

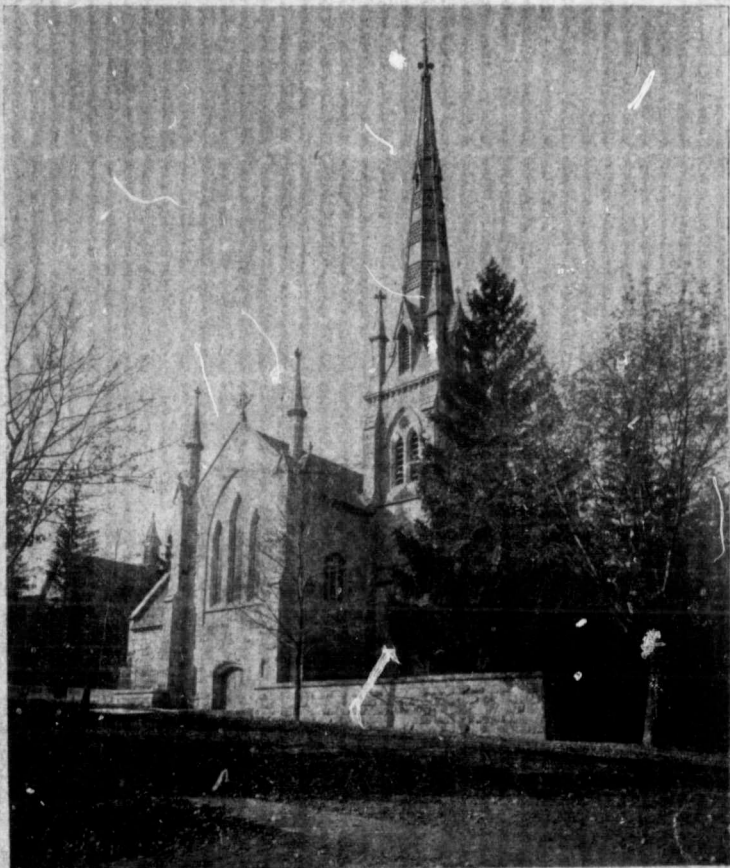
RE 23.713
 As 23
 1894, no 8
 Lane
 H

The Parish Guide.

AUGUST, 1894.

No 8.

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:

ay.—Morning service, 11 o'clock.
 Evening " 7 "
 Sunday-school, 3 p. m.
 Rector's Bible Class, 3:15 p. m.
 y Communion—1st Sunday in month, 11 a.m.
 " 2nd " " " 9 "
 " 3rd " " " 7 p.m.
 " 4th " " " 11 a.m.
 tism—2nd Sunday in month, 4:15 p. m., and
 any other time upon notice being given.
 vice at the Mission Room, Wellington Street,
 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., Junior Branch, 10 a.m. Weekly.
 Choir practice, 8 p. m. Weekly.

KENNEDY & BRO., IMPORTING TAILORS

Styles, Cut and Workmanship Guaranteed.

89 JAMES ST. NORTH,
HAMILTON, CANADA.

PRICES MODERATE.

JAMES CRAWFORD,
CATERER AND CONFECTIONER,
34 KING ST. WEST,
HAMILTON, ONTARIO

H. T. BUNBURY,
General Insurance Agent,

65 JAMES ST. SOUTH.

TELEPHONE NO. 536



For PURE DRUGS
AT REASONABLE PRICES

CALL UPON

JOHN A. CLARK,
77 King Street East,

OPPOSITE THE POST OFFICE.

HARD COAL,
\$5.25.
DELIVERED IN BAGS.
PEOPLE'S COAL CO'Y,
YARD—Barton and Ferguson Ave.
BRANCH OFFICE—31 King Street West.
Telephone 978.

HAZELL & SON,
FAMILY GROCERS,
Stores—King and McNab Sts.,
Main and Wentworth Sts.

HOWELL'S HEADACHE AND NEURALGIA POWDERS.



Manufactured only by

W. A. HOWELL
CHEMIST,
HAMILTON.

R. HAIGH,
BOOKBINDER,
60 KING ST. WEST.

Music, Magazines, Periodicals and Books of all
kinds bound in any style at prices consistent
with good workmanship and material.

Sunday School Libraries Bound or Repaired
at Moderate Cost.

BLACHFORD & SON,
UNDERTAKERS,
57 KING STREET WEST, HAMILTON.
TELEPHONE 636.

FOUNDED 1872.
THE
Canada
Business
College
ARCADE BUILDING,
HAMILTON, ONT.
R. E. GALLAGHER, Principal.

KEEPS YOU IN HEALTH.
DUNN'S
FRUIT SALINE
DELIGHTFULLY REFRESHING.

MARTIN & MORPHY,
GENERAL FINANCIAL,
Insurance and Real Estate Brokers,
32 HUGHSON ST. SOUTH,
Telephone 979. HAMILTON.

The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, AUG., 1894.

No. 8

The Calendar.

AUGUST.

5. Eleventh Sunday after Trinity.
12. Twelfth Sunday after Trinity.
19. Thirteenth Sunday after Trinity.
24. S. Bartholomew A. and M.
26. Fourteenth Sunday after Trinity.

The Two Gates.

A pilgrim once (so runs an ancient tale),
Old, worn and spent, crept down a shadowed vale ;
On either hand rose mountains bleak and high ;
Chill was the gusty air, and dark the sky ;
The path was rugged and his feet were bare,
His faded cheek was seamed by pain and care ;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven as if to mock
The pilgrim who had crept that toilsome way ;
But while his dim and weary eyes essay
To find an outlet in the mountain side,
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,
Above the portal read, "The Gate of Death."
He could not stay his feet that led thereto ;

It yielded to his touch, and passing through,
He came into a world all bright and fair ;
Blue were the heavens, and balmy was the air ;
And lo ! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned ;
Behold ! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lustreful and clear as those new skies,
Free from the mists of age, of care and strife,
Above the portals read, "The Gate of Life."

—*Harper's Magazine.*

A Bible Critic.

At one of his recent meetings in New York Mr. Moody quoted this sentiment in beginning his address :
"The Bible is a lamp to direct us ; a guide to conduct us ; a bit to restrain us ; a sword to defend us ; water to wash us ; fire to inflame us ; salt to season us ; milk to nourish us ; rain to refresh us ; treasures to enrich us ; and a key to unlock for us heaven's gate." All this it is, he added, and much more. The man who came to a meeting to get an anointing to last a lifetime was compared to the man who ate a breakfast to last a lifetime. Daily,

hourly feeding on the Word is necessary, if the soul would grow.

The higher critic and the scientific sceptic would not receive much encouragement at these meetings. From cover to cover Mr. Moody believes the Bible. A man brought a difficult passage to him with this question :

"How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system that I don't understand, yet I believe them. I am glad there are heights in that Book which I haven't been able to climb. I am glad there are depths I haven't been able to fathom. It is the best proof that the Book came from God."

"But you don't believe in the old Testament just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. The very things in the Old Testament that men cavil at the most to-day are the things the Son of Man set His seal to when He was down here, and it isn't good policy for a servant to be above his master. The Master believed these things."

The stories of the Deluge, the De-

struction of the Cities of the Plain, Balaam's Ass, and Jonah and the Whale, were next taken up, the objections to them considered, and Christ's own references to these very matters given. Mr. Moody advised every one of his hearers to buy a concordance before luncheon, and then to take up the study of the Bible systematically, prayerfully. He commended highly a study of prophecy, especially those given by the so-called Minor Prophets. Glancing hastily at the prophecies concerning Babylon, Nineveh and Tyre, he showed how one after another had been fulfilled, and added :

"The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. There are over two hundred about Him in the Old Testament. Think of those which concern His life on earth; His miraculous birth, not at Nazareth but in Bethlehem, 'that the Scriptures might be fulfilled;' His dwelling in Nazareth, in Egypt, His riding into Jerusalem, His cruel treatment, His death. The Bible is not worn out any more than the sun is worn out. Let us study the Book more and ourselves less."

Home Love.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I never knew what

MAR 8 1960

1894 no. 8.

HAMILTON PUBLIC LIBRARY

he was to me till he was gone." Such words are the poisoned arrows which death shoots back at us.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking of personal caresses. These may or may not be the best language of affection. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarcely a family that might not be richer in heart wealth for more of them—HARRIET BEECHER STOWE.

Laws of Christian Growth.

Growth in the Christian life must follow the laws of growth everywhere. A plant in a dark cellar must either die or live a poor, feeble and dying life. It needs light; it needs sunshine. If you live in the dark cellar of your own nature you will grow more and more feeble, until spiritual death succeeds to the long absence of spiritual life and power. If you live in the shadows of doubt, in the gloomy vales of misanthropy, in the dark dens of fault-finding and selfishness, you will lose all the light and joy, and finally the very life of the true believer. Come out into God's sweet sunshine. Eat the divine manna as given in the divine book. Exercise all the spiritual sympathies and muscles by following Christ, "who went about doing good."—R. S. MACARTHUR, D.D.

The Bible the Word of God.

"The Bible the word of God!" exclaimed a young sceptic in the hearing of a friend. "No, it is the invention of men."

"The Bible claims to be God's word, does it not?" asked the Christian.

"Yes, the men who wrote it pretend that they 'spake as they were moved by the Holy Ghost.'"

"If the Bible, then, is not what it claims to be, it is, you think, an imposture, and its writers liars?"

"Yes, that is what I believe."

"Good men would not lie and deceive, would they?"

"Of course not."

"Then the Bible, you are sure, could not have been written by good men?"

"I feel certain it was not."

"Now, answer me candidly. Does the Bible condemn sin, and threaten bad men with punishment?"

"Yes," rather reluctantly.

"Does it condemn lying and deception?"

"Yes," a little sharply.

"Would bad men—deceivers and liars—make a book that condemns their own sins?"

"They would not be likely to do so, certainly."

The young sceptic felt the ground giving way under him, and changed the subject.

"Never start what you can't stop." Never start a false report. You can't stop it. Never begin a bad practice; it will become a habit which you can't manage.

The Parish Guide.

One year. 35c.
 Single copy. 5c.
 Communications to be addressed to
 224 Bay Street South.

A Historical Sketch of our Parish.

(Continued.)

-Notes.

The congregation has been remarkably good during July, when we bear in mind the fact that so many seat holders are away for the summer holidays.

On the 10th ult. our annual Sunday-school Picnic was held at Winona. About 400 scholars and friends left King street station at 1 o'clock in a special train, and returned at 8 p.m., all pleased with the day's entertainment.

The Rev. L. G. A. Roberts, Rector of St. George's Church, and the Rev. H. C. Aylwin, of Tapleystown, preached on Sunday, the 15th ult.

The Rev. F. E. Howitt took duty at Merriton on the 22nd for the Rev. F. H. Fatt, who is at Cacouna for rest and recuperation.

Our Sunday-school was visited by Mr. Baylis, a representative of the S. S. Union, on the 22nd. Quite half of both scholars and teachers were absent.

We are glad to have the services of Mr. John Yorick, who was superintendent of the S. James' Sunday-school, Stratford, and an earnest church worker there for some years. He has consented to help in the management of our Sunday-school.

Shortly after the Rev. Hartley Carmichael's induction, the Rev. Charles John James was ordained, and appointed assistant minister of the Church of the Ascension. For three years (1883-6) Mr. James did good and faithful service in the parish, greatly endearing himself to those among whom he worked by his kindly manner, energy and zeal. Having received a call to the charge of one of the mission chapels of Calvary Church, New York, he removed to that city, and was succeeded by the Rev. Richard L. Sloggett. Mr. Sloggett's ministry at the Ascension was of brief duration. While full of promise, it was cut short by illness, and he was obliged to resign in the early part of 1887.

It was at this time that the congregation was called upon to bear the grievous disappointment and loss of having their beautiful church edifice almost entirely destroyed by fire. The sad disaster occurred on the evening of Saturday, January 8, 1887. The choir had just finished their practice for the services of the coming Lord's day, concluding significantly with the Nunc Dimittis. The organ had not been working well during the evening, and the organist, Mr. Geo. Fairclough, entered the instrument to ascertain the cause, taking with him a lighted taper. In moving about the flame of the taper came in contact with the trackers attached to the keys, which at once ignited, and in a few minutes the

organ was in a blaze. The inflammable nature of the woodwork, together with the fact that the Christmas decorations were still hanging about the church, caused the fire to spread with great rapidity. Before the fire engines could reach the burning building, the flames had already attacked the roof, and it was only after great and long continued efforts that they were at last subdued; almost the whole interior was destroyed. Fortunately, however, the spire, with its beautiful chime of bells, escaped untouched.

No time was lost in setting about the re-building of the church. At a special vestry meeting called for the purpose, and held in the school-room on Jan. 17th, a committee consisting of the Rector and Messrs. A. G. Ramsay, Alexander Bruce, Henry McLaren, J. E. Parker, R. A. Lucas, F. W. Gates and the Wardens (Messrs. Adam Brown, M.P., and Archdale Wilson), was appointed to arrange for carrying out the work.

On June the 17th the reconstruction of the church was actually begun, and was completed by the following spring. In the work of restoration, which was carried out under the able management of Messrs. Darling & Currie, church architects, of Toronto, several important improvements were incorporated in the design. The chancel was entirely re-modelled, making it much more spacious than formerly, and affording room for an organ chamber and ample vestries for the clergy and choir. The interior was handsomely refurnished on an improved plan, and the church

beautifully decorated throughout. The total cost of reconstruction was about \$25,000.

At the opening services, which took place on Sunday, March 4th, 1888, the former Rector, The Very Reverend Dean Carmichael, was the preacher, and the Revs. G. B. Cook, Belt and Miller were present with the Rector, and took part.

Owing to ill-health, Mr. Sloggett had been obliged to resign his position as assistant minister, and the Rev. Chas. E. Belt, who had previously held a mastership in Bishop's College School, Lennoxville, was appointed in his place in October, 1887.

The congregation, which had been worshipping in the school-house during the re-building, having returned to its restored and beautified church, everything now betokened a period of quiet, earnest, work; but it was not long before their quietude was again disturbed by the resignation of Mr. Carmichael. Having accepted a call to an important charge in Richmond, Virginia, he removed there with his family in April, 1889, and the Church of the Ascension was once more without a Rector.

(To be continued.)

What a Little Book Did.

Sir S. A. Blackwood was travelling on the top of a coach from London to Croydon, and after discussing the topics of the day with one who sat beside him, he turned the conversation to the things of heaven, to the disgust of another passenger sitting near who talked of "canting

hypocrites," etc., and when the coach stopped left his seat. In descending, the pocket of his coat opened, and Mr. Blackwood dropped in the little book entitled "Eternal Life." When the gentleman reached home and emptied his pockets he found, amongst other things, a small book that he knew nothing of, and, reading its title, he at once guessed who had put it there and in his rage he tore it to pieces and threw it inside the fender. When he returned from town the next day his ire was increased by finding the pieces on his toilet table. He immediately rung the bell and asked the servant why they had not been destroyed; and when she replied that in gathering them up she had seen the word "eternity," and did not like to burn them, she in anger was ordered from his presence. When the servant had gone he began to look for the word that had so arrested her attention, and then he sought to connect sentences by strips of paper that one buys around stamps, and managed in this way to fasten the book together, and became converted by reading it.

One day when Mr. Blackwood was walking in Cheapside he was startled by the exclamation, "You are the man!" and a ragged book was held up to his astonished gaze. He disclaimed all knowledge of that particular book, and was then informed of the circumstances related above, and of the spiritual change in the heart of the gentleman that had taken place by means of it.—*British Evangelist*.

How Not to Help Your Minister.

Stay at home whenever it rains on Sunday, or it is too hot or too cold.

Never let your minister know if he has ever done you any good.

Take a class in the Sunday-school; never be punctual, and frequently be absent.

Attend no church gatherings if you have the opportunity of going anywhere else.

If times are hard, at once diminish or withdraw your subscriptions, for fear lest, when you have paid for your jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermon, and fear that you cannot stand the draughts much longer.—SEL.

Wealth of the Jews.

The Jews may not yet own Palestine, but they seem in a fair way to possess the rest of the earth. The Rothschilds furnished in loans during ten years, \$205,000,000 to England, \$50,000,000 to Austria, \$40,000,000 to Prussia, \$130,000,000 to France, \$50,000,000 to Russia, \$12,000,000 to Brazil, besides many millions to smaller states. About one-fourth of the railway system of Russia is owned by a Jew known as the Russian railway king. There are official statements which show that a large portion of the land in the States of Eastern and Central Europe has passed into Jewish hands.

Unqualified activity, of whatever kind, leads at last to bankruptcy.

Prayer.

Let me say, that prayer in the name of Jesus means a great deal more than for the sake of Christ. If I were to go to the banker of a friend and say to him, "Will you give me £10 for so-and-so's sake, he is a good friend of mine?" do you think I should get the money? But if I could show that my wealthy friend had given me a power of attorney to draw in his name, then the cheque I drew would be surely honored, because his credit would be at stake. Our Father will never ruin the credit of His dear Son. Anything that we ask in His name, anything that He Himself would ask, we, asking in His name by faith, will receive. Hence we can launch out into any enterprise when we are sure that it is in accordance with God's mind and will.—HUDSON TAYLOR.

The Three Rules.

What is the lowest rule of human conduct?

The Iron rule.

What is the next highest rule?

The Silver rule.

What is the highest rule?

The Golden rule.

What is the Iron rule?

Evil for evil.

What is the Silver rule?

Good for good.

What is the Golden rule?

Good for evil.

Why do you consider the Iron rule the lowest?

Because it is the expression of

the animal faculties of the man, and the law of brutes and savages.

Why is the Silver rule better?

Because it is the Golden rule one half expressed.

Why is the Golden rule the highest and the best?

Because it is the essence of our spiritual perceptions of right.

"More Blessed to Give."

ACTS XX. 35.

Is thy cruse of comfort failing? rise and share it with another;
And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse,
or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving,
all its wealth is *living* grain;
Seeds, which mildew in the garner,
scattered, fill with gold the plain.

MRS. CHARLES.

"That Beastly Drink."

Dean Stanley once said: "In travelling in France, I usually take the third-class, that I may have some talk with the laboring people." The Bishop of Newcastle-on-Tyne has done the same thing in the north. The Bishop, who is a staunch advocate of total abstinence, was travelling third-class incognito, dressed in a worn-out clerical suit, and during a part of his journey had a grimy pitman for companion. The collier broke the ice in this fashion: "'Spect you're one o' they poor curates, noo, travelling along o' the

likes of huz?" "Well, I was a curate once," said the Bishop; and the miner interpreted the rest as follows: "Oo, ay, I see; that beastly drink again! Well, lad, thee moost swear off, and win oop again. It's never too laate to give 't oop."

"I know not the way that I'm going,
But well do I know my Guide;
With a childlike trust I give my hand
To the mighty Friend at my side.
And the only thing that I say to Him,
As He takes it, is 'Hold it fast,
Suffer me not to lose my way,
And bring me home at last!'"

SUNDAY SCHOOL MOTTO.

One motto of every school should be:
"All the church in the Sunday-school,
All the Sunday-school in the church,
And everybody in both."

Train the scholars to invite their companions to come who do not attend other schools.

Canvass the town to see how many and who, do not attend any Sabbath-school. Go or send after every neglecter. Make the school so attractive that children will wish to come, and will stay when they do come.

Nothing in the school is so attractive as earnest piety, faithful teaching, helpful training.

At the punch bowl's brink
Let the thirsty think
What they say in Japan:
"First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man."

The Word "Wife."

"What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of 'femme.' But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or housemoths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Whenever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and, for a noble woman, it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding, its quiet light for those who are homeless. This, I believe, is the woman's true place and power."—
RUSKIN.

Parish Register.

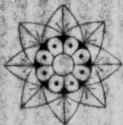
BAPTISMS.

- July 8. Ira Frederick, son of Ira Young.
July 22. Wm. Dufton, son of Wm. Ferris.
July 22. Annie Louise, daughter of Geo. Morris.
July 29. Clarence R., son of George Moore.

BOOKSELLERS, STATIONERS,
BOOKBINDERS,
DEALERS IN WALL PAPERS.
LARGE STOCK. LOWEST PRICES.
J. EASTWOOD & CO.

WM. ACRES,
Hatter and Furrier,
12 KING ST. EAST.

JAMES OSBORNE & SON,
GROCCERS
12 & 14 James St South.
Telephone 186.



H. MORLEY,
PLUMBER, GASFITTER,
ETC. ELECTRIC BELLS and other
appliances fitted.
174 JOHN ST. SOUTH, HAMILTON.

H. & J. DOW,
DEALERS IN
WOOD, COAL AND LIME,
81 MAIN ST. WEST
TELEPHONE 771.

1850.

J. HOODLESS & SON,
THE LARGEST
AND
MOST MODERN
FURNITURE MANUFACTURERS.



Jesse Chapman,
FUNERAL DIRECTOR,
59 KING ST. WEST.
TELEPHONE 96.

CHARLES ST. CONSERVATORIES.
Telephone 625  72 King St. W.
F. G. FOSTER,
FLORIST,
HAMILTON, ONTARIO.

JAMES SWEENEY,
MANUFACTURER OF
Anthony Steel Plate Furnace
Furnace and Stove Repairs. Galvanized Iron
Copper Ware.
Cor. King William and Hughson

J. E. OVERHOLT,
DENTIST,
OFFICE: GRAND OPERA HOUSE,
TELEPHONE 1287.
HAMILTON, ONT.


B. EDWARDS,
CATERER AND CONFECTIONER
100 and 102 King St. West.
TELEPHONE 141.

P. GROSSMAN'S SONS.
WHOLESALE AND RETAIL
DEALERS IN
MUSIC AND MUSICAL INSTRUMENTS
65 James St. North, Hamilton, Ont.

FOR GOOD VALUE
—CALL AT—
Gilbert's Shoe Store
23 MACNAB STREET NORTH.
FEW DOORS FROM KING.

• THE RIGHT HOUSE •

FOR Dress Goods, Silks, Millinery, Mantles, Corsets, Men's Furnishings, Ladies Misses and Children's Underwear, Gloves, Hosiery, Notions, Linens, Flannels, Cottons, Sheetings, Carpets, Oil Cloths, Linoleums, Curtains of all kinds Upholstry Goods. Curtains, etc., draped by an experienced artist.

 Dress Making, Mantle Making and Millinery done at Short Notice. Satisfaction guaranteed.

THOMAS C. WATKINS

CORNER KING AND HUGHSON STS.

FOR FINE

**HARDWARE,
CUTLERY,
SPORTING GOODS**

—AND—

HOUSEHOLD GOODS

TRY

**THE
BOWMAN
HARDWARE AND
SPORTING GOODS
COMPANY (LTD.)**



COR. KING and CATHARINE STS.,
HAMILTON.

**SMITH'S
CLOTHING MANUFACTORY**

DEALERS IN

IMPORTED and CANADIAN

TWEEDS,

MANUFACTURERS OF

MEN'S, BOYS' AND CHILDREN

CLOTHING,

5 KING STREET EAST

TRAVEL CLOTHS—20c., 25c., 30c., 35c. up.

FIVE O'CLOCK COVERS—75c., 90c., \$1.00, \$1.10, \$1.25, \$1.40 up.

DOYLIES—3c., 5c., 6c., 7½c., 8c., 9c., 10c., 12½c.

HEADQUARTERS FOR LINENS.

TABLE COVERS, Fine Damask (Fringed)—\$1.75, \$2.00, \$2.25 up.

SIDEBOARD SCARFS—40c., 45c., 50c., 60c., 65c.

Also choicest lines in Table Napkins, Towels, Centre Pieces, Carving Cloths and full range of Hemsitched Linens.

McKAY BROS., 55 and 57 King St. Ea