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The Parish Guide.

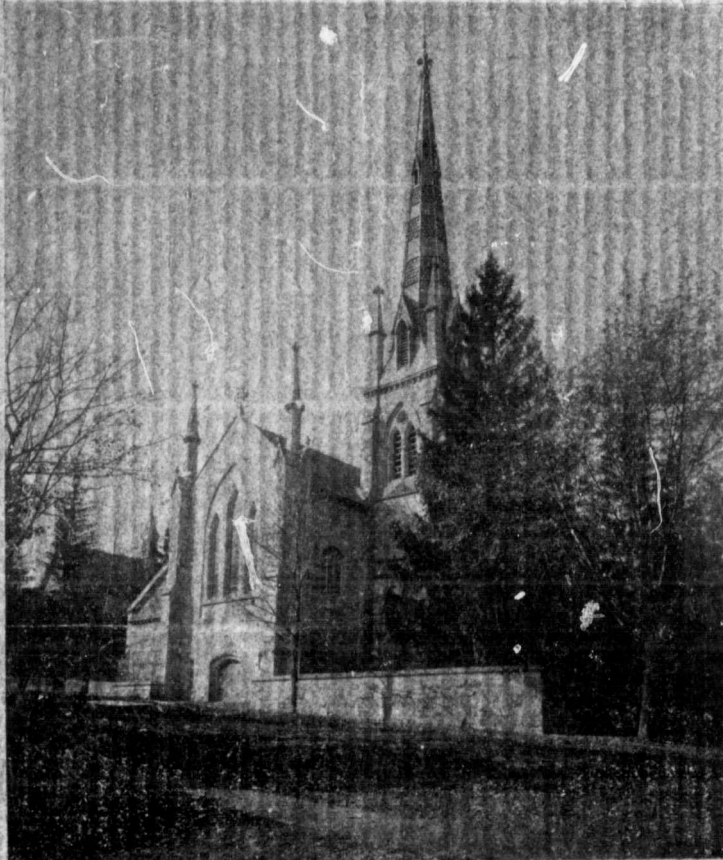
DECEMBER, 1894

No. 12.

CHURCH OF THE ASCENSION,

CORNER JOHN AND MARIA STS.,

HAMILTON.



CLERGY:

REV. W. H. WADE, RECTOR,
Cor. Hannah and McNab.

REV. F. E. HOWITT, ASSISTANT,
224 Bay St. South.

SERVICES:

Day.—Morning service, 11 o'clock.

Evening " 7 "

Sunday-school, 3 p. m.

Rector's Bible Class, 3:15 p. m.

Holy Communion—1st Sunday in month, 11 a. m.

" 2nd " " " 9 "

" 3rd " " " 7 p. m.

" 4th " " " 11 a. m.

Baptism—2nd Sunday in month, 4:15 p. m., and at any other time upon notice being given.

Service at the Mission Room, Wellington Street, every Sunday evening at 8 o'clock.

Monday.—Daughters of the King, 7:30 p. m. Weekly.

Tuesday.—Woman's Auxiliary, Missionary Association, 2:45 p. m. Weekly.

" District Visitors—1st Tuesday in month.

" Dorcas Society, as arranged.

" Temperance Society, 8 p. m. Monthly.

Wednesday.—Service, 8 p. m. Weekly.

" S. Andrew's Brotherhood, 9 p. m. Weekly.

Friday.—Confirmation Class.

" Service in Advent and Lent, 8 p. m.

Saturday.—W. A. M. A., Jun or Branch, 10 a. m. Weekly.

" Choir practice, 8 p. m. Weekly.

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HAMILTON.

The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, DEC., 1894.

NO. 12

Public Worship.

By the Right Rev. the LORD BISHOP OF
WAKEFIELD.

CONFESSION OF SIN.

Be in good time. Confession hath
first place
In drawing nigh unto the throne of
grace ;
When sin is pardoned thou canst
praise and pray ;
Sin unconfessed will bar the onward
way

REVERENCE.

Kneel on thy knees. Before the
mercy seat
Is not the lowliest posture the most
meet ?
The Master knelt in prayer : and is
it so
The graceless servant cannot bend
so low ?

RESPONDING.

Make thy response. Observe thy
Church's ways ;
The faithful Churchman Prayer-Book
rules obeys.
The tongue that thrills with worship
lights the fire
In other souls, and kindles high
desire.

PRAISE.

Sing with both heart and voice ; yet
in God's ear
'Tis but the heart that singeth loud
and clear.
Sing with a heart on fire with holy
love,
And thou shalt join the angels' songs
above.

GOD'S WORD.

Mark well the blessed lessons of
God's Word,
And bear some good fruit of the
lessons heard.
The preacher heed ; some counsel he
may speak
To help thee better live throughout
the week.

HOLY COMMUNION.

Turn not thy back when bidden to
draw nigh
To the sweet feast of holy charity.
Meet there thy Lord who comes thy
soul to feed,
And in His love to make thee His
indeed.

The Fulness of Christ.

Christ is more precious to His
people the longer and the better
they know Him. I have heard it
said that the feeling of many persons
when they first see the far-famed
Cathedral of St. Peter's at Rome is
one of disappointment. The build-
ing seems neither so large, nor so
imposing, nor so beautiful, as they
expected it to be. But when they
become better acquainted with it the
feeling of disappointment passes
away. The visitor walks again and
again in these magnificent aisles,
and his eyes become educated by de-
grees to appreciate the scene. The
beauty, the glory, grows upon him.
The marvel of the structure opens
out to his perception more and more,

and at every visit he discovers some grandeur, some loveliness, some exquisiteness of proportion, or some finish of detail, which he had not detected before. And is it not so with that grandest of all objects, with Jesus Christ, with Him who is "the chiefest among ten thousand, and altogether lovely"? I do not mean, of course, to say that our first feeling about Christ, when we come to Him, is one of disappointment. Far from it! Christ at a distance, Christ unknown, Christ unsympathized with, may be, I grant you, an unattractive object. "He has no form nor comeliness," as the prophet says, that we should desire. But Christ, when we have accepted Him, answers all our expectations from the very first. He meets all our wishes. He satisfies all our desires. But this is what I mean, that what we knew and appreciated of Christ when we first put ourselves into His hands is as nothing when compared with what we know and appreciate of Him upon further acquaintance. He grows upon us day by day. Day by day we see more of the wonders of His person and of His work. Day by day fresh beauties, fresh grandeurs, fresh glories, unfold themselves. And the reason is that our inner spiritual eye is being educated by the Spirit of God, and that we are being enabled to "comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge."—*Prebendary Gordon Calthrop.*

A Story About Dean Stanley.

The Rev. H. R. Haweis indirectly confirms the entertaining story about the handwriting of the late Dean Stanley. The dean, it has been said, wrote in three styles. There was one that he could read, one that his secretary could read, and one that could be read neither by his secretary nor by himself. He seems, on one occasion, to have made use of the latter style in writing a sermon, for Mr. Haweis says: "Once when he preached at my church every disaster that can befall a preacher of written sermons seemed to accumulate against him. First he came to something like a standstill—he got his pages mixed. At last several leaves detached themselves and floated down from the pulpit. The dean waited patiently with perfect dignity and composure, till they had been collected and restored to him. Later on he failed to decipher his own writing, and had to try back twice."

Confession.

One of the first duties which God enjoins upon his children is a public confession of their relations to him. This should be made in order to clearly define to the world our position, aim and hope. This is frequently called confessing Christ, in recognition of the fact that it is through Christ that we have been brought back to God. It is, in full, a confession that we take God the Father to be our Father, Jesus Christ to be our Saviour, the Holy Spirit to

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be our Teacher and Sanctifier. It is our duty, and should be our great pleasure, to make this confession without delay, and to repeat it as often as may be necessary to maintain before the world our position as children of God. God asks us to make this confession, both for our own sake and for the help of others, as well as to express our love and gratitude to him. Such confession is a great help to us. It is setting a seal upon transactions which have been carried on with an unseen God, and helps us to realize and remember their reality. It places us in a position to receive the help of other Christians. It is taking a stand which even public opinion will require and help us to hold. Our deeds, as well as our words, should be a constant confession of our allegiance to God. Matt. x. 32-33, Rom. x. 10.

No More Sacrifice For Sin.

HEB. x. 1-18.

The sacrifice of Christ, because it has taken away sin, admits not of repetition. The apostle reasons on this as a truth acknowledged by all. Sacrifices which are repeated, he says, bring sin to remembrance. A sacrifice which has put it away requires no repetition. What shall we say, then, to the Romish mass? We are told that it is the sacrifice of the body and blood of Christ, and yet those who say so *repeat it continually*. Only one thing can be said, viz., that it is an open testi-

mony to the inefficacy of Christ's sacrifice. If there be any truth in this apostolic argument, that apostasy in her masses has been for ages proclaiming openly that the blood of Christ is as valueless as the blood of a bull, and that the body which was prepared by the Holy Ghost is as worthless as the body of a goat. From the inspired word before us I bring, in the name of God, this charge against her, and defy her whole priesthood to repel it. Let me affectionately caution you to avoid all approaches to that apostasy. In this dangerous day such a caution is more than ever needful, for the approaches to it are gradual; we slide into her errors before we are aware. Take heed of calling the Lord's table an altar, and the bread and wine which are placed on it a sacrifice, and God's ministers priests, For if that table be indeed an altar, if that bread and wine be indeed a sacrifice, and if the officiating minister be indeed a priest, there is *no* escaping, let us remember, from the dreadful consequence—*sin is not taken away*. To say that a sacrifice which admits of repetition has taken it away, is to deny the inspired reasoning before us. Moreover, if these things be true, it *never can be taken away*, for there is no other sacrifice for sin than that which is thus repeated, and a sacrifice which can be repeated is, according to the xth of Hebrews, a valueless, profitless nothing.—“Meditationes Hebraicæ,” by DR. TAIT,

(The late Archbishop of Canterbury.)

The Parish Guide.

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224 Bay Street South.

Notes.

For several good reasons this number of THE PARISH GUIDE is issued at the end instead of the beginning of the month.

On Sunday, the 4th ulto., special services were held in the Church, which was tastefully decorated, the occasion being both the Rector's anniversary and the annual thanksgiving for the late harvest.

The Rev. F. E. Howitt preached at Tapleystown, Woodburn and Rymal on the 11th ulto., at the request of the Bishop and the newly appointed Incumbent of that mission, the Rev. James Fielding took Mr. Howitt's work for the day, much to the pleasure of Mr. F's old friends in this parish.

It was pleasant to see an increased attendance at the service on Thanksgiving day. Every loyal Churchman should make it a point to join in the public solemn rendering of praise and adoration to our God for national blessings. "Blessed is the nation whose God is the Lord" Ps. xxxiii. 12.

Hamilton was favored with a short visit of two days by that eminent man of God, Mr. D. L. Moody. The Church of the Ascension was well represented at each of the four services.

The Rev. J. C. Robinson, the first missionary sent by Wycliffe College to foreign parts, visited us early this month. His talks about Japan were very interesting. The Sunday School scholars intend to maintain one of his little orphans in Mr. R's orphanage.

We extend to Mr. Thos. Oliver our deep sympathy in the loss of his only son—a dear, bright little fellow who had recently joined our Sunday School. The blow was all the more severe as Mr. Oliver was in England at the time. "Jesus said, suffer the little children to come unto me, for of such is the kingdom of heaven." Matt. xix. 4.

The Rev. W. Walsh, of Brampton, gave a very earnest, witty and interesting lecture in connection with the Temperance Society on the 11th inst. A good report is given in *The Templar*.

The Bishop of the diocese held a confirmation in this parish on the 21st, when 29 candidates received the sacred rite. Their names are given on the last page. The prayers of God's people are earnestly asked that they may continue God's forever and be "burning and shining lights."

The services on Christmas day were most satisfactory. The offerings for the poor amounted to \$168.74, the number of communicants being the highest since the year 1889.

A midnight service will be held on New Year's Eve.

Another year is dawning !
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of mercies,
Of faithfulness and grace ;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love.
Another year of training
For holier work above.

Another year is dawning !
Dear Master, let it be,
On earth, or else in heaven
Another year for Thee.

Dean Carmichael on Prohibition.

At the Montreal Anglican Synod a long discussion took place on the report of the Church of England Temperance Society. The report contained a clause in favor of prohibition. In the course of the discussion Rev. G. Osborne Troop, speaking against prohibition, remarked that God was not a prohibitionist.

Dean Carmichael made an impassioned speech in favor of prohibition. "I have been over thirty years in the ministry," he said ; "during all of my labors and plans and thought, I have been pursued by this sin of the cursed drink, and to-day the cursed drink stares me in the face. (Applause.) I have never appeared upon a prohibition platform, I have never made a prohibition speech, but if a voting paper were placed in

my hand to-day and I were asked to vote 'Yes' or 'No' upon this question—" (here the dean paused, raised his arm, and then spoke amid a most impressive silence) "for the sake of the Church, for the sake of souls, for the sake of the happiness of the home, I would vote 'Yes' and thank God for it. (Loud and long-continued applause.) A new race of men must teach me that God is not a prohibitionist." (Loud applause).

The debate was continued by other speakers, and finally the report was adopted.

I Can't Feel I'm Saved.

I JOHN V. 1.

And what better would you be if you could? "Oh," you say, "much better, I should think ; that's just what I've been wanting to feel this long time." No doubt you have, and thousands more are doing the same ; but you could not make a greater mistake. If you owed your landlord \$25, and could not pay it, and he was threatening to put the sheriff in, would you say, "I can't feel as if my rent was paid ; I've been trying to feel like it a long time, but I can't." No, to be sure you wouldn't, or, if you did anything so foolish, should I not be right to answer you as I have done about feeling you are saved? Now, God compares our sins to a great debt which we never could pay, and the Gospel is the message of His love, and that tells us how He gave His own Son to take the whole terrible load upon Himself, and pay it all

with His precious blood. Now, do you believe what God says about the Lord Jesus, and are you willing to trust Him who died for you? Don't talk about not feeling, for that has nothing to do with it. Do you believe that Jesus has paid it all, and will you have Him for your Saviour? "This is the record, that God hath given to us eternal life, and this life is in His Son."—*Episcopal Recorder.*

The Privilege of Pewholding.

"It is desired," says Dr. Horton in his church Year Book, "that every seatholder should feel that he possesses not so much a right as a privilege, and that the privilege consists in welcoming strangers and visitors into any sittings of his which are not occupied. Acting in such a spirit, the whole permanent congregation stands in the position of host to the outside world, and the timid and the poor, who at present fear to enter a house of worship, will at once feel on entering that they are not intruders, but welcome guests."

Sight on the Bible.

Rev. Dr. MacMillan, in his second Cunningham lecture, stated that in Pithon, one of the store cities of the great builder of Egypt, Rameses II., the lowest tiers of bricks in the walls are the best, being made with straw, while the highest are the worst being in a crumbling state for the want of straw or other binding—a confirmation of the Bible narrative. Further on, on one of the

few monuments preserving the memory of Menaphtah, and enabling us to identify him with the Pharaoh that was compelled to free the Israelites, it is recorded that in the later years of his reign he was troubled by a pretender to his throne, showing that he had no legitimate heir; while another monument states that he lost his only son by a very sudden and melancholy death, the nature of which is not explained—a reference, doubtless, to the first born of men and cattle in Egypt.

Quarantine Your House.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence in their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime producing literature that threatens us. Put in reach of your families good papers, magazines, and books. Bait them with a chaste story and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the

whole life of your daughter.—*Selected.*

—●—

A NEPHEW of the great Duke of Wellington was preaching in a Yorkshire church, on a recent Sunday, and told a tale of his illustrious relative which spoke as well for the Duke's tolerance as for his piety. It was a rule of His Grace's household that all visitors should attend worship on Sunday. One excused himself on the ground that he was a Roman Catholic, and there was no chapel near. His Grace caused inquiry to be made, found there was one thirty miles off, and the guest was informed a carriage and four were in waiting to take him there. As a matter of fact he was not a Roman Catholic, but simply had pleaded that as an excuse. However, in he had to get, *volens volens*, and arrived back to dinner after his involuntary drive of sixty miles. No guest of the Duke was ever known to attempt to cut church after that.

—●—

Confessing Christ is better than professing Christianity. Claiming Christ as a Saviour is better than claiming to be a Christian. A man is not saved because he is good, but he is saved because God is good. God sent Jesus Christ into the world to save sinners, not to save Christians. If a man sees that he is a sinner, and trusts Jesus Christ to save him, he can have assurance of salvation; but that assurance rests on the fact that the One trusted is a Saviour, and not on the fact that the one who trusts is a Christian.

DR. PARKER holds that the worship of giving should always be associated with the worship of getting; and that contributing to the offertory should be as much an act of worship as exercises of prayer and praise.

THERE is a man in this town who never allows an opportunity for an attack on the Jews to pass by, it is his hobby. One evening he found himself seated next to a prominent Wall street Hebrew banker. Somebody turned the subject of conversation to Turkey. The man spoke up and said that he sympathized in many ways with the people of that country, particularly with their dislike of *asses* and *Jews*, whom they are ready to kill on the very slightest provocation. "My dear fellow," said his Jewish neighbor, "how fortunate for you and me that we do not live in Turkey."—*New York Recorder.*

The chief virtue of some persons would seem to be in their freedom from vices. To abstain or to withhold appears to be their ideal. They are too busy with the avoidance of fault and error to take time to do positive good. They do not realize that virtue is an activity, and that the person who has no other record than the negative one of avoidance, will make a poor showing in the great day of account. The vice that is simply omitted, leaving a mere vacancy in the soul's existence, at the best counts only zero. But the virtue that crowds a vice out, and puts itself into the soul as a vital force, counts one, or more.

It is often said that competition is the life of trade. But if there is one thing better than the competition of man with man, it is that of a man with himself. It is a man's striving to outdo himself, to overtop even his old ideals in his new performances. It is the difference between a race against time and a race against another individual. Time never can be beaten, but the racer can beat himself. But so long as a man has only to keep a little ahead of his neighbor, he has a dull spur wherewith to prick the sides of his intent, if that neighbor sticks fast, that is the end of the competition; after that, both stick fast. On the other hand, when a man feels the necessity of bringing his future deeds into competition with his own past, there is no limit to the possibilities of life with him.

Troubles that come in the line of God's ordering for us are among our best blessings. God loves us more than we love ourselves. God knows what is for our good, as we cannot know. God would never permit us to be distressed, or disappointed, or misunderstood, or bereaved, if there were any better way of our getting just the training which we need. If we realize this truth as a truth, how much readier we shall be to endure bravely the trials to which we are called in the providence of God! They are what the Great Physician has prescribed for us. Without them we could never have such health of soul as they will bring us. They are lessons set for us by the Great Teacher; and the knowledge we ought to desire can never be at-

tained without this course of instruction. Just that which tries us most in our daily life course is that for which we would be most grateful, if we could see it as God sees it.

Acknowledgment of Subscript'ns to the Parish Guide.

Mrs. Gunn, 35c.; Mrs. Freeman, 50c.; Mr. Herbert, 35c.; Mr. Wm. Aspel, \$1.00.

Parish Register.

BAPTISM.

- Dec. 2. Percy L. H., son of Chas. J. Gilson.
Dec. 9. Mabel Irene, daughter of John Pryke.
Dec. 23. Annie Elizabeth, daughter of J. D. Smith.

MARRIAGES.

- Nov. 22. By Rev. F. E. Howitt, J. D. Ryckman to E. M. Unsworth.

BURIAL.

- Nov. 13. James Young, aged 63.
Nov. 20. Joseph Bates, aged 70
Dec. 8. Lauris Francis Oliver, aged 7.
Dec. 18. Katie Kelk, aged 24.

CONFIRMED.

- Messrs. J. W. Evans, C. W. W. Fielding, Thomas Peter Herbert, George James Hunt.
Mesdames C. W. W. Fielding, Annie Margaretta Smart.
Misses Louise Barton, Elizabeth Carter, Mary Ellen Carter, Clara Close, Eliza Cooper, Elizabeth Foster, Mary Grant, Frances Louise Gunn, Annie Emma High, Mary Elizabeth Hunt, Katharine Johnston, Naomi Lamb, Jessie Amelia Letten, Ida Belle McFarlane, Ada Morley, Jessie Alexandrowna Muir, Emma Paradine, Matilda Rogers, Sarah Salmon, Florence Rouseaux, Georgina Sisson, Grace Spicer, Charlotte Yorick.

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