CANADA.



LEV: XXV: 10.—“And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto the inhabitants thereof.”

In the study of Old Testament history, it is right to enquire into, and bear in mind, the circumstances of the Hebrew people in relation to the period in question. Our subject to-day is the “Jubilee.” The word is not common in Scripture, occurring only in Leviticus, with a single exception. But the occasion to which it refers is mentioned frequently in the Old Testament as a time of release—of letting go—of setting free, and it has its counterpart in the New Testament in those exhortations and promises which urge us to the exercise of all graces and virtues touching of freedom of body and soul, whether in ourselves or our fellow creatures. In the Old Testament the Jubilee is the time of joy, with sound of cornet or ram’s-horn announcing the end of slavery, of debt, of bondage. In the new Testament it is “the acceptable Year of the Lord,” when the Gospel of the Kingdom is preached to the poor, when the broken-hearted are healed, the captives of sin and Satan delivered, sight

restored to the blind, and liberty given to them that are bruised with the hard bondage of the world.

The habit of instruction by parable and figure, by simile and drama comes to us (as far as we make use of it), from Eastern lands. The Western mind is simple, unimaginary, practical, almost crude and blunt. What we have of poetic beauty in our daily speech, what we have of the softer ideas and loving fancies in our social intercourse, we have reached for the most part through the Bible, the language of which has moulded the language of Western civilized life. From Rome, from Greece, from India and Africa come those holy tales and stirring records of heroes, kings, Apostles and martyrs that fascinate us in childhood, touch the heart and nerve the hand in middle age, and console and satisfy towards the close of life. And for some of these we must go further back, still back to the time of Moses, back to the banks of the Nile, the ark of bulrushes, the murder of infants; back to the Pharaohs and Egyptian bondage; we must recall the time when the children of Israel cried by reason of their task masters, and the Lord heard their cry and saw their affliction. We know the story well. It was not the Hebrew people as we know of them, under their Kings and Prophets, who gathered round Mount Sinai, it was a crowd of poor, beaten, demoralized slaves, just escaped from the hardest bondage on record. The unusual sights and sounds alarmed them: they trembled at the foot of the Mount. Blind with ignorance and superstition, they could not bear the light of moral and religious responsibility, they turned away in fear and longed for the comfort of molten Gods and graven images.

The trumpet that sounded in their ears that day, "that sounded long," was no battle blast, but the sound of the Jubilee, the joy shout. Could they but have known it, it was the proclamation of freedom first to them and then to all mankind. There were other trumpets to be used in tabernacles and military service but the cornet or ramshorn was associated with gladness, it was the shout of liberty, it was the sign of rest and peace; as we have it in the 98th Psalm "with trumpet and sound of cornet make a joyful noise before the Lord, the King." What could be better, more elevating to the poor emancipated slaves than to hear of a Sabbath rest? "Remember the Sabbath day to keep it holy." They had heard of Sabbaths, heard of them as sweet traditions belonging to the time of Abraham, their father. Sabbaths neglected in Egypt, Sabbaths

there only in name, Sabbaths now restored as periods of holy convocation, of rest from servile work. On the tenth day of the seventh month, between the first and second Sabbaths of this month, each year, a day of atonement was to be observed, and every seventh year, the land was to keep a Sabbath, a rest unto the land, and at the end of seven Sabbaths of years, seven times seven years, at the end of the forty-ninth year, when the setting of the sun told the waiting people that the day of atonement for that year was ended, the shout of Jubilee arose and a year of rejoicing began. Then the bondman, the victim of misfortune, who had perhaps sold himself for bread, returned to home and family and began life anew. It taught the law of forgiveness, the principles of sympathy, and when the human heart was too hard for the practice of voluntary benevolence, compelled them to be unselfish and kind. Every fifty years, by a solemn ordinance of God, the Jewish people were thrown back upon their original estate. The liberty, equality and brotherly kindness, for which we fight and strive in these days of greedy competition was part of their national polity. Thus every half century was a complete era, a history in itself.

When Jehovah called Israel out of Egypt, He called him from a state of abject slavery. No people intended for political prominence and social elevation could at the time of their deliverance have been more ignorant and debased, than were the Jews, a stiffnecked and rebellious generation." Yet to them were given not only precise and grand laws of universal application, but minute directions for every day life, which to them must have had little or no significance, or one of disappointment or depression. E'er yet they owned one foot of ground in that promised land, they were told of fields and vineyards, of servants, of strangers who should dwell with them, either as merchants or slaves, of sheep and cattle to be their own possessions, of all indeed that any man could possibly propose to himself of earthly happiness, dignity and rest, all was to be theirs. What effect might such promises be supposed to have upon untaught, undisciplined minds? It would be apt to make them greedy, selfish, cruel. Therefore, with the news of their great inheritance, came the announcement of duties and responsibilities inseparable from wealth. They were made to feel that they were at most only tenants for life, and that their tenure of the land would never be free from the claims of all around them. The Sabbath makes the first claim

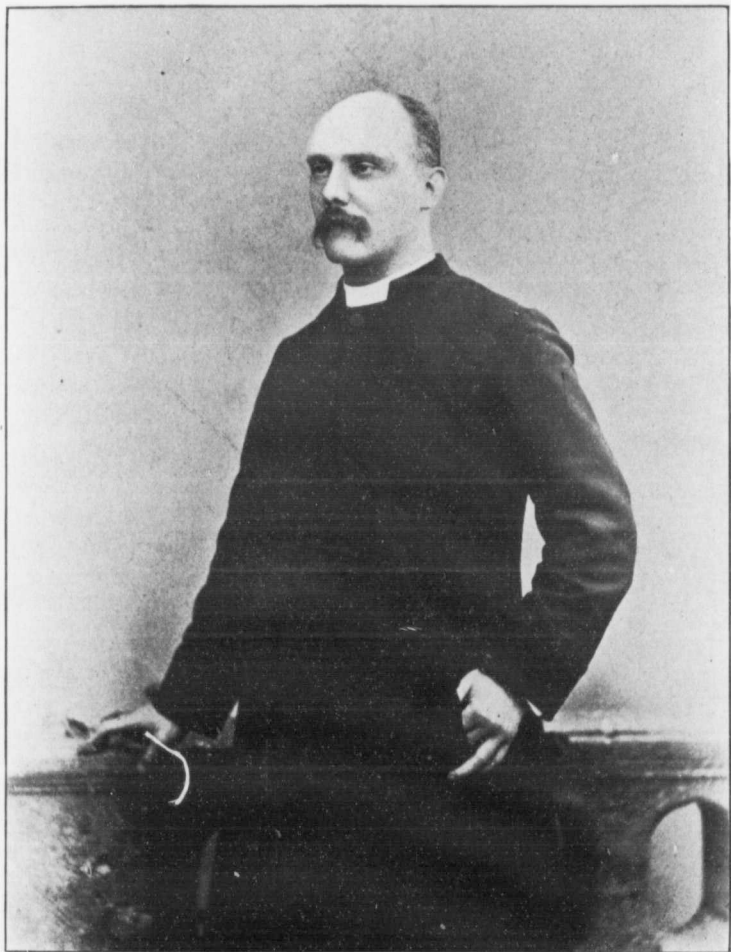
upon them. They must give up for one day in the week, at least, all the profit of agricultural labour. At the end of six years, they were required to forego for one year, all the profits of the field, the land was to keep Sabbath, a Sabbath in which the slaves and strangers, the cattle and beasts of the field were to enjoy the fruits of the ground without let or hindrance, without toil or service, as well as the owners thereof. You perceive that such a state of things could not be of universal application, but it has a lesson for us as well as for them. It was to teach all, the owner of a few fields and the possessor of large estates that their ownership was a mere matter of political safety and order, and not an honour conferred on them for any personal reason. One year out of every seven, the fruits of the land were common property. It was a primary lesson in charity. It was the first syllable of that great Christian precept, "thou shalt love thy neighbour as thyself." Few people have required more instruction in the right conduct of masters towards servants than the English people. It is hard for us to recognize the rights of the poor over the rich. We give them, it is true, the crumbs which fall from our table, but we hesitate to share with them our pleasures and the profits of our business lest they should presume on our kindness and fancy themselves our equals. So great have we allowed the distance to become, between the two classes, in the course of years, that an antagonism has grown up between master and men, between mistress and maid, that exercises the thinking powers of the lawgivers and administrators of our land. What can we do as individuals? What can we do as Churches to mitigate the growing evil? I can put the question, but I cannot answer it.

But one year in seven was not enough in the sight of Jehovah for the rich man to give up to the poor. At the end of forty-nine years, seven times seven years, the sabbatic year was prolonged into the fiftieth year, the year of joy or Jubilee. On this fiftieth year, at the close of the annual fast day, the great day of atonement, when the confession of sins was made, when by figures and symbol the imperfection of all earthly things in the sight of God had been acknowledged by priest and people, and the setting sun gave notice that the long painful fast was over at the close of that day, the sound of music, the sound of the joy trumpet was heard throughout the land. The year of liberty was come. Then the sin and sorrow of fifty years was forgiven to him who through misfortune or fault had forfeited his patrimony or lost his liberty. "Every

man returned to his possession, every man returned to his family." The vicissitude of human existence is recognized and ameliorated, a neighbour's folly or misfortunes might oblige him to alienate his vineyard or field and to exchange his patrimony for money, nay more, a man may have been so dealt with that his personal liberty was the price of his daily bread, to escape starvation he had sold himself into slavery. Human nature unsanctified, prompts man to take advantage of another's necessities and turn them solely to his own advantage; besides, help when given, though at first timely and needful, might be so heavily weighted with obligation that it became oppressive. To meet this and kindred evils, the monition was "If thou sell ought to thy neighbour or buyest of thy neighbour's hand, ye shall not oppress one another." No small advantages were to be taken either by buyer or seller, whatever might have been the burdens and toil of the past, once the Year of Jubilee was reached, the Hebrew servant went out free, both he and his children. For unto Jehovah, the children of Israel are servants; they are His servants whom He brought forth out of the land of Egypt. Circumstances may differ and different modes of dealing with circumstances be necessary and right in these modern days, but vicissitude and exchange of fortune is as common now as ever it was in ancient times. What has he seen who can look back fifty years in this country of ours? Growth, prosperity, progress in wealth, in intelligence, in education! He has seen house joined to house and field to field. He has seen the wealthy die, and their descendants fall into poverty. He has seen the poor man rise to power and position because of accumulated wealth. He has seen a few, a very few steadily maintain their ground, suffering no more change than falls to the general lot, loss of friends in the course of years, as one by one they obey the last dread summons, personal failure of strength and activity by age and natural decay. "Change," is the earth's motto, the law of nature. But the change to lesser fortune is the opportunity of grace; then the young can succour the old; then the rich can help the poor; then the rich can raise the servant; then he that is blessed with full hands and a large heart can supply the emptiness and wants of his poorer brother. Aye, Brethren, if indeed it is more blessed to give than to receive, and Jesus says it is, then is the year of Jubilee a period of greater joy to the happy and prosperous than to those for whose benefit it was specially instituted. But is there a Jubilee Year for the

Christian as well as for the Jew? Indeed there is. The Christian joy trumpet began to sound with the angels' song "Peace on earth, good will to men." The glad and gracious music has been sounding and resounding through all the years, from one end of creation to the other, with tidings of great joy. Every parable which Our Lord spake, every work of mercy which He wrought, contains the Jubilee lesson, that we are not our own but God's, and that we must exalt Him by mercy and love shown to our fellow creatures for his name's sake. Take and read the Epistles of the beloved Apostle, they tell the same thing, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Read the writings of the other Apostles, the lesson is the same, mercy and truth meet together in Christ, righteousness and peace kiss each other. The Christian code is the Jubilee law. The brother's necessity is the good man's opportunity, and the moving principle is obedience to God out of love and gratitude to Him for His infinite mercies. I look back to-day fifty years, and I am conscious of that glorious shout of joy, that joy trumpet that soundeth long! I did not always hear it with the clearness with which it reaches me now, my soul with years has become attuned to the sound and I can bless God for His mercies and take courage. He summons me out of the slavery and fear with which Satan would bind, has bound, imperfect human creatures. He bids me have no fear but turn away from the slavery of the world and claim my freedom in Christ. The great year of release came with Jesus Christ, and our part, our duty, our happiness is to avail ourselves of God's mercy. Not for what we are, not for what we have done, but because of His own great love, He has made us free. Shall we continue to hug our chains? Shall he open for us the gates of everlasting life and shall we hesitate to enter?

Brethren, you who are yet young, you for whom the Jubilee is yet a new sound, heed it while you may, give freedom and claim freedom, use all you have and all you are for your own good and your neighbour's good. Love God because He first loved you. What are these works which we see around us in the Dominion? Hospitals, asylums, schools? They are free gifts to the hard worked and toil worn. Have you any part in them! What are these houses of prayer and praise whose steeples point Heaven-ward? Have you any true part in the worship of which they are the outward sign and symbol? Youth does not last for ever,



REV. H. DARLEY BRIDGE.

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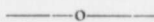
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soon it passeth away and is gone. With faltering steps and weary frame, the old man walks through his fields and home for the last time, master and servant, both. Happy the old man in whose soul the Jubilee call is sounding with familiar tune. Happy the soul to whom converse with his God is a familiar speech. Happy the soul to whom Jesus shall say in the holy and secret converse of spiritual communion, "I know thy works and charity, and service, and faith, and patience. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His Throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

May such blessed communion be yours, brethren, beloved in the Lord and mine.

Let me close with a few words directly addressed to you as a Parish. I am glad you have shown appreciation of your Pastor by increasing his salary. This will be a benefit to him ; he deserves it ; and at the same time you will benefit yourselves. I am pleased to note the beauty and efficiency of your churches. These two churches of Cowansville and Sweetsburg have become a proverb in the Diocese. I would urge you to continue your liberal support to Missions. Could you not mark your Jubilee by arranging to hold two services in each church regularly every Sunday. May God's continued blessing be with you.



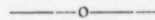
CHILDREN'S SERVICE.

On Sunday afternoon, August 28th, 1904, a Special Service for Young People and Children was held, when the Sacrament of Holy Baptism was administered, and Addresses were given by Rev. Geo. Forsey and Dr. L. H. Davidson.

ADDRESS BY REV. GEORGE FORSEY.

It is indeed most appropriate that the Children's Service should be part of the Jubilee. The Baptismal rite is a solemn one because it is the time when the child becomes part of the Christian body and members of Christ, inheritors of Heaven. Confirmation does not mean "joining the church." We "join" at baptism. The God-Parents speak for the infant at that ceremony of baptism because the children are too young to

appreciate and realize the solemnity of the vows. In time, they grow up and relieve their sponsors of those vows assumed for the youthful baptized one. The seven fold gifts of the spirit spoken of in the Confirmation service are only common Christianity. The training is not finished even by Confirmation. It is in a sense the beginning of the spiritual life to which we all wish to attain. It is my candid opinion that we would never find in our land such a thing as scepticism, if each person were thoroughly trained in his or her youth in all the fundamental truths of religion. Deep instruction will, I believe, prevent people from falling away from the true faith. Therefore I would advocate large and frequent communicants' classes. When a man can settle in his own mind all those questions of doubt and remove for himself those prevalent and so-called causes for sincere doubtfulness, he has removed himself a long distance from danger of falling away from the safe haven of the soul. It is most pleasing to note the church going tendencies of the Canadians. In that respect they far exceed the Americans who consider that they have fulfilled their complete duty when they go to church in the morning. Evening worship is poorly attended. Americans are loyal to their country and to their flag, and they evidence that loyalty by flags over every school-house and public building in the Union, and by their patriotic addresses at the closing of their schools and colleges, in June, "at Commencement," as they call it. We want that same style of loyalty to the Church and even in a higher degree than the American's to his country. I wish, before closing, to extend to both churches of this Parish my sincere and hearty congratulations over the improved appearance of the interior since last I visited here. I have not before seen Trinity church as it is to-day, and I must say that the splendid altar completes a harmonious scheme which pervades the entire church. I thank you for having, with such patience, listened to my few broken remarks. It was a surprise as well as a pleasure to me that I was permitted to say these few words.



ADDRESS BY DR. L. H. DAVIDSON.

Taking as the subject of his remarks the diction: "Thou shalt remember the Past, the Present and the Future," the eminent jurist first

recalled the baptismal service immediately preceding and impressed it upon the young people that such a service gave to the baptized a Christian name, the family name having been given at birth. Then the speaker accentuated the fact that we should remember the Past, and that this Jubilee is to show our thankfulness for divine favours of by-gone days. We should remember our old rectors, old clergymen and the old opportunities which they afforded us of attaining to better things.

Lapsing into reminiscences of his late father, the Rev. John C. Davidson, the founder and first Incumbent of this Parish, the speaker remarked that as few remained of the old days, it might not be amiss to remind us of to-day as to what hardship and efforts had been endured by him who travelled to West Brome, East Farnham, Hall School House, Scott neighborhood, Dunham Road, Nelsonville, (Cowansville) and Churchville, (Sweetsburg) to spread the light of the Gospel in this new country. After referring to the musical attainments of the late Col. Hall, father of the present organist of Trinity Church, the Doctor, turning to the children, ventured the hope that many missionaries would go forth from this Church. But it was the the present, nearest, smallest services which needed our everyday attention, and each could render service to the Master by the gathering of flowers for his House which should be often decorated. "With the aid of Messrs. Ruiter, Baker and others," said the speaker, "my father started what was known as the Missisquoi High School in the old Court House, and maintained it almost entirely by his individual efforts till 1864. I, myself, taught there when my father could not. Let the example of the past inspire us to greater efforts, and let us emulate the example of the dear old gentleman, who died in 1881, on the third day after a Sunday on which he preached twice and celebrated the Holy Communion at Knowlton where he was supplying for an absent Rector."

"Remember the Present? Remember the duties near at hand. Encourage and increase the attendance at Trinity Sunday School. Solicit new scholars and tell others what a delightful school you have and do it in such a way as to entice others to come along with you. Young and old can do this. The Church and the Sunday School combine to make a home, dearer far than any ordinary home on account of God's presence in his own temple. I realize that good work is being done here, but do

not rest on your laurels, keep ever busily at work and then your Rector will never need help without finding it in abundance."

"Remember the Future? Somewhere, in Holy Writ, there is found the statement 'There is a book of remembrance.' Let this Jubilee-day be to all of you—men, women, boys and girls,—bright with hope for this Church and for an eternal life with Christ. It has been, for the last twenty-two years, my good fortune to render service to the Master in the Church of the Redeemer at Cote St. Paul. I consider this piece of fortunate experience only equalled by the time when, in the absence of Col. Hall from a service, my father was conducting in 1860, I was delegated to raise the tune to the hymn given out. These little duties and services are most important. I spoke a few minutes ago about decorating the Church with flowers. You, younger people, need not necessarily have access to large flower gardens. The prettiest Church decorations I ever saw were in the White Mountains one summer, when the little church I attended was decorated with Golden Rod, and this was not a Jubilee-Day either, but a regular Sunday service.

A few weeks ago, as I was planning to leave Montreal for a short time, the news came to me that a young woman, who had grown up while I had charge of the little Cote St. Paul Mission, lay on her death bed and wished to see me. I went and found her husband and child mourning her approaching death. I asked her if she remembered what I had taught her in Sunday school, and she replied yes; I can repeat the Creed, the Catechism and, I believe, nearly all you ever wished me to learn. I prayed with her and wrote on a piece of paper,

'Lord Jesus, make thyself to me
A living, bright reality,'

and left it with her. Once, after my departure, the wind blew this slip of paper out of the window and she made them fetch it back, and only the day before she died she told those around her bed that she would be able to repeat it to Dr. Davidson when he returned. She passed on to the Brighter World before I came back, but let us make the example of her trusting faithfulness to be for us an inspiration to keep ever before our soul's eye the Lord Jesus as a living bright reality."

ADDRESS DELIVERED BY REV. J. A. ELLIOTT, B. A.,
AT CHRIST CHURCH, SWEETSBURG,
ON SUNDAY, SEPTEMBER 4th, 1904.

LUKE : XXII : 19.—“This do in Remembrance.”

We have all noticed, I am sure, two characteristics of the human mind, that are particularly interesting to dwell upon at this moment. The one is a desire to uncover the secrets of the future, and the other to recall the story of the past. Each is valuable in its contribution to human progress, and each possesses a fascination of its own. It is quite impossible for any one to go forward without some interest in what is to come, and it is equally impossible for any forward movement to be wholesome or permanent without a conscious grasp of what is behind. We view with unfeigned pleasure the enthusiasm of youth, that youth that is perpetually seeing visions of the success that await their coming, and the glories in which they will participate. At no period of life can we wholly escape this onlook and count ourselves among the developing factors of the world. The imagination lighting up the long to-morrow must ever play upon the concrete realities of to-day. The home we are building, the provisions we are making for our children, the profession or business we are developing, the country we are helping to fashion, the powers within us we hope to augment, all lead us into the future with its enchanting castles and its charming visions. In that limitless region, the lines are not defined, and the forms and colours are more or less nebulous, but they lift us up. Our ideals are there, and the measure of life is the measure of our effort to transform the ideal into forms of reality. And then beyond the particular ambition that fills our mind and stirs our hearts is the problem of the future further on. What is the issue of life? What makes all holy effort worth while? That is the gem of all our forecasting, that is the ultimate problem of all. Some catch a glimpse of the glories to come as through a glass darkly. Others, I fear, through lack of Spiritual vision, may not see them at all.

But if the future has its shimmering possibilities, its high ideals, its entrancing glories and its ultimate peace which passeth understanding, the past is full of interest as well. Upon it we delight to linger, its mysteries we love to explore. We are impelled to traverse anew the old fields where the great conflicts of life were fought out, and amid the lengthening shadows of a bygone day uncover the forces at work in fashioning human history. We have seen and do yet see man setting out with pick and shovel to unearth the remnants of a once mighty empire. At one time its power was irresistible, now its very existence has to be deciphered from the relics over which the grass of a thousand years has grown. The lapse of time is ever swallowing up the deeds of the past, and human ingenuity is ever at work to rescue some at least of its buried treasures. So important have men always felt the past to be, that various expedients have been resorted to, to keep alive the memory of some precious epoch, or some cherished leader. The Hebrews of old marked the day of their emancipation from foreign subjection by a great annual feast that the memory of their deliverance might be handed on through the generations. Joshua caused a mound of stone to be erected at the spot where the miraculous transit of the Jordan was made. Statues and monuments are raised in honor of the revered dead to call to mind the virtues for which they stood. Christ instituted a feast to be known by his name as a perpetual memorial of his death. Everywhere we are impressed with the sense of interest, the sense of reverence for the past. Out of its treasures the present and the future may be enriched. Apart altogether from the steadying power of the failures and successes of those who have gone before, the habit of retrospect within reasonable limits is most salutary to ourselves. The lines of those whose work is done is always viewed in a more kindly, more whole hearted spirit. The jealousies, the petty frictions, the injuries suffered are for ever coloring our judgments of those who stand by our side. On the other hand, we are always looking for the best which those whose careers are closed, stood for. In this search for what is worthy in another age and another generation, we find that a more worthy spirit lays hold of ourselves.

Now, you and I, and these my brethren, who have had some part in the life of this parish, have come together to-day in the spirit of remembrance, but remembrance in itself would be incomplete and ineffective if it did not project our thoughts into the future, and help us to construct

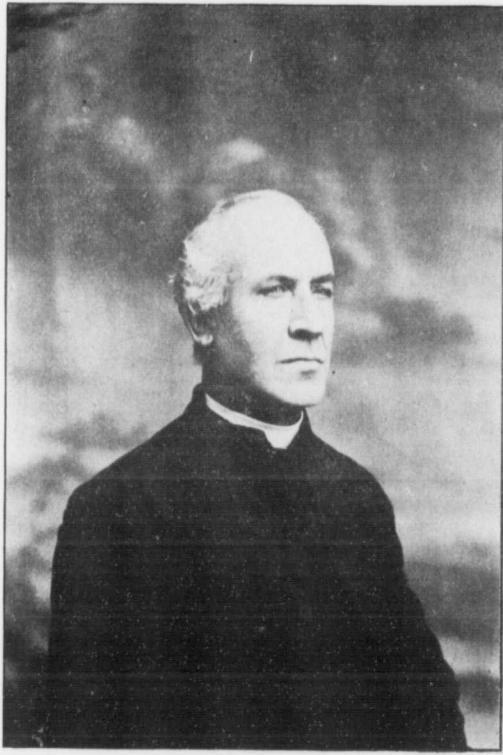
new ideals, and see new visions. How far the story of the fifty years of the corporate existence of this parish has already been told, I do not know. It has been, or will be told by those who are much better qualified to speak upon the subject than I. Time does not permit me at this hour, nor does the occasion lend itself to the extended discussion of memories and traditions which gather around this place and are called to mind by these assemblies. One or two things, I will venture to say, even at the risk of walking once more, the paths that may now have become familiar to all.

As the history of a nation, or a race is counted, fifty years is but an incident which the historian may summarize in a single sentence. In the history of an individual, it stands for the very best part of his life. Of those who were present at the founding of this parish, how many remain at this day? The child that was born in the year of the inception of this work is now a man of fifty. The young man of twenty who may have had some part in those beginnings has now reached three score years and ten. But few of the children have ever seen fifty and still fewer of the young men have ever attained to seventy. We might say that during the life of this parish, the entire population of the community has been changed with here and there a notable exception. If we seek them, we find them not. Their places are marked by the gravestones of our cemeteries. Among those who are numbered with the dead are two of the former rectors. One has found a sepulchre in this cemetery, and the other sleeps in the land of his birth, beyond the seas. To those of us who remain, many memories arise associated with the work we were able to do, or tried to do, during the period of our ministry. For the quality of that work, we are responsible to God. Imperfect, I know, we all feel it must have been at best, but here and there a kind remembrance, here and there a hope that some life has been helped over a critical period, and perhaps a higher estimate of duty imparted, these are the rewards we looked for, and in some measure, at least, all may feel that they have come. At all events, if the Master has said of it, well, then well it is. But if he has pronounced it unworthy, then it is beyond the power of any man to make it otherwise.

I dare not attempt to call to remembrance the changes that took place during the years in which I was associated with this parish. The roll of the deceased was long, and numbered men and women who stood out

conspicuously in the community. Their loss came directly home to many families, among them my own household. But in all these changes and chances of mortal life, our mind should be occupied in discovering the virtues, and not the failures of those who now have nothing further to say on their own behalf. It is not our place to magnify what is inherently insignificant, but to dwell upon the industry, strength, unselfishness, integrity and piety of those who have finished their work. Those qualities may have been, most likely were, mingled with less worthy elements, but you and I would not care to be judged by our worst, but by our best characteristics. I will illustrate what I mean by a single case. I could say many things that would give me great satisfaction to say on an occasion such as this, but I must forbear. But this I will say that among the strong impressions that were made upon my mind as I ministered in this parish, I cherish the associations at the bedside of a woman who could not be said to take any leading part in this community. For this reason, I take pleasure in paying a humble tribute to one who has now gone to her rest some eight or nine years. I refer to Jane Turner, wife of Hiram Seeley. I can well remember her last sickness and her great distress during a most trying summer as she lay slowly dying. But the pain that she heroically bore was to her of little account. She craved for life, not that she feared death, far from it. She thought not of herself in those distressing moments, but her one desire was to recover that she might care for her husband, who was then, as you know, a feeble old man. These words seem feeble compared with the actual situation, and when that simple woman was summoned to another world I felt the power of unfeigned unselfishness. The marriage ideal had been kept, "for richer, for poorer, in sickness or in health, until death us do part." In quoting this single instance, I am not unmindful of the many other lessons I have learned that have helped me, lessons that were taught in just such a way, both by the now dead and the living. It is such memories as these that sweeten life, and lift us up to a more just estimate of men.

The purpose of our gathering together at this hour is to participate in another memorial, the death and passion of the Redeemer of the world. Into the fullness of its loving mysteries I bid you enter. Upon its precious significance we might dwell, upon its holy aspirations we might enlarge, but I shall not. In this act we unite ourselves with all

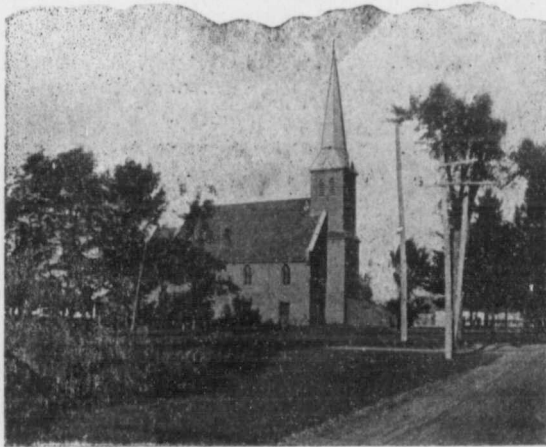


REV. ROBT. D. MILLS.

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who name the name of Christ. This do in remembrance of all that He has done for us and for the world. And as we rise from our knees and go forth again to our duties, let us gratefully remember the blessings and inspirations that lie behind us and lay hold of the hope and possibilities that are before us, and in the strength of Him who is irresistible, let us each do a man's part, a woman's part in the corner of the vineyard in which we have been set to work. Then when our successors shall pause to note the century mark of this parish, they will find in us qualities worthy of recalling to their children, for the good that we do will live after us. God grant that the evil will be interred with our bones.



WHAT MEAN YE BY THIS SERVICE?

A Sermon preached Trinity Church, Cowansville, September 4th, 1904, by the REVEREND THOMAS W. FYLES, D. C. L., Chaplain, at the Port of Quebec, for the Society for Promoting Christian Knowledge.

EXODUS: XII: 26.—“What mean ye by this service?”

There is in man a natural disposition to perpetuate, by suitable observances at recurring periods, the memory of important events, whether in his own life history or in the history of the community or nation to which he belongs.

Familiar instances of such observances may be seen in the family celebrations on the anniversaries of births and weddings, the patriotic celebrations of Independence Day by the Americans, and of Dominion Day by ourselves.

Scriptural allusions to some such observances may be seen in the references,—to the Feast of Purim (Esther ix, 27, 28), which was kept by Jews in commemoration of the deliverance of their forefathers, in the time of Esther, from the machinations of Haman; and to the Feast of the Purification of the Temple, which was instituted by Judas Maccabeus, and which, you will remember, was honoured by the presence of the Lord himself (1 Mac. iv. 59; John x. 22).

And such observances, once received, are remarkably persistent. They will even outlive the memory of the events that called them forth.

I knew, in my early days, a village in England the inhabitants of which, in the beginning of July, set to work, with one accord, to renovate their surroundings. Their dwellings, from the manor-house to the cottages of the peasantry, were cleansed and decorated. There was a general trimming of hedges and mending of highways: and why? Because the village *wake* or yearly feast was drawing near.

On the eve preceding the 10th of July, friends assembled from far and near, children obtained holidays that they might keep the feast at home, itinerant showmen came together mysteriously and pitched their

tents upon the village green, and the 10th of July was given up to festivities and mirth.

When enquiries were made, none of the villagers could tell the origin, nor the *meaning* of the feast. They knew that it had been kept from times immemorial; and they kept it up because they enjoyed it. But this explanation was not satisfactory to the enquirer. The name "Wake" or *Vigil* suggested a religious origin for the celebration.

At length it came into the enquirer's mind that he had read of an act of parliament passed in the 24th year of the reign of George II, for the amending and rectifying of the calendar.

From the imperfect computation of time, the civil year had fallen behind the solar year no less than eleven days.

The act required that the civil year, which till then had commenced on the 25th day of March, should commence on the 1st day of January; and that the natural day next immediately following the 2nd day of September 1752 should be called and reckoned as the *fourteenth* day of September, omitting the eleven intermediate nominal days.

The 29th of June *old style* was then identical with the 10th of July *new style*. But the 29th of June is St. Peter's Day; and on enquiry it was found that the parish church was named after St. Peter. So then, the "Wake" was the eve or vigil of St. Peter's Day, *old style*; and the feast we may infer, was the feast of the dedication of the parish church. The religious services befitting the occasion had fallen into disuse—probably under the hard rule of the Commonwealth—but the parishioners, in the secular observance of the day, had remained true to the village custom.

The Almighty who knows what is in man—for the reason that he made man—has from time to time seen fit to appoint—for man's good always—certain seasons and ordinances to be observed by man.

He instituted the Sabbath to commemorate the fact that from the submerged and chaotic ruins of an earlier world, a world inhabited by dragons and awful things, he, in six days, called forth a world of beauty, lying under benign influences; and that on the seventh day he rested from all his works that he had created and made, wherefore he blessed the Sabbath Day and hallowed it.

This ordinance of the Sabbath was for all mankind; and when the nations forgot God, they did not, for the most part, forget to compute

their time by weeks. The names of the days of our week testify that our own heathen forefathers so computed.

It was for man's good that the Sabbath was ordained; and experience has taught us that its observance is necessary to man's welfare.

The wise Sir Matthew Hale has set this forth in his "Golden Maxim":—

"A Sunday well spent
Brings a week of content.
And health for the toil of the morrow;
And a Sunday profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow."

To keep alive his truth in the world, God chose the Israelites, the descendants of faithful Abraham, to be a peculiar people unto himself. During their sojourn in Egypt they increased till they numbered about 2,000,000 souls; but they were living in a state of grievous bondage. Of the long continuance of the cruel oppression under which they suffered, you can form an idea when you call to mind their condition at the time when Moses was born, and then that Moses *was eighty years old* when he stood before Pharaoh to demand their release.

This Pharaoh was Rameses II, a mighty conqueror, who had subdued the powerful nations of the Hittites and the Amorites and placed governors over their cities. He adorned the Land of Egypt by erection of stately cities and monumental piles; and in the erection of these, he kept the children of Israel employed under hard task-masters.

The reality of these things has been brought vividly before us, for in our own day, the very reports of the governors of the Canaanitish cities to the Egyptian kings, have been discovered and deciphered; and the mummy of the Pharaoh himself has been found and stripped of its coverings; and men of our generation have gazed upon the dry and withered features—haughty still—of him who said, "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go." But God was stronger than he; and in that night of terror, in which there was not an Egyptian house wherein there was not one dead, his people arose and hurried the Israelites away with their belongings, loaning them, at the same time, such things as they desired.

In that night, previous to their departure, was instituted, by divine command, the Feast of the Passover. A lamb for every Israelitish household or for two households combined, was slain ; its blood was sprinkled upon the door-posts and lintels of their houses, that the destroying angel, seeing the blood, might pass over the dwellings of God's people. The lamb was then roast with fire, and eaten in haste, with bitter herbs and unleavened bread. The partakers thereof standing, with their loins girded and their staves in their hands.

And this feast was to be to the Israelites and their sons an ordinance for ever. In after times when the children might enquire of the parents, "What mean ye by this service?" they were to reply, "This is done because of that which the Lord did unto us, when we came forth out of Egypt." It was the feast of commemoration of their deliverance from Egyptian bondage.

Christ *our* Passover, is sacrificed for us, therefore do we keep the Easter feast, "not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." It is the feast of our deliverance from a more grievous bondage than that of Egypt—the bondage of corruption, the bondage of sin and death.

"Remember," said God to the Israelites, "that thou wast a bondman in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath Day." (Deut. v. 15).

On the first day of the week, our Deliverer wrought a mightier salvation for us, and rose triumphant over death and hell, therefore do we his followers, observe the Lord's Day. On it the Holy Ghost descended to be an abiding presence with the Church. On it the holy apostles and the first disciples assembled for breaking of bread and prayer. It is our holy Sabbath Day.

Did it ever occur to you, brethren, what a strong assurance of the truth of the books of Moses may be seen, in the fact that the Jews to this day, in every land, observe the seventh day, and keep the feast of unleavened bread? Did it ever occur to you what a convincing token of the truth of the Gospel we have in the fact that Christians, all the wide world over, observe the Lord's Day, and the Sacrament of Bread and Wine? These things did not take their rise in the imaginations of men, in the Dark Ages ; they rest upon tremendous verities and the Divine will.

After the appointment of the Sabbath, the number seven became a sort of sacred number. The Feast of Weeks was appointed, a week of weeks after the sickle was first put to the corn. And then it was ordained that after a week of weeks of years—i. e. on the 50th year, the Jubilee should come—a joyful time, when labour ceased, and the captive and bondman were delivered, and restitution of landed estates was made, and general rejoicings prevailed.

I shall have failed of my purpose, brethren, if I have not put you in remembrance of things, which also ye know :—

(1) That celebrations of important events are acceptable to men,
 (2) That our blessed Lord honoured with his presence an observance of a religious festival.

(3) That the great God of heaven and earth did ordain the observance of the Sabbath, of the Feast of Weeks, and the Jubilee.

Have we not then reason to believe that this celebration, in which we are engaged, is not only acceptable to you, brethren, but is also well pleasing to God Himself? And we feel thankful to God that he put it into the heart of your good Rector to give us the opportunity of coming together, to keep this Jubilee feast with praise and thanksgiving, and breaking of bread, and prayer on this the Lord's Day.

And now I would ask, in the words of my text, What mean ye by this service ?

We mean by it to express our deep gratitude to the Almighty, for the favour he has shewn to this parish during the years gone by. For remember the history of this parish has been one of steady progress.

In 1854, in the Rev. Joseph Scott's time, North Dunham, in the Rectory of Dunham, was marked out as a mission, and to this field was added East Farnham. In those days there was, in these parts, great religious excitement. Men's minds were agitated, by the loudly proclaimed doctrines of some who, with amazing hardihood, announced the second coming of the Lord, on a stated day nigh at hand.

Among a people so disturbed, came the first incumbent of the mission, speaking words of truth and soberness, and holding the reasonable services of our holy Catholic Church; and sober-minded people soon began to rally round him. Some of these, no doubt, had been impressed for good by the ministrations of that pioneer of the Church in Dunham Township, the Rev. Charles Caleb Cotton, and by those of his successor, the Rev. Joseph Scott.

The first record of the number of Church families in the mission, that I have been able to find, is the return made to the Synod of the Diocese of Montreal in 1859. The number of families then was 40. In 1868 the number was returned as 44.

At the close of the second incumbent's ministry, the number of Church families in the parish of Nelsonville was returned as 82, and East Farnham—then a separate mission—as 22. In last year's Synod Report, the numbers of Church families given are, for Nelsonville, 100; for Adamsville and East Farnham, 50.

The fifty years then has been a period of steady Church growth, for which we heartily thank God. "Not unto us, Lord, not unto us, but to thy name give the praise!"

But the fifty years have been marked not only by the lengthening of the cords of our tabernacle, but also by the strengthening of its stakes.

Fifty years ago North Dunham was but a mission within the bounds of a patent rectory; and it is hard to say how far the rector of the parish, if he had been so disposed, could have interfered with, and controlled the affairs of the mission. The missionary was supported chiefly by outside help, grants from S. P. G. and the Church Society; and he had to find his own dwelling.

In 1872, the Mission became self-supporting. In the same year, after a permissive act of parliament had been passed, the parish was made a rectory by canon of Synod.

In 1873, a parsonage was built on a site donated by one generous Church-member and enlarged by donation from another.

Since then, your Endowment Fund has been increased by the falling-in of a legacy from that estimable lady, Miss Amanda Savage. A fine new church has taken the place of the old one at Sweetsburgh, and this building in which we are assembled has been greatly improved. The parsonage has been added to, and a commodious church hall has been acquired.

The only thing in this connection that I note with sorrow, is the present condition of the Missisquoi High School—the school in which so many, who are now pillars of the Church, received their early education. Some of its scholars (alas,) have passed away; but others we know are leading good and useful lives.

The ruin of the school-house stands to-day a monument which tells

a story, such as that which was told by the historian Spelman long ago, that misappropriation of Church property results in loss, and not gain.

What mean ye by this service? We mean to give God hearty thanks, not only for improvements in temporal things, and increase of numbers, but also for sustained earnestness and zeal in the members of the Church, as witnessed by the returns from the various Church organizations of your parish.

And we mean by it to implore God's guidance, help and blessing for the years to come ; for, without Him, ye can do nothing.

In ourselves, individually, we are weak and erring. As an old divine has well said, "Our very prayers need to be prayed for ; our very repentance needs to be repented of." But by God's grace we are what we are ; and His grace is sufficient for us.

And by this service ye mean, I trust, to express your determination—God helping you—to maintain good works. Christian graces are made manifest :—repentance is shewn by its befitting fruits ; faith, by its work ; love for God, in the keeping of His commandments ; love for men, in acts and words of good will.

Be ye, then, brethren, strong in the Lord and in the power of His might. So speak ye that men may take knowledge of you that ye have been with Jesus. So labour ye, that men may see your good works, and glorify your Father which is in heaven.

And when the Lord of Hosts, in His own good time, shall say to the dull ears and the unseeing eyes of those who are not of His fold, "EPHATHA—be opened !" men beholding the fair beauty of the Lord, and listening to His gracious pleading, shall range themselves with you, under His banner ; and the Church of God, "beautiful as Tirzah, comely as Jerusalem"—with increased, and still increasing zeal—shall go forth against the powers of darkness, conquering and to conquer.

SEEKING THE WELFARE OF THE CHURCH.

Sermon delivered in Trinity Church, Cowansville, by the
 REV. GEORGE FORSEY, on Sunday Evening, September 4th, 1904.

NEHEMIAH: II: 10.—“There was a man come to seek the welfare of the children of Israel.

This man was Nehemiah, and the persons who made the remark were Sanballat and Tobiah, enemies of Israel, who felt grieved that help was at hand. Jerusalem at this time, as the result of its conquest and the captivity of its people, was in ruins, its wall was broken down, and its gates burned with fire. Nehemiah, having received permission from the king of Persia, went up to the site, surveyed the ruins by night, and resolved to rebuild the walls and set up the gates. Sanballat and Tobiah professed to see rebellion in the project, they said, “What is this thing that ye do? will ye rebel against the king?” The answer of Nehemiah was, “The God of Heaven, he will prosper us, therefore, we, his servants, will arise and build, but ye have no portion, nor right, nor memorial in Jerusalem.” Sanballat and Tobiah in their rage and envy went about saying, “There was come a man to seek the welfare of the children of Israel,” seeking thereby to create prejudice and opposition from the Persian officials, and possibly a countermanding order from the king.

The cry of those adversaries of a good work was meant as a scoff, but it really was a eulogy. Many a sentence spoken in derision has become an accepted honor. The followers of the Christ were called Christians in derision, it is now our proudest title. The sentence put upon the cross indicated by the initials, “I. N. R. I.” “Jesus, Nazarenus, Rex, Judaeorum,” was intended as a mockery, but it is now the joy of the Christian world. So the words of the text. Without it being intended, they told a truth then and now—they set before us conduct to be imitated by citizens and statesmen in regard to the nation, by Christians, in respect to the Church and the world.

This will be seeking the welfare of the true Israel, of which ancient Israel was the forerunner and type.

Seeking the welfare of the Church is a duty binding on those who have special talents. Talents vary. One has intellectual and moral ability that command respect and confidence—people believe in, trust him, are willing to follow his leadership. We hear sometimes the remark, "We will do so and so, if you will lead." Occasionally one assumes to be a leader without any qualification—if not permitted to lead, he will do nothing, he will forsake the Church, even God, stand coldly, haughtily aloof, or try to make difficulties, like Sanballat and Tobiah. Trouble in the Church is always from this class, assumption is their only talent. The really gifted person is slow to enter upon responsibilities, he knows himself, knows men, knows about Christian work, studies the chances of failure. When such lead in Christian enterprises, work is done that lasts, that becomes monumental in the history of a parish.

Another has great bodily energy, is a tireless worker, is richly endowed with faculty and aptitude. Such a man was Nehemiah. He could not wait for the daylight to view the ruins of Jerusalem, made a night visit, when the day came was ready for work. Such a man was a power among the discouraged Jews, as after events showed. Physical energy is not all for our business or professional life, God claims a part. Energy is his gift, like any other endowment, a part is well used in his service.

Another has high spiritual attainments, ranks as an Israelite indeed among the people. His or her one power is nearness to God—Living a high life of faith in God, words and deeds humble and inspire. Such powerfully seek and help the welfare of the children of Israel.

Another has good social position and influence. This can be used for Christ, and as Christianity progresses will be employed much more than now. An instance of the employment of social power occurred recently in a neighboring city. A gentleman gave a dinner-party Sunday at 6 o'clock. Dinner over, he invited his guests to his Church, and they went. The times want more of this.

Another has wealth. This may be his one power. Unadapted in every other way to the production of direct results, his gifts help struggling agencies into vigor and usefulness. Wealth is a great talent. Our

people are not the least wealthy, nor the least generous, as the income of the Church for the last triennium, amounting to \$45,000,000,000, shows.

To seek the welfare of the Church is a duty incumbent on all Church members. The maintenance of religious ordinances, the spread of Christian principles, the benefit of individual members, are the concern of every Christian, and ought not to be left to a few. The efforts of all are needed, each can do something, and should do it heartily and cheerfully. The great motives to zeal apply to all as really as to the few who feel their power. When the many who hold aloof from Christian work can be described as those who with all their might "seek the welfare" of the kingdom of the Christ, a new era in the history of that kingdom will have begun.

How may we seek the welfare of the Church? By our prompt attendance upon public worship, bringing our families with us - by the devoutness of our spirit in worship, taking our full part in all recitals and responses—by our gifts, prayers, and activities, not sparing ourselves, but laying ourselves upon the altar for the Church's sake, which is Christ's body, and therefore a part of himself.

Christians who have a dozen irons in the fire are not those who become insane. It is the man of voluntary or compelled leisure who pines, and thinks he is in the mad-house or the grave. Motion is nature's law—Action is man's salvation, physical, mental, spiritual. And yet many are looking forward to the coveted hour when they shall have leisure to do nothing, or something only when they feel like it—a siren that has lured to death many a spirit. He only is truly wise who lays himself out to work till life's latest hour—he is the man who will live the longest and to most purpose.

Says Dr. Cumming, "The builder builds for a century, we for eternity. The painter paints for a generation, we for ever. The sculptor cuts out the marble that soon perishes, let us try to cut out the likeness of Christ to endure evermore. A hundred thousand men were employed in Egypt constructing a tomb for a dead king, let us feel we are engaged in the far nobler work of helping to form temples for the living God.

Whatever our gift, it should be cheerfully devoted to the service of Christ. Where much is given, much is required. So far as we know, this is the only world in which we shall have the opportunity to consecrate anything we have to God—we should prize our privilege.

The public spirit shown by any who are specially qualified to do good should awaken thankfulness, and their services be gladly accepted. Nehemiah was a man of great public spirit. He was the cup-bearer to the Persian king, a position of trust and honor, for the king's life was in his hands, poison in cups being a favorite method of taking the life of rulers by Orientals. He had a good position, good prospects, but he was consumed with the desire to help his people.

Men of public spirit are needed in all walks of life, especially in the Church. If well equipped and well supported, they do much more good than ordinary men. The number of such is comparatively small, so strong are the temptations to a lower order of life. And when they appear, they are not welcomed by all, envy, jealousy, uncharitableness, culminating in open hostility, prevail over such faint love to Christ as the obstructionists possess. Many a sad chapter in parish and Church history has its starting point here. We should open our arms and hearts to men and women of this class, receive them as God's agents and make their way smooth.

Nehemiah was received by the Jews in this spirit, as a result the work of rebuilding their city went forward, leading to their re-establishment in their own land, the re-building of their temple, and the solemnization of their worship.

The mission and work of Nehemiah, in seeking the welfare of the children of Israel, may well remind us of him whose service to our race is higher than that of the highest. He came to seek the welfare, not only of the children of Israel, but of the world. He came with the commission not of an earthly monarch but of his Father in heaven. His qualifications were not simply those of an excellent and able man, but of perfect humanity united with perfect Deity. His compassion for men was that of incarnate love. His toils and sufferings ended in a death of agony and shame surpassing all that the best of men have endured in serving their fellows.

His resources are those of the universe. "All power is given"—The benefits he confers are of corresponding magnitude and duration—all are on a scale of grandeur surpassing comprehension—the eternal future only can make known their worth and fulness.

Yet many view him with hatred, and offer him steady opposition, mental and moral. O the depth of human hatred of the Christ! It appears in look, speech and life.

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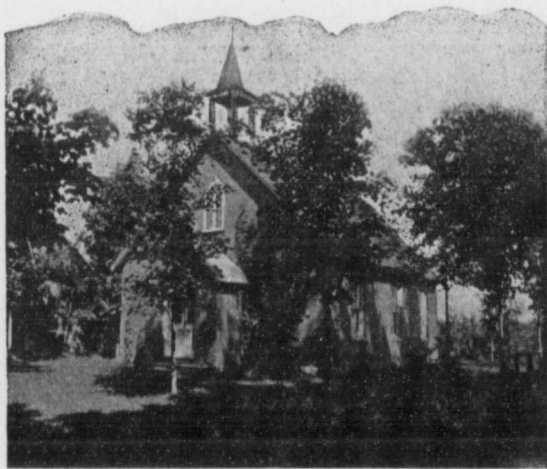
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And Christ's followers render him a love and co-operation miserably inadequate.

We are all called to seek the welfare of the Church, to join with our Lord who died for her in making her holy, strong, effective. This is the tenor of our baptismal and confirmation vows, this is our profession as Christians. Recognize Christ in any worker "come to seek the welfare of the children of Israel," and join heartily in all plans having this end in view—this is the only way to build up the Church in the parish and the land.

After fifteen years' absence, I am glad to find your parish progressive, with handsome churches, good congregations, working societies. I congratulate you upon the attainment of your fiftieth anniversary. It means much good done. Meet the conditions of success and you will continue to prosper in family and parochial life, the Great Head of the Church will smile upon you, and you will receive the successful workman's reward.



DEDICATION OF THE HOLY TABLE.

A notable Jubilee Gift to Trinity Church was an Altar of quartered oak, presented by L. H. Davidson, Esq., K. C., in memory of the Rev. J. C. Davidson, first Incumbent of the Parish. This handsome specimen of ecclesiastical art was dedicated by His Grace, Archbishop Bond, on Sunday, August 28th, after which the Primate delivered the following address.

THE ARCHBISHOP'S ADDRESS.

1. Prior to 1854, the Rev. J. C. Davidson had occupied for many years a foremost position in what was then known as the Wesleyan Body, and was stationed at St. Johns, in the Province of Quebec. Satisfying himself after examination, that the Orders, so called, of the Wesleyan Church were invalid, he applied to the Lord Bishop of Montreal, the Right Rev. Dr. Fulford, and was accepted by him and was ordained deacon and priest in 1854, resigning his charge in the Wesleyan Body.

2. At that time, the new Mission of Nelsonville and Churchville was being formed by severing the north part of Dunham and East Farnham, comprising about 120 square miles from the then rectory of Dunham, occupied by the Rev. Dr. Scott, and Mr. Davidson was appointed thereto, and not being able to get a residence in Nelsonville, took up house at East Farnham in the summer of 1854.

3. Services were held at first in the old Court House, at Nelsonville, and in the District School House, in Churchville; and in September 1854, Mr. Davidson opened what was subsequently known as the Missisquoi High School, in the Court House; and two years or a little after that, the Missisquoi High School building, midway between Nelsonville and Churchville was built upon property acquired for that purpose, and opened and continued in operation during all Mr. Davidson's incumbency of the parish.

4. At this time he held services oftentimes four on each Sunday at Nelsonville, Churchville, East Farnham, Hall's School House, Adamsville, Fordyce's Corner, West Brome, with regularity, and occasionally services in the Scott neighbourhood, and at a point on the Dunham Road.

5. Largely through the efforts of the late Gardner Sweet and others, Christ's Church was built in Churchville, and was consecrated in 1857. It was a beautiful building, designed according to the plans of one of the best, if not the best, ecclesiastical architects in Montreal. It remained in use until a few years ago when it was replaced by the present edifice.

6. Trinity Church, Nelsonville, was erected later, and largely through the assistance of Mr. Davidson's eldest living son, the late Alexander G. Davidson, chemist, of Montreal, who had also been most earnest in continuous helpfulness in the services of the Mission, particularly in those held in the Court House, Nelsonville, and in Churchville, directing for the most part the choir and singing either through a paid agent or thereafter by L. H. Davidson.

7. Mr. Davidson resigned the principalship of the Missisquoi High School in July, 1864, and he resigned the parish itself which in the meantime had been formally constituted by action of Synod, in 1871, removing to Hemmingford, where he administered until the summer of 1880. Having then been superannuated, he removed to his son's parish, St. Armand East, residing there until his death, but frequently doing duty in vacant places as occasion required. On the Sunday previous to his death, which took place after only an illness of two or three days, he had officiated for the Rector of Knowlton, preaching both morning and evening, and administering the Holy Communion.

8. During all his incumbency, and notwithstanding his arduous services, Mr. Davidson was never absent from his parish on a holiday, except once, and that was to visit his sons, residing then in Cincinnati, Ohio, and almost of necessity for his health's sake, leaving in charge of the services in both places his son, L. H. Davidson, then about 18 years of age, who commenced his work as a Lay Reader under the authority of Bishop Fulford, in Trinity Church, in order that his father might have a holiday of three or four Sundays. Prior to that, L. H. Davidson had gone continually with his father to the different points of the Mission oftentimes acting as his Clerk in the way of responding and singing the Hymns, and where it was possible, the Chants of

the Church, and also having had charge of the choirs in Nelsonville and Sweetsburg, and conducting the practices and at times also playing the organ for the services.

The interest of the late Alexander Davidson was unceasing, and his efforts in trying and his contributions for building Trinity Church, and coloured windows (then somewhat of a novelty), a bell (which I believe is still used) and other necessities for the Church were unstinting.

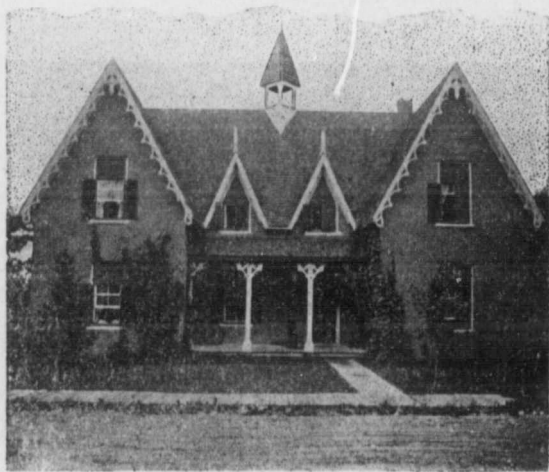
(The Archbishop here addressed those to be Confirmed.)

This is truly a Jubilee, of a really practical sort, not a mere sounding of trumpets, but a manifestation of the presence and benediction of God. I, and some others here, can look back fifty years. I can remember when I came out here as a young man with Judge McCord and Bishop Fulford to lay the foundation stone of the Church. When I think of the blessings which have been received since, my heart is filled with thankfulness. I can scarcely believe and realize the grandeur of the work accomplished. I am tempted to overstep the ordinary bounds and thank Mr. Nesbitt for the beautiful and extensive gifts he has made to the church itself. His presence here precludes me from making remarks I otherwise would utter. This new Altar, look at it, is it not beautiful? It is also a much-cherished gift. It is most important that our Houses of God should present an appearance worthy of the sanctuary. History tells it, and we know it from experience. I would exhort you to be yourselves an adornment of the sanctuary, that it may be a fit and meet place in which to worship God. A slovenly church indicates a slovenly religion on the part of those worshipping there. Therefore faithfully see to it that nothing unseemly be permitted in your Church.

There are many things of which Christians, as a body, should be heartily ashamed. Is it not a shame that so many do nothing for the Christ who commands and has a right to expect our reasonable service? Let not the shame of doing nothing for Christ attach to you. Pray earnestly and without ceasing. This duty is neglected, but do not forget that prayer deals a fatal blow at Satan. "Prayer moves the arm that moves the universe." And certainly prayer is not complete without an affectionate mention of your Pastor's name. Do not forget your Bible. The Bible will provide you with a sure and safe armour for all the assaults of Satan. Stand up, stand up for Jesus; when duty calls or

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danger, be never wanting there. Do not get the false notion that you have not time to read your Bible before leaving your room in the morning. We all have time for a few minutes communion with God. Do not forget or neglect the Holy Communion. Whenever our Lord beholds one of His disciples of the present day going unheeding out of the Church after the gracious invitation to His Altar, He must feel as He did when He said to His Apostles, "Will ye also go away?" Work for Christ. Resolve that your home shall be better, holier, happier by your presence. This can be done by putting down selfishness. Christ wants active service. Then will others observing you, say, truly there is something in Confirmation.



PUBLIC MEETING IN THE TOWN HALL.

The Parish Jubilee Celebration was brought to a close by a public meeting held in the Cowansville Town Hall, which was filled by the parishioners and friends. Music was supplied by the choir of Christ Church, and by Mr. Landon Hall, organist of Trinity Church. The Archdeacon of Bedford occupied the chair, and addresses were delivered as follows:—

VEN. ARCHDEACON DAVIDSON.

I greet you with feelings peculiar to this hour and to this occasion. My father's work began,—I was almost going to say,—on this very spot, at least in the Court House erected upon this same lot of land. This fact will perhaps excuse your Rector's remarks to which you have just listened. I am personally and particularly interested in Christ Church and in Trinity Church. But I also desire to-night to represent the Church at large as far as my jurisdiction is concerned. The members of your Parish should share in the general uplifting tone of exhilaration and rejoicing at this season; they should be full of life, vigor and joy at the consummation of such a large amount of good as has surely been borne as fruit of the labours of their Rectors. This spirit of gladness should bear eloquent witness to the temporal and spiritual influences of such beneficent teaching.

It is gratifying to me to look at faces, once young, still bright, well known to me, and, like this parish, so endeared by tender and sacred recollections that I feel like singing with the Scotch poet, Robert Burns,

'Should auld acquaintance be forgot
And never brought to mind;
Should auld acquaintance be forgot,
An' the days of Auld Lang Syne.'



SPECIAL JUBILEE COMMITTEE.

Rev. W. P. R. Laws

C. H. Bright, W. Rutter, H. F. Williams, Hon. G. B. Baker.

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This is a time of warming of hearts and I would fain go on recalling fond memories of bygone days, but I remember the number and eloquence of the speakers following me.

We greet you in the name of the Lord, as did the Apostle Paul, in the 16th Chapter of his Epistle to the Romans.

We are indeed glad to see the interest manifested in Church work by the citizens of the parish and the laity of the Church at large.

We are reminded to-night of the year 1854. Your parish is older than the Dominion, older than things of which we now boast in later years. I congratulate you upon the tenure of your esteemed Rector. Let me remind you that the Divine Blessing has been with Christ's Church everywhere to such a degree that it should be an object-lesson of God's Blessing upon you in this parish. In that connection I bring to your hearts and minds how that, in 1854, one-half of the Rectory of Dunham was detached from its parent stock to form this present parish of Nelsonville; how that there is remembrance keen of the faithful labours of the late Venerable Archdeacon Scott; how there is remembrance of the first implanting of Anglicanism by the Rev. Charles Cotton; how there is remembrance of all the manifold benefits accruing from the earnest labours of the late Rev. C. J. Stewart; of how Mr. Cotton lived on the boundary between St. Armand East and Dunham; how the wooden church of 1821 was supplanted in 1848, by the stone church at Dunham, and of how the brick churches here and in Sweetsburg bear eloquent testimony of God's goodness to us and to all men. Finally, I am persuaded that I can in no way more fittingly bring my remarks to a close than by saying with the Apostle Paul, "The grace of Our Lord Jesus Christ abide with you for ever."

†

REVEREND DR. THOMAS W. FYLES.

"Reminiscences of forty years ago."

It was forty-two years ago that I, a young Montrealer, went over to the Cote des Neiges, to visit a dear friend of mine, Major Burke. On my return-journey over the mountain, I looked down upon the vast city spread at my feet,—upon its domes and towers,—and gazed at the wide

† Reporter's version of my speech. I did not have an opportunity for correcting it
T.W.F.

expanse of flat French country out beyond, dotted here and there by the occasional peaks of mountains. In the distance, I saw a large cluster of mountains, and I remember wondering whether they were situated in the United States or within the boundaries of Canada. I wondered if settlements were out around those hazy, blue, wood-covered mountains. I little thought that in a very few months, good old Bishop Fulford would send for me and say 'I have the opportunity to open a new mission out in the Township of Brome, and I want you to take the field. I will not forget you.' I did not then understand what he meant by this last sentence, but I understood later all the kindness of thought and consideration he was afterwards to show in my welfare.

I finally came out from Montreal to this section by what was then known as Col. Foster's Road to Waterloo. By stage we came over to Knowlton, where I spent the night at the Rectory. The Rev. John Smith, Master of the Academy, drove me to West Brome, where we met Mr. Stephen Pettes,—'Squire Pettes,'—and Mr. Hungerford who told me that, in his house, Mr. Bond, a then travelling missionary, had addressed the people there assembled. I need not tell you that the same Mr. Bond is now His Grace, the Archbishop of this Diocese. I next met Mr. Dyer, the grand-father of Mr. Jas. C. Pettes, now of West Brome. This gentleman had experienced the beneficent results of Bishop Stewart's visit in that he and his grandson were, by the Bishop, both baptized on the same day. On that trip, we drove to Brome Woods, passing by the residences of Mr. Martin Pickel and of Mr. Jesse Benham, down by the homes of Mr. McCrum, Mr. Cross and Mr. Whitehead into what was known as the Cutting neighborhood, which was to be my future head-quarters. There we had tea with Mr. and Mrs. John Shufelt, and after tea, I stood in the door-way, looked up at the dark mountain sides, gazed at the lofty, woody peaks, listened to the myriad voices of the night, and I must confess that my heart sank when I thought of my young wife and her first baby in Montreal. However, I soon received fresh courage and got entirely over my feeling of loneliness and was consumed by a desire to know and understand my surroundings, prospects, and future duties and chances of success.

I was soon taken by a business call over to Knowlton and the white church there, which formerly had seemed so meagre, now delighted me. The Rev. Mr. Whitten, its Pastor, was a good friend indeed during the next five years, while at West Shefford.

‡ Read, — Bishop Stewart's teaching, and he and his grandson, were, by me, both baptized on the same day.

† West Shefford

W.J.

The roads, at that time, were the most terrible that could be imagined. It seems that the rhyme,

‡
 'If you had seen those stairs before they were made
 You would thank your stars and General Wade,'

applied most appropriately to them, however, for they were even then much improved from their former desperate condition.

Once, I had been over to Knowlton and got detained longer than I really ought, and was late in starting home. The hospitality of the Rev. Mr. Lindsay had proved too charming. Becoming confused on my way,—having been but a few months out from the city,—I asked a gentleman, who was fortunately passing, to tell me the way to the Cutting neighbourhood. He replied that if I were willing to trust myself to his care he would take me directly there. I followed him gladly as the darkness had meanwhile fallen thick and troublesome. We soon came to the neighbourhood of the Bilodots, a notorious gang of thieves who had been detected only after people had lost large quantities of more or less valuable moveable property from their out-buildings and porches and even from stores. They were first suspected by Mr. Stephen Hunt who saw a light, one night, over across one of his meadows. Walking over there, he found one of the Bilodots dressing a sheep which he had never owned. They were watched and seen to sell the wool in Farnham, and, later on, there was discovered, under brush wood in the forest, near their neighbourhood, enough store-goods to stock a good sized trading-house. Well, into the house of one of these people did my friend turn for a lantern but the side, which opened to admit of replenishing the candle, came loose the light blew out, dogs barked and several strange, uncanny sounds, freightened our horses, the rain came down, and we could do nothing but sit still and look up and guide our terrified horses by the faint streak of sky which was barely visible between the tops of the trees on either side of the road. We managed luckily to arrive at the Cutting neighborhood where I learned that the kind-hearted guide, the sound of whose voice had instinctively inspired me with a feeling of security and confidence, was none other than the Rev. Mr. Vilas, who was so well and favourably known throughout all the surrounding country, and who is remembered to-day by many with feelings of love and respect.

Once, during the old days, I came to Sweetsburg and, on my

‡ roads

W.F.

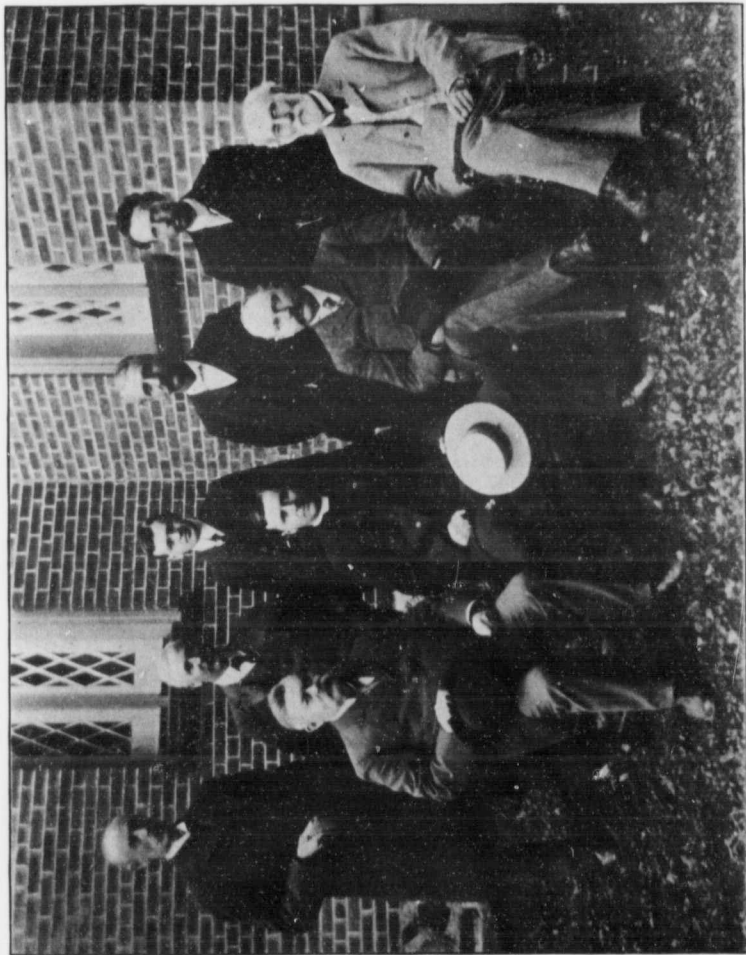
return journey, took the Mountain-Road, which was, after the fashion of those days, being replenished and renewed by plowing. A loosened root tripped my horse and I shot over the horse's head on to my own, which luckily was covered by a well-fitting silk-hat, which stayed on till I struck. It then crushed up accordion-fashion, and, although I straightened it back as well as possible, and remounted, when I arrived home, my wife thought it a shocking bad hat.

Let me describe to you the Sweetsburg or Churchville of those days.

There were the new jail and new church. At the corner, there was a store kept by Henry Seely, a fisherman who frequented the streams of Brome woods. There was also the hotel. On the left, there was an old house belonging to Mr. Abram Pickel, and another to Mr. Peter Pickel. Back from the jail was the residence of Mr. Kathan. There were then no railway, electric lights, water-works or mansions. There was however, one two-story house of the Colonial style belonging to Mr. Winchester, and similar to the residences of Col. Clark Hall, at East Farnham, and of Mr. Wm. Baker, of Dunham.

Coming on down to Cowansville or Nelsonville, there was the cemetery and the Missisquoi High School, the house of old Mr. Carter and of good kind Dr. Chas. Cotton, who often came to Brome woods, to the great benefit of my family, and of others. Beyond Dr. Cotton's was the store of Mr. Quackenboss. Then the Congregational Church, but no Methodist place of worship. There was the home of Mrs. Stinehour and her sister, the white house inhabited by Dr. Browne, the old Court House, Mr. Andrew Cowan's home, the white house of Mr. O'Halloran to whom you will listen shortly, the home of Mr. Nelson Ruitter and of Hiram Traver. That is very much what I remember of Sweetsburg and Cowansville forty years ago.

I undertook to build a church over where I then lived. I had no wealthy men to back me up, and consequently had to take all the responsibility upon my own shoulders. However, with the assistance of the Rev. Mr. Johnson at Abbotsford, where, although between eighty and ninety years of age, this old gentleman had a retreat high up in the mountains to which he could then climb with much more agility than I; with the aid of Rev. Dr. Reid, of Frelighsburg; of Dr. Chamberlain, of the same place; of Dr. Foster, of Knowlton, (father of Hiram and Dr. Herschell Foster); of Col. Knowlton; of old Mrs. Robinson, of Waterloo,—



OFFICIALS OF TRINITY CHURCH.
*James D. Bulman, Dr. Lauder, F. E. Kerridge, W. Ruster, G. W. Broughton,
Enoch Buggell, Rev. W. P. R. Lewis, H. F. Williams, G. K. Nesbitt.*

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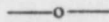
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declared by the late Ven. Archdeacon Lindsay to have been a "Saint of God," and who was mother of Luke, John, Revs. Frederick and George Robinson,—I accomplished my undertaking by the grace of God, and derived great joy and spiritual comfort therefrom.

I will now give you a few words about those whom I knew in Cowansville and Sweetsburg. While I lived over in Brome Woods, I was visited by many from here. Among them was my good friend, Mr. O'Halloran. He and other visitors could never understand how I managed to keep the good work going. I came here to Cowansville's leading men time and again, and, to their credit be it said, I met no refusal. These men were themselves few in number; less than forty families were then here; yet they had two churches and a school house, and were ready to help along all good work. I congratulate you on the work you have done here, and pray for God's blessing to rest upon you that the work may go on. Some of us will soon pass away, but whether it be at Nineveh or Babylon; whether the end be sad or sweet, may we live to God and His glory, to the good of our fellow creatures, and, in so living, I am sure you will live happy and profitable lives. I hope you will do great things for the Master and for His Church, as well as for those of your immediate surroundings and your own families.



MR. JAMES O'HALLORAN,

Fifty years is a good long time. The words are easily spoken and almost as easily written. In the words of Byron,

"When people say, 'I've told you fifty times,'
They mean to scold, and very often do;
When poets say, 'I've written fifty rhymes,'
They make you dread that they'll recite them too;
In gangs of fifty, thieves commit their crimes,
At fifty love for love is rare, 'tis true,
But then, no doubt, it equally as true is,
A good deal may be bought for fifty Louis."

When we read of a catastrophe or battle in which fifty lives have been lost, we think little of it, in case it occurs at a little distance.

‡ This is the reporter's rendering of a verse I quoted from the Rubaiyat:—

Whether at Naishapur or Babylon,
Whether the Cup with sweet or bitter run,
The Wine of Life keeps oozing deep by drop,
The Leaves of Life keep falling one by one. J.W.F.

We do not notice or compute how many fathers, how many sons, and how many husbands it takes to make up fifty. But if this accident happens in our midst, the poignant grief of ourselves or of our friends makes it seem very real and terrible.

When we speak of fifty years, we do not count what it signifies ; we consider not the changes, the trials, the successes, failures, fortunes, losses and vicissitudes of fifty years of time.

When I came to Cowansville fifty years ago, there were no churches.

The late Peter Cowan raised a flag to indicate when Sunday came around. There was no Sweetsburg when I came here. An old gentleman of Dutch descent, named Church, built a brick building on the hill, South-East of Sweetsburg and had a store, and from that the name 'Churchville' came to be applied to that portion of the country. This Mr. Church was somewhat of a curiosity. He used to go to Montreal in those days to purchase his goods ; there were no commercial travellers ; and the wholesale dealer, of whom he was buying and demanding credit, inquired what percentage of profit he proposed to make on those goods. Mr. Church replied 'Two per cent.' 'Oh' said the wholesaler, 'I cannot sell you goods on credit if you are only going to get two per cent on them. That is not a living profit.' 'Well,' replied Church, 'I don't quite understand this conversation about percentages, but what I buy for one I sell for two.' Mr. Church obtained the goods and the desired line of credit.

Again, he was charging up a customer with a cheese and when the bill came to be paid, the customer, who was a farmer, said he did not buy cheese, he sold it. After some parley, it was noticed that a grindstone, which the farmer had bought, was not charged. 'That's it, said Church, 'I charged up the wrong article ; it was a grindstone all right but I forgot to put the hole in it.'

The late Peter Ruiter had set apart a piece of land which is now used as the Congregational Cemetery, designing that it should be used as a site for a Church to be erected by the adherents of the Church of England or by those of the Presbyterian faith, whichever should avail themselves first of the gift. Neither body did so and between 1844 and 1850, the Rev. David Connell built a Congregational Church upon that lot of land. So, in reality, the Congregational denomination have no title to that property now occupied by them, except the one obtained by pres.

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cription which is perfectly good in our law. That burying-ground remained until a couple of years ago, when Mr. Baker gave more land and I procured its incorporation as a cemetery.

When Mr. Davidson came to this place, its people were verily sheep without a shepherd, and within a short time indeed, it was not in appropriate to liken him to Goldsmith's clergyman in the 'Deserted Village': 'A man he was to all the country dear, and passing rich at forty pounds a year.' As clergyman, he was most zealous, not only on Sunday, but all through the week as well. If one of his parishoners were absent from church on a Sunday, the first thing on Monday morning that delinquent member received a visit from his Pastor who invariably remarked 'I was sorry not to see you in your place at church yesterday. If you were at church, Mr. Davidson rarely forgot to mention to you when first he met you the following week, 'I was glad to see you in church Sunday.'

I will give you an incident of his zeal which will help to illustrate this leading characteristic of his. I was somewhat interested in politics forty years ago, and was among the minority who voted against Confederation for the double reason that I considered it premature and that it exceeded the mandate which had, by the previous elections, been vested in the people's representatives. The Sunday in July, 1867, after the passing of the Confederation Act, the prayer which had been formulated by the late Bishop Fulford, was read by Mr. Davidson in church. It was a prayer for the Canadian ministers of the Crown, and was read immediately after that for the Royal Family. On the following Sunday, I happened to be absent from church, and after worship, some busy-body told Mr. Davidson that I had taken offence at the prayer for the Ministers. Early Monday morning, Mr. Davidson called upon me and told me that that prayer was not intended to reflect any political leaning of the Church; that it simply indicated a bowing to the inevitable, since Confederation had been enacted. I stopped him at the outset and disclaimed any intention of dictating to him in opposition to the directions of the Bishop of Montreal and informed him of my firm conviction that if any body of men in God's world needed praying for those Ministers were the ones.

There is now no adult living in Cowansville of those who were here when I came, in 1849, and only two remain in Sweetsburg,—Fuller

Shufelt and Thos. Cotton. There were no churches. How comes it that now we have two churches? It is not the result of abnormal religious zeal, as one might suppose, but on the contrary, it came about in this wise. Mr. Gardner Sweet came to Churchville. He was most energetic, got a post office, and the place named Sweetsburg. When the Government finally decided upon decentralization of the law Courts and Jails, instead of obliging all persons seeking justice to go to Montreal, it was naturally expected that the new Court Houses, would be located where the old ones were. As the first Court House here was built upon this very lot of ground where this building, in which we now are, is erected, it was expected that the new Court House would be erected here too. Nelsonville was the old *chef-lieu* and was supposed to be the place chosen for the new one. But Mr. Sweet had an order framed to read that the new Court House was to be 'at or near Nelsonville,' and as Sweetsburg was 'near Nelsonville,' the Court House was, by the ambitious Sweet, caused to be erected there. To aggrandize the place, Mr. Sweet thought he would have a church. He was not a churchman and was not even a member of any church. Remonstrance was made to the Bishop, but, with what I fear was a sad error of judgment, His Lordship declared it impossible to have too many churches and therefore the two were built, entailing, ever after, double labor on the part of the Rector, and perpetuating a division, which, in my opinion, is regrettable.

The name of this Village was Nelsonville at first. Jacob Ruiter named it thus after Lord Nelson, of whom Mr. Ruiter was an ardent admirer. When the Post Office was established, there was found to be a Nelsonville in Ontario, and this town, to avoid repetition, was named Cowansville after the late Peter Cowan who was then a merchant and the first Post Master.

'Happy is the nation which has no history,'—sings the poet. In the sense of lack of wars, seditions, rise and fall of dynasties, Cowansville has fortunately no history. During the space of fifty years, the whole population has changed. Fifty years ago, Peter Cowan's store was the only one here. There was only one house on the south side of the street.

A new population and new business men and methods have replaced the old, and I feel somewhat like the 'last rose of summer left blooming alone.' I am the only adult survivor of the last fifty years. An interesting event was the invasion of our town by the sect of temperance teachers,

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calling themselves the Rechabites and originated by Dow, of Sutton. The evils of intemperance were about to be wiped out. This noble order had its poet and he sang in this wise :

' Next we came to Cowansville
There we formed a t.nt,
Among the number that we got
Was old Father Dent.'

' Phil Ruiter and Tim Cleveland
Came and joined us too
And swore that never in their lives
They would again get blue'

' Next we went to Adamsville
And there we made a call
'Twas there we got old Carpenter
But couldn't get old Hall.'

The order was remarkable in the possession of a beautiful ritual, the invocation of which describes strong drink as the demon which breaks the mother's and wife's heart, ruins the father's and son's manhood. It was altogether beautiful, but like other fads, it passed away.

Probably the most momentous event in this place, of the last forty years was the construction of the South Eastern Railway. Before its building, it was a serious undertaking to go to Montreal. Before one of my trips, I made my will, which proceeding caused my dear wife to burst into tears, for she, with the majority of people, believed that the making of one's will was the fore-runner of death. Again, one of my trips to Montreal, in the Autumn after the ferry-boats ceased running on account of the floating-ice, occupied nearly two days. Early one morning, I took the stage which ran from here to St. Albans and got to Montreal by way of Morse's Junction on the second day as they were lighting their lamps. The traveller of to-day does not think of the severe trials and obstacles which have been overcome since those early days of which I have just spoken. He goes down to the station, buys his ticket and sits down in the car, feeling himself under obligations to no one and grumbles loudly if the train is half an hour late.

In 1866, Judge Dunkin and myself obtained the charter for the construction of a Railroad from Montreal to Newport. For a long

time we were at our wits' end for money to commence building. At last, we succeeded in inducing Col. Foster to advance the funds on condition that the promoters would stand any call made upon their time and services free of charge. Col. Foster had \$500,000 on call in the Bank of Montreal when he ventured into this undertaking and he lost every cent of it. This Railroad also may be said to have ruined all others who put money into it afterwards.

Col Foster and I borrowed \$100,000 of the Passumpsic Railroad and agreed to give 25 per cent. of our gross earnings until such time as the debt was wiped out. Meanwhile, all our earnings were turned over to that Company who, however, refused to render us any account to show that we were receiving back our share. Finally, Col. Foster got disgusted with dealing here with under-strappers and decided to go to the head office of the Passumpsic Railway Company, in Boston. There he was put off from day to day by the President of the road, Mr. Raymond, who finally proposed that, since he was always over-worked and worried with business while at his own office where everyone was always calling and interrupting, they should go up to Newport, Vt., where they could quietly settle up the immense accounts. Together these men journeyed to Newport by train, and when Col. Foster stepped off the car, the sheriff of Orleans County, Vt., took him by the shoulder and said, 'Col. Foster, you are my prisoner.' Upon being asked on what charge, the sheriff replied 'For debt.' Col. Foster was thus arrested and taken over to Irisburg Jail for a debt of \$27 and obliged to make that long drive in a cold winter's day, lightly clad. Although Col. Foster could have raised the money to pay the trivial debt right there, in Newport, he saw through and understood the trick which had been worked upon him and was so down-hearted that he went quickly to jail for this trumped-up charge. On his arrival at the prison, the jailer took him into his living-room where his wife asked him 'What have you been brought here for?' and Col. Foster, who, a few years before, had been worth over half a million of dollars, replied, 'For debt?' At six o'clock, the Jailer came around and said 'I must lock you up; those are my rules and orders.' 'I'll not ask you to break or violate your rules or regulations,' said Col. Foster, but when he was being put into a common room with a gang of thieves and low criminals of every sort, he objected and insisted that he be put in a separate room. 'All right,' said the Jailer, 'here is a cell



OFFICIALS OF CHRIST CHURCH.

*Percy Jones, Harry Baker,
Dr. Pictal, W.C. Shufelt, Rev. W.P.R. Lewis, Dr. Leroy Fuller.*

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into which I can put you and lock you up. The murderer Hayden was just taken out of here.' This was too much; Col. Foster telegraphed to a friend in North Troy, raised the money and left the jail. When he came back home again he said to me, "The law is too slow; I am going to take possession of my own Railway," and he did. There was trouble after that, rails were torn up and every sort of annoyance was caused by the employees of the Passumpsic Railway, but from that day to this, there was no settlement between the two roads. Col. Foster lost his entire fortune and died of a broken heart. To-day, this district and country reaps the benefit and knows not how it came. As I said before, the traveller buys his ticket, takes his seat in the car, is under obligations to no one, and grumbles if the train is half an hour late.

No serious important event is left to discuss except progress and the likelihood of its continuation. Our village is a pleasant place of residence. Strangers admire it. If the present population do as much to add to its beauty as we of the passing generation have done, it will be a town to be proud of. We have recently erected a splendid new bridge which is an ornament to the Village. Our City Fathers have immortalized themselves by having their names placed on the iron placard on top of the structure. A certain king of ancient Egypt built a pyramid to preserve his remains and perpetuate his name and memory. His name was Cheops, yet Byron tells us, in one of his poems, 'not a grain of dust remains of Cheops.' It is with great propriety that the name of Mayor Ruiter should be upon the topmost line, because Ruiter is one of the very oldest and most respectable names in our local history.

There are very few here to-night who will be here to celebrate the Centennial of Cowansville. It is hoped they will carry out the undertakings of their predecessors with fidelity and be able to derive benefit from the force of our example.

SENATOR BAKER.

I thank you, Mr. Chairman, for the kindly reference to the name I bear, and for the reference made in your opening remarks because it recalled events in which I took a part. When you spoke about the old High School, it recalled to my mind how that institution came about. As we know, Mr. Peter Cowan, one of our first citizens, came first to this country district, as a sportsman with his fishing-rod and gun, and afterwards decided to move his young wife to this section which had produced upon him such a lasting impression. In course of time, offspring resulted from the union and, as they arrived at the age of six or eight years, it became necessary to establish a school to which to send them. Miss Lalanne was the Instructress engaged, and, although this good lady combined all the virtues of womanhood, yet she could not manage the turbulent spirits of certain of the older boys, and Mrs. Cowan went to East Farnham to see the Rev. Mr. Davidson and that gentleman, your honoured father, got the High School established here, on the very spot on which this building now stands.

It was my good fortune to teach in that self-same school, and there I learned the scrupulous lack of partiality and favouritism which prompted and inspired your father. You, venerable sir, venerable alike by your years, your long services in the Church, and venerable by your title in the Church, you, sir, were brought under the same rules of his order and discipline as all others in the school. Why, sir, it was impossible to be present with him without knowing and feeling that he was a man born to command, and that with a justice and firm impartiality which commended itself to all who were affected by his judgments. Sir, there are scores within the sound of my voice who remember him and his discipline,—how, when school was dismissed, the pupils were ordered to 'put foot to land' and get home to the duties or pleasures there awaiting them.

We all imbibed that same spirit of Spartan justice. I, myself, was then a benign, mild, young man, but recently I was informed that while a teacher in that school, I took a scholar by the ear by way of a reprimand, for sloth. This boy was very indignant at this sort of a reproof and informed me that he was doing nothing. "How dare you," said I, "sit here and do nothing? You are here to do something, not to

idle away your time." I shall not in any way turn my eyes to the right or to the left to indicate the man who was then that scholar, but I will tell you that he is within this Hall to-night listening attentively while I tell you about him. He is to-day an honoured citizen of this place, but I do not know that that taking by the ear was the cause of his turning from idleness to effort in a way to achieve his subsequent success in life.

I had differences with Mr. Davidson, but I say here that while he was strict he was just, and made the boys see plainly that deserved chastisement was for their own good and resulted from their own acts. He invariably earned the respect of all and it was merited. Mr. O'Halloran has just entertained us with the statement that he was the only adult remaining of those who were so, fifty years ago, but, Sir, I have to inform Mr. O'Halloran that I came to Cowansville years before he ever saw the place. In the olden days, there was a pearl-ashery on my father's place and it served as a land-mark before and after Mr. O'Halloran's advent. A man named Gallagher was engaged by my father to come from Cowansville to our home in Dunham and work in the Pot-ashery or Pearl-ashery. I was then about the same age as my grandson, Mart, whom many of you here, know, but I will say I was not so mischievous. I remember awaiting Gallagher's arrival early in the morning, standing on tip-toe out in the road and watching the arrival of the Stanstead-St. Johns Stage-Coach, which I fondly believed would bring Gallagher. But it did not; he came on foot and I saw him away below Chapel Corner as he arrived in sight. He was soon put to work and it was only in the evening that I had a chance to question him about the far-away land of Cowansville from which he came. Then he told me about two tribes of frogs in the river which I heard of then for the first time. One tribe of frogs inhabited the North shore of the river, so I was informed, and the other tribe owned the South shore. At night, the tribes would assemble and those on the North shore would sing in Chorus 'Captain R-u-i-t-e-r,' 'Captain R-u-i-t-e-r,' while those on the South bank would reply 'And Batchelder too,—and Batchelder too.' In those days Mr. O'Halloran was of the South bank and might have sung 'And Batchelder too.'—I might here say that, previous to the advent of Gallagher into our midst, the Bull-Frog was an animal unknown to me. . . . The first time I came to mill at Cowansville with my older brother, we found

the end of the Eureka Block blown out by a gun-powder explosion. Since Mr. O'Halloran is not old enough to remember that, I score one point on him there. We came to mill, as I remarked above, and it was to get grain ground into flour. The house-wives of those days, had no gentlemanly grocers' clerks to deliver the flour at the pantry in those days, but we had to bring our grain to the mill, get it ground and cart it home again. On my return home, I challenged the truth of Gallagher's statement as to the frogs, but he regained credence by telling me I had not seen the frogs because I had visited Cowansville in the day time, when the frogs were asleep. I remember the first time I heard Mr. O'Halloran. I then thought him very presumptuous, because although already to my mind then a pretty mature young man, he was paying court to the very young girl who afterwards became his wife. As we all know, she is a matron who could safely be taken as a pattern and example to all in the community. In this statement will concur all who have had the opportunity of observing her many excellencies and virtues. She has raised up a family in the way that causes each and every member of it to rise up and call her blessed. Mr. O'Halloran, to my eye, looks no older now than when I first saw him.

Before churches were in the country, I was a regular worshipper at the Stone School House on the hill, at Churchville, where my revered mother took me Sunday after Sunday. She, sir, was a church-woman from the deep conviction of her soul, and not from the idea that it was the proper thing to do. Priest Cotton once said to my mother, 'Mrs. Baker, you bring up your children in church.' He said this not reproachfully but as a commendation which I wish could be given more mothers, these modern days.

Sir, it is a sign of civility that men remember what their ancestors did generations ago.

Mr. O'Halloran has told you of the difference of opinion as to the site of the Court House. I was then a citizen of Riverdale below Freeport, and consequently knew of the controversy and was interested in the location of the seat of justice. The church at Churchville was erected not only by Mr. Church but by good loyal churchmen, and when it was completed, he was wont to say, 'Behold, this is a fine church, and we shall soon have the centre of the earth here.' The word 'Behold' was very frequently used by him. In Seeley's hotel, he energetically

gathered together several churchmen and told them plainly that was it their bounden duty to build a church. My father, although a resident of Dunham, was a liberal subscriber to that first church at Churchville, and I am bound to say that it was a more beautiful edifice, architecturally, than the present one. That first church was consecrated with much ceremony before the church here was thought of. The Bishop was present with his son at the consecration

When we came to build the church here, there were so many conditions attached to the subscriptions that much difficulty was experienced in getting together sufficient funds to prosecute the good work. I know this not to my sorrow, but to my sacrifice. Even Mr. O'Halloran, who then lived upon the South side of the river, subscribed subject to the condition that 'the church be built upon the south side of the river.' That subscription-paper was put into my hands, and I was made responsible for the amounts there subscribed; some were long in coming in; some never came in; but I regret nothing in connection with the whole matter. May the two congregations remain forever steadfast. I sincerely hope they may continue to be a living, saving influence in our community.

The Rev. Mr. Fyles has just told us this evening about the wretched state of the roads in those old times. He should join the Good Roads movement for even to-day there can be found in this Corporation of Cowansville sections of road which if driven over hurriedly in the dark, would shake up the driver's constitution and cart.

Ladies and Gentlemen, I will take you into my confidence as all public men should do. Before this public meeting, we had a 'preliminary gallop' down stairs to arrange the order of speakers, and I was asked at what part of the programme I had rather be called upon to speak and I assured the Rector that it made positively no difference to me. I had not thought of one word of what I was going to say here, but depended entirely upon the inspiration of the moment and upon suggestions to be derived from the remarks of speakers preceding me. I am sure if I had followed Mr. Noyes, I should be keeping you here until midnight.

MR. JOHN P. NOYES.

I am not quite sure that the audience is over-anxious to listen to any remarks I may have to make at this advanced hour of the night and, in view of the number of speakers yet to follow me, I am half disposed not to speak at all. Ever since the Rector asked me to take part in this anniversary event, I have been worrying myself with conjectures as to why he invited me to speak on this occasion, because it seems an act of great presumption on my part, seeing that I have resided among you only a few years, to address an audience containing so many old inhabitants of the place upon matters so intimately connected with its early history. It is an Eastern saying, that "when the Pasha came to shoe his horses, the cricket put up his foot." It is under this oriental definition of cheek that I may claim any right to speak. I have lived among you only a few years of the fifty which the Church is now celebrating and can know but little of the early struggles and efforts by and through which the work of the Church has been so successfully carried on here, during that time. The Rector possibly thinks that all public officers are legal prey, seeing the ease with which vendors of tickets for Lawn Socials, Bazaars and other so-called amusements succeed in victimizing the unwary inhabitants of the Court House. I am half inclined to think that the Rector has artfully beguiled upon this platform the venerable laymen whom you see before you, for the purpose of showing them as exhibits of the work of the Church during the last half century. Their respectable and venerable appearance testifies in a measure to the soothing and invigorating effect of fifty years of good preaching upon them. It may be that the Rector introduced them upon this platform in connection with the old pastors of the church to mark more conspicuously the contrast between the pulpit and the pew; the sowers of the seed and the harvest. It is as though the Rector should say "My friends, look, on the one hand, on the godly pastors who have laboured among you at different times during the last fifty years and, on the other, note the god-forsaken looking old tools they have had to work with. Try and give us a better lot in the future."

It is a happy thing, to my mind, Mr. Chairman, that we have reached a period in the history of the Eastern Townships, when we can have centennial or semi-centennial celebrations and that there is a disposition on the part of the people to indulge in them. It is well and useful

for us at times to look back to the starting point and trace the steps by which we have advanced to present conditions with a view to see, from the progress made, what greater improvement may be possible in the future. And, whether we put it into words or not, I am sure that every thinking man and woman present in this hall is, unconsciously perhaps, but from the very nature of things, casting up in his or her mind, the past history of the Parish and comparing the early days and work with the present. If the man engaged in commercial life finds it useful and profitable to occasionally take stock of his business, to count up his assets and liabilities, so it is, to my mind, equally useful and profitable that, in the more important work of the church, stock, so to speak, should be taken, in order that, from the results gathered, better work may be carried on in the future. Someone has well said, that the history of a community is the history of its growth and development, and I think it will be fairly conceded that the Anglican Church in this parish has grown and developed coincident with that of the community. It was a small church fifty years ago, because it was a small community, but year by year, as the one has grown, so has the other, until to-day both have grown, developed and flourished to a remarkable degree.

Some of the particulars of the work of the Church have been given during these anniversary services. Nothing can be gained by repeating them, but I venture to point to one instance of that work, not especially alluded to by other speakers, in which I think the Church has been extremely useful, and that is the great services its Rectors have rendered to the literary life of the Parish.

An eminent divine, and distinguished University professor of the United States, has quite recently delivered an address, which has attracted favorable consideration, upon the subject of "Christianity and Current Literature." In the course of that address he said, among other things: "One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level," and he defined literature, rather narrowly perhaps, as "the art in which the inner life of man seeks expansion and lasting influence through written words." These must have been the views of the different Rectors of this parish from the beginning, for I think they one and all aided in the promoting of literary societies in the community and

encouraged a taste for the reading of good literature as a means towards moral advancement and Christian life. I have quite recently had occasion to look over the old files of one of our local newspapers, published away back in the fifties, and therein I found that the Rector of this parish in those early days was also Rector and Principal of the High School connected with the Church, and therewith had established an annual course of lectures, which was continued for some years. The lecturers were men of prominence at home and abroad, and the subjects covered a wide range. Among those whose names appeared as lecturers, I found that of our venerable fellow townsman Mr. O'Halloran, who, although an octogenarian, has addressed us so eloquently and entertainingly, this evening. The subject of his lecture was Shakespeare, or one of Shakespeare's plays; I do not now remember which. I wish that he might see his way clear to repeat that old lecture before our Literary Society during the coming winter. Another name which I found in that list was that of Senator Baker, to whom you have just listened. The Senator was then a young man and, like many clever young men, had the fatal rashness,—the impetuosity of youth. He had apparently not conned attentively the old line—and I use it comparatively, and not in a disparaging sense “that fools rush in where Angels fear to tread,” for he ventured upon a then untried field; he selected as a title for his lecture the large and comprehensive one of Agriculture. I would give a good deal to-day to read what the Senator had to say nearly fifty year ago, when fresh from college, upon this important subject. As he has never alluded to it, in his reminiscent moods of late, I conclude that he is willing to let the subject drop. His unusual reticence in that respect leads to the conclusion that he recognized on the spot, that he had not struck a popular chord with the practical farmer; that there was no money in it for the 'honest farmer,' and the wisdom he gained from that experience taught him in after life never to offer advice upon agriculture or anything else unless he received in return spot cash or its equivalent. I have no doubt that it was the result of that experience that in all the hotly contested political battles of his later life, and he will admit a few of them, he carefully fought shy of the subject of agriculture, and, so far as I can learn, has never even made use of that trite, derisive, untruthful and disparaging political cry that 'Fisher is no farmer.' One gets the present drift of his mind upon agriculture by recalling that he seems

to prefer horses to horned cattle, and of horses he prefers an old one with a spavin unless he can get an older one with two or more. I have no doubt those lectures accomplished a great deal of good in this community. I believe that the successors of the Rev. Mr. Davidson continued to aid and encourage every literary movement in the community. I am not an old inhabitant and cannot speak with the assurance, or confidence born of that condition, but in the law of evidence, certain presumptions are accepted as forming conclusive proof of actual facts and conditions. In examining those presumptions of evidence I find here among our people a pretty good knowledge of literature, as well that of the olden time as of the standard literature of to-day. I find here a reading people, a well-informed people. I know of none better in these Eastern Townships. I attribute much of this to the taste for good reading inculcated by the lectures and literary societies of the past fifty years in this community in the success of which the Rectors of the Church in this Parish have borne a prominent part. In this particular, if in no other, but I think in many others, the people of this place are deeply indebted to the Church whose semi-centennial we are now celebrating.

I congratulate, in conclusion, the Rector and the officers of the Church in this parish on the success which has attended these anniversary services. It was a happy idea to have it at all, and I can only hope that it will result in as much good for the Church, and for the community, as its promoters had in mind when they began the exacting work for its fitting celebration.

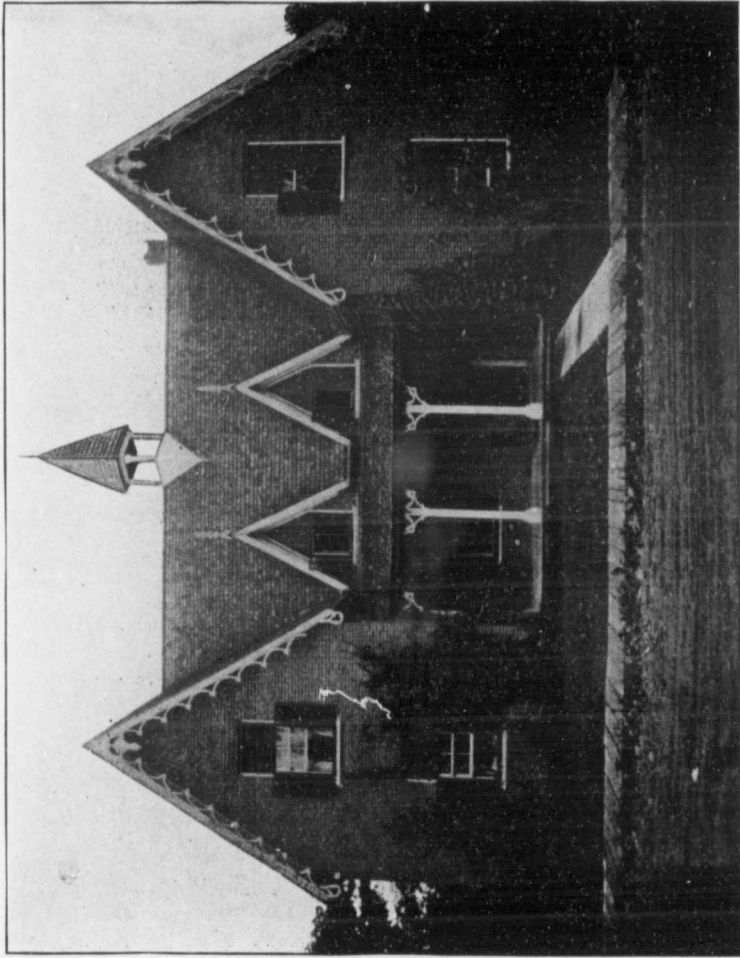
REV. JAS. A. ELLIOTT.

I have a very few words to say at this late hour, but I cannot allow the opportunity to pass without expressing my great satisfaction and pleasure at being with you yesterday from half past eight in the morning till nearly nine in the evening, and the day which I have passed with my old Cowansville friends, visiting places which I remember well, has caused the last twenty-four hours to pass all too quickly.

Mr. O'Halloran has eloquently shown how the old population has changed with three or four exceptions. Mr. Fyles told of the privations and hardships endured by these hardy pioneers, but they evidently came through it much the better and stronger for the experience. They brought up their families in the love and fear of the Lord and educated them till they are now gone forth as an honour and credit to their parents and to this town.

I am not of the old days. When I came, this community was cultured and enjoying all the privileges and luxuries of civilization. We had the electric light, and the beautiful residences were then, as now, surrounded by well-kept lawns, and the beautiful street of then is the one of to-day. During the years of my pastorate among you, my associations were happy. At any rate, I took away with me the thankful remembrance and pleasant recollections of happy and, I trust, useful days. If, in twenty-five or forty years from now, I be again invited to Cowansville to participate in a future similar event, I will then be the old person to tell the next generation of the O'Hallorans, the Borights and the Bakers, and I shall tell those people of this present time, which, to them, will be the olden days.

I join with Mr. Noyes in congratulations on the happy consummation of these meetings. Young people must certainly profit by this commemoration of the half century just finished and its marvellous accomplishments. It tends to set the youth to thinking and picking out those features of the past which were useful and planning to emulate the example of their forefathers by striving most earnestly to place before the eyes of their children a like set of useful conditions. They will teach their descendants that the people of to-day were worthy of the same respect which we now pay to those of fifty years ago. In 1897 or 1898, we had a somewhat similar gathering to commemorate the one hundredth



THE RECTORY.



anniversary of the founding or settlement of Cowansville. This meeting was held in the Trinity Hall, and the late lamented Dr. Cedric L. Cotton read the paper or lecture of the evening, as the descendant of the first clergyman in this section of country. Mr. O'Halloran also spoke to us entertainingly and instructively that evening.

Another happy occasion during my pastorate was when we celebrated, here, in Cowansville, the exit of the old century and the incoming of the new. All these memories come back to me now while I am again among you. But there is no time this evening to dwell upon them. I had intended to speak on the development of Church life, but the lack of time prevents. However, I wish, in conclusion, to express my gratitude and pleasure on being back again once more with you. It is only in the vacancies made by death that I notice any change since I lived in Cowansville. I congratulate you and your Rector on this celebration of the last fifty years, and may all take courage and heart, so that later, when our children gather together, they may have some pleasant feature of our time to point to and ask their children to go and do likewise.

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REV. W. P. R. LEWIS.—CLOSING ADDRESS.

Now that we have come, dear friends, to the close of our Jubilee Celebration, I am very thankful that we have been permitted to hold such a series of interesting and profitable meetings. I feel that our Jubilee has been the means of much good among us. I regret that Mr. Forsey, owing to the lateness of the hour, did not deliver the address he had prepared for this evening. I am glad however to be able to state that he is to extend his visit among us for some days longer and has very kindly consented to preach in Christ Church next Sunday morning, and I hope he will then put before us the lessons to be learned from this Jubilee, and I therefore feel that we are not losing so much to-night as we otherwise should. I desire to thank all our friends who have assisted us in making these meetings and services so successful, especially the former Rectors of the Parish. When I invited them I did not believe it possible to get them all here together in the flesh, but much to our

satisfaction, they have all been willing and able to attend. I desire to thank specially Mr. Fyles, who, though not the first Incumbent, was the first Rector, of the Parish of Nelsonville; and who left important duties in Quebec to assist us, and who came away from a sick son in order not to disappoint us at this particular meeting. We are also under obligation to Mr. Forsey for coming from such a great distance, and for bringing Mrs. Forsey with him. I also thank Mr. Mills whose absence to-night we regret. Mr. Elliott has been a great help to us, at all our services yesterday and to-day. The presence of these other clergyman on the platform to-night is much appreciated. Mr. Mason, of Iron Hill; Mr. Plaisted, of Dunham, our mother parish; Mr. Carruthers, of Montreal, who, as a student, assisted us in our extra services two years ago; and my dear father, who has come from Iberville to rejoice with me on this glad occasion.

I have thought it would interest you if I should tell you the number of official acts which have been performed by the Incumbents of the Parish during the past fifty years. In this connection I would mention that Priest Cotton, who was the first Church of England clergyman officially appointed to minister in this place, was also the first clergyman to whom a Register of Baptisms, Marriages and Burials was issued; and that was exactly one hundred years ago, in 1804; and the interesting book may be seen by any of you at Sweetsburg, where it is kept in the charge of Prothonotary Noyes. The number of official acts performed in this parish during the last fifty years is not, comparatively speaking, so very large. They amount to 1065: 622 Baptisms, 135 Marriages, 308 Burials.

We, who are living now in the vigor of life, appreciate, I trust, the work done by those who have gone before, those who laid the foundations on which we build. But we must not stop at the appreciation; we must perfect, enlarge and expand the great religious heritage we have received. We must improve our opportunities, and increase the spiritual and moral power bequeathed from the past. The future is for us with its conflicts, its hard lessons and its triumphs. We must buckle on our armor, keep our tools burnished and sharpened for the important work of the golden day yet to come. We have learned from what has been put before us of our parochial history during these special meetings that our Church has been a power for good in this community, and that

there is still a work for us to do here, which, by the help of a Higher Power, we mean to carry through.

It has been a great pleasure to us to have so many of the members of other religious bodies attend our special services. To me it seemed a happy coincidence that on the three Sundays of our celebration one of the churches of the village was closed; thereby enabling many friends to attend Trinity church, who otherwise might not have done so. We have been glad to have them participate with us as they have done. A feeling of good will exists between the different denominations of our community, and, speaking for myself and my own people, I can say we are anxious to preserve it, for the advantage of all.

I am grateful to my own dear parishioners who have stood by me so loyally in this undertaking, as they always do. I hope to publish, in book form, a full account of this happy and successful Jubilee, and thus preserve in a permanent way a series of sermons and addresses which, in time, will assume the dignity of history, and be a valuable source of information.

Incumbents and Rectors of the Parish.

Rev. John C. Davidson	A.D. 1854-1871
Rev. Thomas W. Fyles, D.C.L.	1872-1883
Rev. H. Darley Bridge	1883-1886
Rev. George Forsey	1886-1889
Rev. Robert Davies Mills, M. A.	1889-1894
Rev. James A. Elliott, B. A.	1894-1901
Rev. William Pheris Roy Lewis, B.A.	1901

Wardens of Christ Church since 1864.

George Shufelt, G. F. Shufelt, Thomas N. Cotton, George H. Cotton, George Boright, James D. Bulman, Charles S. Cotton, Lafayette Jones, H. Thomas Duffy, Dr H. LeRoy Fuller, Dr F. H. Pickel, W. O. Shufelt.

Wardens of Trinity Church since 1864.



Geo. B. Baker, Hiram Traver, John Ford, Dr Charles Browne, W. I. Briggs, James Ruiter, Calvin L. Hall, G. K. Nesbitt, James Mackinnon, E. N. Robinson, Charles S. Cotton, Dr Cedric L. Cotton, M. O. Hart, Dr John Lauder, Enoch Buzzell, George E. Loud, Alfred Brewer, H. F. Williams, William S. Cotton, Dr J. B. Gibson, A. E. Doak, Dr C. C. Cotton, W. N. Gibson, Matthew Ruiter, L. D. Von Iffland.

Special Jubilee Offerings 1904.



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