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THE  
St. John's Parish Record,

REV. ANDREW GRAY, RECTOR.

PORT MEDWAY, N. S., LENT, 1873.

To the Parishioners of St. John's  
Parish.

*My dear Brethren:*

The *Record* is intended to supply a want long felt—that of communicating with all the families interested in our parish. This cannot be done from the *Chancel*, or *Pulpit*, for they are not all at any one time in church. It cannot be well done by visiting, for the pressure of other duties, and the importance of other topics compel us to leave many of the subjects herein contained untouched. Besides, many in this way we are never able to meet. And yet the need of such an interview, or a substitute for it, is frequently felt.

The Printing-press seems to furnish the best solution of the difficulty. A parochial paper seems to be the best medium of communication for the purpose between priest and people. The present number is tentative, and yet it is hoped that it may be

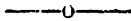
the first of a regular series. No good reason can be seen, why one, at least, should not be issued every year. The objects which it is hoped to secure will be better indicated by the *Record* itself, than by further comment here; although the haste with which this number has been compiled must be an excuse for some of the imperfections which others may not contain. It will contain, if issued, comments upon such matters of parochial interest as may call for them. It will try to give the condition, and follow the growth of the parish. It will rehearse its needs at any time. And we shall be glad if, beyond this, it may serve as a bond of union, uniting us to one another as members of one flock below, strengthening our attachment to the Church of our affections, and to Him who purchased it with His blood.

It will be sent to each family in the parish free, and should

any not receive it, they are asked to call for a copy. In the hope that it may accomplish its mission we send it forth, praying for God's blessing upon it.

Your affectionate Pastor,  
ANDREW GRAY.

*Port Medway,  
Lent, 1873.*



### Our Churches.

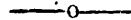
We have now three good churches in this parish, viz.,—“St. John's Church,” Eagle Head; “The Church of the Holy Redeemer,” Port Medway; “All Saints' Church,” Mills Village. Best of all, they have been built upon the Scriptural principle. They offer to all, rich and poor alike, the ministry of the word and sacraments on all occasions of public worship. There are no sold or hired pews, no reserved seats, although regular worshippers, by speaking to the chapel warden, may generally have the same seats kept for them *until the beginning of the service*. These churches are *God's houses*, and *free alike to ALL HIS CHILDREN*. But everyone is privileged to bear his fair share of the expenses, and to this end is invited—

1. To subscribe towards the clergyman's salary.

2. To give liberally and systematically, through the Sunday Offertory, for current and other expenses.

3. To aid the parish in its charitable, diocesan and parochial work.

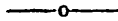
This parish has adopted the “Envelope System” for the Rector's income. This gives the parishioners the opportunity of contributing quarterly through the Offertory. It has been found to be a vast improvement on the old way, and is attended with very much less trouble. It is to be hoped that all our friends will avail themselves of it.



### Progress.

Although we cannot close our eyes to the fact that much work for the Master still remains to be done in this parish, yet we cannot look around us and witness the changed aspect of things without thanking God and taking courage. Through the liberality of our friends abroad, and the exertions of the people for themselves, much has really been accomplished by the blessing of God. Two new elegant churches have been built and consecrated; a third thoroughly painted and otherwise improved, outside and in; the debt which was upon the Rector's for some years has been entirely cancelled, and considerable repairs have been put upon it as well as upon the out-buildings and premises; and the parish in other respects has been improved—all within a short space of time. The problem is

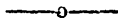
easy of solution: the people put their shoulder to the wheel, and then Hercules came forward and assisted to the extent of a little over \$2,000. In other words, the nett sum of \$2,000 has been reported as donations from sources outside the parish. May the parish ever go on and prosper.



### Sunday Schools.

Our faithful and devoted Superintendent, T. M. Dumphy, Esq., with the aid of his staff of zealous teachers, has kept the Sunday School at Port Medway open all winter, except on a few stormy days. The other schools, closed for the winter, will (D.V.) resume shortly after Easter, under the supervision of the Rector.

Each school was treated during the early part of the season to a splendid *Magic Lantern Entertainment*, given by the Rector. All appeared to be highly amused and greatly delighted. Another entertainment has been talked of for some time after Easter.



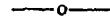
### Our Wants.

Let us be glad that we have these. They are evidences of life in the first place, a condition of stagnation or death alone is free from them. While there is life there will be needs to be supplied. The two are inseparable. It is so with parish life. A living parish will always have needs, which are simply the

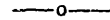
calls duty makes upon a living agent. We may never even think to be free from them. They will come, and we must listen to them, and ought to do what we can to supply them.

We want a *little Organ* for St. John's church. We want to see the *fence around the new Cemetery completed*, and part of the land at least levelled. We want to see the churches thoroughly painted. If all our friends will aid us according to their ability we shall soon have these wants supplied.

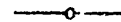
At Port Medway we are in want of a *Font*. The ladies have taken this matter in hand, and are now sewing for one.



The new barn in connection with St. John church is a credit to the parish, and a great convenience to the Rector.



N.B.—There are some balances of subscriptions still due us, on account of the new church at Eagle Head. The parties from whom they are due will greatly oblige by letting us have these amounts *at once*, as we are *really crippled* in our work for want of them. Let all accounts be *settled at Easter*, if possible.



### Lent.

Once more the solemn season calls  
A solemn fast to keep;  
And now within the temple walls,  
Both priest and people weep.

But vain all outward sign of grief,  
And vain the forms of prayer,  
Unless the heart implore relief,  
And penitence be here.

### Choirs.

We have, we believe, the right idea of a church choir: boys and girls, men and women, and in goodly numbers, gathered out of the Sunday-school and congregation. Let the choir thus formed take the lead in the singing and responses, and let the congregation support them heartily, and we shall have a service which will be in itself a power unto salvation.

—o—

### Acknowledgments.

We have to acknowledge with thanks, the kindness of several of our parishioners, who have recently supplied us with a quantity of wood sufficient to last for several months; also with several bushels of potatoes, turnips, etc. Such acts are not soon forgotten.

—o—

☞ The Lord Bishop purposes (D.V.) visiting this parish in May, for the purpose of holding Confirmations, &c. It is to be hoped that many—all who have not yet been confirmed—will avail themselves of this opportunity of re-binding themselves to the service of their covenant-keeping Lord. Do not allow this precious season to pass by unheeded! You may never have another.

Let all who desire to be confirmed, make their wishes known to the Rector at as early a day as possible, that classes may be formed.

### Register.

Our Register shows that during our incumbency up to the end of the year 1872, there have been

122 Baptisms.

37 Burials.

21 Marriages.

62 have been Confirmed, and

65 have been added to the number of communicants.

—o—

Let our Easter Communion bring together as many as possible of those who have received the Apostolic rite of Confirmation within this parish since we were appointed to the oversight of it, as well as of all who have been accustomed to receive the Holy Communion.

Our Church confidently expects that all her members shall receive the Holy Communion at least *three* times every year, of which Easter is to be one. As our growth in grace is a reality to us, let us all use this greatest of the means of grace with devout thankfulness.

The children are invited to join heartily in the Easter services, and in all the public services in the Church.

Both young and old should try to be at church and Sunday-school in good time. Always a little before the service commences—never later if possible.

☞ Never neglect your morning and evening prayers.

### Obituary.

Entered into rest, on Saturday the 22nd ult., Sophia Leslie, in the 67th year of her age. Attacked on the previous day by a fit of apoplexy, she had just time to call her husband, to refer to her absent children, and then to cry as she was wont, "*Lord have mercy upon me,*" when, deprived of speech, she sank in blissful dreams away. Only a few days before, she presented herself at the altar, there to receive the memorials of her blessed Saviour's dying love. Her mortal remains were committed to the keeping of the grave, in the presence of a vast assemblage of persons, "in sure and certain hope of a glorious resurrection to eternal life." We deeply sympathize with the afflicted family, who are called to mourn, but not as "others who have no hope."

Let us see a large congregation, of old and young, in church on Easter day. Let each and all learn to join in the responses at all times.

Every child should have his or her own little Prayer-book, Bible and Hymnal. Will parents and guardians see that the little ones are supplied with these.

*Children*, have you committed the CATECHISM THOROUGHLY TO MEMORY? If not, be sure you set about it at once.

☞ We call attention to the pithy extracts to be found elsewhere on the subject of systematic giving. When *every man, woman and child* called Christians, and making up the congregations and parishes in the land, can be brought to give systematically a fair portion of what they are stewards of, to Christ, in His Church, so soon the parish treasures will be full, missionary agencies and the charitable institutions will have no lack, and the spread of the Gospel be something near what it ought to be. Is not this true? This mode of giving has the Scriptural warrant.

—o—  
 "Young men and maidens,  
 old men and *children*, praise the  
 Lord."

### The Bible.

Study it carefully,  
 Think of it prayerfully,  
 Deep in thy heart let its pure precepts  
 dwell!

Slight not its history,  
 Ponder its mystery,  
 None can e'er prize it too fondly or well.  
 Accept the glad tidings,  
 The warnings and chidings,  
 Found in this volume of heavenly lore;  
 With faith that's unfailling,  
 And love all prevailing,  
 Trust in its promise of life evermore.  
 With fervent devotion,  
 And thankful emotion,  
 Hear the best welcome, respond to its call;  
 Life's purest oblation,  
 The heart's adoration,  
 Give to the Saviour who died for us all.  
 May this message of love,  
 From the Tribune above,  
 To all nations and kindreds be given,  
 Till the ransomed shall raise  
 Joyous anthems of praise—  
 Hallelujah on earth and in heaven.

The seven-fold gifts of the Holy Ghost, received by faithful recipients in Confirmation, are :

1. *Wisdom*, which directs us to consider our last end, which is God, and to order our lives to the attainment of it.

2. *Understanding*, which raises our minds to a more perfect knowledge of the mysteries of the truth.

3. *Counsel*, which leads us to make a right choice in things belonging to salvation, and to shun the deceits of the enemy.

4. *Ghostly strength*, which helps us to the firm and constant performance of our Christian duties.

5. *Knowledge*, which teaches us the will of God.

6. *True Godliness*, which excites us to be devout and faithful to Him.

7. *Holy Fear*, which excites in us a reverential awe for our heavenly FATHER, and a dread of offending Him.

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### How to Keep the Lord's Day Holy.

(Selected from the Writings of Rev. Dr. Dix.)

#### GENERAL RULES.

1. Never work at your trade or business on the Lord's day.

2. Never miss going to church at least once. Let nothing hinder you but violent sickness, sudden death of friends, or the like great cause. *Keep to the Church alone.* There you hear the true Word of God, and there are they who are truly His priests.

3. Read your Bible, your Prayer-book, and such other books as may help you to grow in holiness.

4. Give God thanks, again and again, for His mercies.

5. Do some good work, such as visiting any sick friend, or relieving some distress, or the like. Such acts of mercy befit this holy day, and bring great reward.

#### HOW TO CONDUCT YOURSELF IN CHURCH.

*When you enter the church, say to yourself:*

O Lord, how awful is this place. This is no other than the house of God, and this is the gate of heaven.

*When you come to your seat, kneel humbly on your knees and pray, saying to yourself:*

O, how amiable are thy dwellings, Thou Lord of Hosts: one day in Thy courts is better than a thousand.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight this day, O Lord, my strength and my Redeemer.

#### THE SERVICE.

Attend with great care to the holy service. It is the chief thing for which we come to the church. No one gains much by the sermon, who is cold and careless in the service. So, too, after joining with all the heart in the service, one is more fit to hear the word preached, and to receive it to the good of his soul.

Be not lazy and slothful; kneel to pray; stand up to praise

—sit down to hear the lessons and the sermon. Shame on those who loll on their seats, or sit at their ease, when they ought to be kneeling or standing up. The body and the soul always work together. Your soul cannot pray and confess its sins, while the body is taking its comfort.

Pray with all your heart. Ask God secretly for all that you have need of. Pour out your soul to him; tell Him every want, every fear, every care. Do this with the thought in your mind that prayers made in church avail more than prayers made at home. If you have any great wish, any great resolution mention it to God first in church. His house is the *house of prayer* for all people, and for all their needs.

#### THE SERMON.

Remember the text.

Try and catch some short sentence, some brief remark, to take home and lay up in your mind. Ask God to bless the word to your good. Remember that the more sermons you hear the greater is your danger if you are not made better by them.

Never listen to a sermon in the hope of being amused.

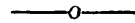
Remember, that he who speaks is the minister of Divine things, and that he bears a message to you from the Lord of Hosts. Therefore, listen with respect and fear.

*Before leaving Church, say:*

Pardon, O Lord, my wander-

ing thoughts, and overlook, I pray Thee, my shortcomings; and when I quit Thy house, may I not quit Thy presence, but may I be ever near to Thee and Thou to me; through JESUS CHRIST. Amen.

*Then go slowly out of church, as one who cometh from the presence of God, and He will look with favor upon you, and His blessing will rest on your head.*



#### Lent.

The following is part of the Rev. G. W. Hodgson's Lent Address to the members of his congregation. We bespeak for it a careful perusal:—

MY DEAR FRIENDS,—Again we are entered upon the Lenten season. It comes to us, calling us to sorrow for sin, to amend our lives; it comes lifting up before us the cross of Christ, reminding us again of His love, and asking for our love in return.

*How am I going to use this Lent?* What do I hope that it will do for me? What self-denials can I practice, that the flesh may be subdued to the spirit, that I may give more of my time to devotions, more of my substance in almsgiving? Ask yourselves these questions. Be sure they are wisely answered.

Prayer, fasting, almsgiving, these with all that they include, are the three great weapons for our warfare, three great remedies for our diseases, three great helps by the way. Use them well this Lent, give up time and amusements for them, deny your appetites in things lawful, think more of others' needs than of your own. Do this, not asking a reward, but from a desire to grow in the love



of Jesus, do it, not trusting in them for your own salvation, but because you long to follow, however far off, His steps; to be in some little degree like Him who continued whole nights in prayer; who fasted forty days and forty nights, who rich, became poor, and gave Himself for us.

I would recommend you to attend regularly some (by no means necessarily all) of the week-day services, and most earnestly urge you to use the privileges of the Lord's day. No Lord's day is fully observed without (where it is possible) an attendance at and reception of the Holy Communion. May God grant that this truth may be better understood and acted upon by us this Lent.

—o—

### Forms of Prayer.

Every year's experience convinces us of the importance of a Book of Common Prayer for public worship. We can hardly enter a congregation where the people worship by proxy, or through the extemporaneous prayers of the minister or some other unauthorised person, that our devotions and religious meditations are not disturbed by the unscriptural, improper, and sometimes ungrammatical expressions offered up in prayer to Almighty God; and this alone convinces us there is something intrinsically wrong in such services. Indeed it is very difficult for a devout mind to join in them at all; for when the prayer commences he does not know what petitions are going to be offered, and instead of uniting heartily in them he has to stop, examine the petitions, and meditate on their meaning, or else he must be "rash" and "hasty" in his worship, not having the words ordered according to the divine commandment. Ecc. v. 4.

For hundreds of years after Christ there was not a single example of extemporaneous prayers in the Church; which indeed is a presumptive proof that the book of the prayer is of God's own appointment. Every one at all acquainted with the Old Testament Scriptures or the Old Testament Church knows very well that the worship which God required was always by a liturgy: and this was the case in the purest and best days of that Church. The book of Psalms was part of the Jewish sanctuary service, and many of them were prepared for special occasions of worship. Solomon's beautiful prayer at the dedication of the Temple was pre-written, and so also was the song of Moses, which he and the children of Israel sang responsively. And God himself spake unto Moses, saying, "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Num. vi. 22-27. From this we know that it was not left with Aaron and his sons, although they were priests, what words they should use in the sanctuary in blessing the people: but God commanded them to use the words which had been expressly prepared for the occasion.

Nor was the order of divine service changed in the Christian dispensation: for when the disciples of Jesus applied to him for information upon this subject, and said "Lord teach us to pray as John also taught his disciples," Jesus said unto them, "When ye pray, say, Our Father which art in heaven."—Luke xi. 1, 2. And thus taught them a collect which every

scholar knows well he found in the Jewish prayer book.—*Hon's Intro. to Scripture*, v. iii, 296. To understand this correctly it is necessary to know that the disciples had reference to the well known custom of the day of religious teachers giving their disciples a set form of words to be offered up in petition to the Almighty; therefore they say, "teach us to pray as John also taught his disciples." From this we learn that St. John the Baptist had already given his followers a form of prayer, but for reasons to be seen hereafter, Jesus had not given any special new form unto his disciples; for this is the only sense in which we understand the passage, it being evident that Jesus had taught his disciples, long before this period, the nature and value of prayer. The inquiry, therefore, must have had reference to a form of words as an aid to their devotion, and which John had already given to his disciples. Now if forms of prayer were not of divine appointment this would have been a very proper occasion for our Lord to have condemned them. He certainly would have reproved his disciples for making such a request, and have censured his servant John for departing from the true spirit of prayer in teaching his followers such useless formality. But instead of this Jesus refers them to their own prayer book as a sufficient reason why he had not given them a form heretofore, simply, because they had a good form already, a form which he had repeatedly used in their hearing in the Synagogue and in the Temple. He had only, therefore to refer them to their own prayer book, which he does in his response to their inquiry, When ye pray, say, Our Father which art in Heaven.

Nor was this the only instance of

our Lord's approbation of forms of prayer: for in the sacred garden "he went away, and prayed, and spake the same words."—Mark xi. 39. The prayer was "O my Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done," and this same prayer he repeated three times, thus sanctioning the practice of his Church in all ages; in repeating the same prayers, whenever they approach him in the sanctuary. On the cross he said "My God, my God, why hast thou forsaken me," which prayer he found in the Jewish prayer book, and was composed by King David, as we find it recorded in the 22nd Psalm, and which had been offered up to God by millions who were then in heaven. Again, when he was on the cross he said, "Father into my hands I commend my spirit," and this very prayer was also taken from the prayer book, and to this day is found in the 5th verse of the 31st Psalm. He also chanted the *Great Hallel* as the Jews called it, at the last supper—Mat. xxvi. 30. So that nothing can be stronger than the proof that our blessed Lord not only sanctioned but absolutely instituted a form of prayer for his Church.

The early disciples, we are told, followed the example of their Lord in relation to the liturgy: for we find a form of prayer recorded in the 4th chapter of the Acts of the Apostles. It was offered up on the return of St. Peter and St. John from the Jewish council, when in the Christian assembly "they reported all that the Chief Priests and Elders had said unto them." We are told, "when they heard that, they lifted up their voice with one accord" and said, "O Lord thou art the God who didst make heaven and earth," &c. And the manner in which this

prayer was uttered. It is said the people, "lifted up their voices to God with one accord."

Thus, after the example of Christ and his church in the primitive ages, our church, in all nations, has adopted the ancient liturgy: and with the full confidence of the Divine approbation, the Prayer Book is issued as an aid to the devotions of the faithful.—REV. D. F. H.

—C—

Critics freely will rehearse,  
Forms of prayer and praise in verse;  
Why should critics then suppose  
Forms are sinful when in prose?  
Must my form be deemed a crime,  
Merely for the want of rhyme?

—O—

A new and brief "Ductor Dubitantium," setting forth the final and comfortable results of "Free Thought:"

A doubting doubter doubted long;  
His doubts at first seemed very strong;  
But soon he doubted of his doubt,  
And then a host of doubts broke out;  
Could he these doubts his own doubts call?  
Had he felt any doubts at all?  
Was his first doubt a doubt or not?  
Were all the rest true doubts or what?  
So 'midst these doubtful ins and outs,  
These doubts, and doubts, about his doubts,  
Doubt upon doubt his doubts did shake,  
Fresh doubts did doubtful answers make,  
Till this was all he could find out,  
That he undoubtedly did doubt.

### —O—

### The Prayer Book.

This book is full of precious store—  
Pearls of great price are here;  
Read it, and you will love it more,  
Each day, each month, each year.

Think not, because it gives no heat  
To hearts grown cold and dead,  
It cannot guide the wanderer's feet,  
Nor smooth the Christian's bed.

O, yes! 'twill teach the infant tongue  
To sing glad songs of praise:  
'Twill teach the careless and the young  
To find our wisdom's ways;

'Twill be a help to mothers mild,  
To fathers kind and true:  
'Twill help each wayward, erring child,  
Therefore 'tis fit for you!

### Prayer for the Parish.

Blessed Lord, who hast taught Thy children to pray for each other, send Thy blessing upon the parish to which I belong. Give grace to its Rector, that he may win souls to Thee, and guide Thy people in the narrow way. Bless thy little ones of the flock, that they may grow in grace and live to Thee. Comfort the poor with Thy rich mercies; recall the erring; uphold the weak; succor the tempted; cheer the sad-hearted; and give to this Thy family the spirit of love, unity, and zeal. Grant to us increase and prosperity, if it be Thy will, and teach us to give largely of our substance, for the glory of Thy name and the work of Thy Holy Church. Make these souls, for whom thou hast died, true to Thee, to their vows, to Thy sacraments, to their duties in this life, and thus prepare them for the joys of Thy heavenly kingdom, for Thy mercy's sake, O blessed Jesu, who with the Father and the Holy Ghost, livest and reignest One God, world without end.—Amen.

—O—

Every person should make it a matter of conscience to attend the Sunday services, when a sufficient reason does not forbid it. Beyond controversy the worship of the Triune God in His holy temple is, for the Christian, the highest duty on this best of days, and it is to our discredit that His courts are not thronged.

Every family should try to be represented in one or more of its members, at the holy and week-day services. The hour is selected with reference to the duties of the household, and the service is short.

Children, bring your Prayer-books, Hymnals and Bibles with you to church and Sunday-school.

### Systematic Offerings for Christ.

"... The remedy for all this is very simple, very scriptural, and has been submitted to experiment, and where it has been tried fairly, it was never known to fail. It is a remedy of two parts: first, that every Christian man and woman, and every child old enough to know what giving to Christ means, should give something in money, at regular and stated intervals, to the Lord—to the Lord into whom he was baptized,—for his own sake, and for some of the various and gracious uses of His Church. That is one part: *universality of giving*; every child trained to it, and trained to love it, as much as to read, or to play, or to any practice of good and graceful manners. The second part is the amount given by every person should be so fixed, on deliberately and conscientiously adopted principles, as to bear a definite proportion to the income of that person, from whatever and from all sources."—*Bishop Huntingdon*.

"People think nothing of spending ten cents to ride down and back in a street car. They can readily spend twenty-five cents for some article to please the sensual appetites, or fifty cents to enter some place of public amusement. Large sums are cheerfully spent for clothing and other expenses of daily life. During the summer recreation dollars upon dollars roll forth to pay extravagant hotel bills and the fares of lengthy excursions. But when the solemn moment comes for a thank-offering to God in the public worship of His Church on earth, there seem to be many in every congregation, who either absolutely decline to put anything on the plates, or only give some fractional bits of currency. Those who are acting on

principle in relation to the offertory, will, I am sure, join with me in daily prayer to God to touch the hearts of all thoughtless and indifferent worshippers, and lead them to do their duty, so that in the last great day the gracious words may be heard by all, "Well done good and faithful servant, enter thou into the joy of thy Lord"—*Rev. Dr. Gallaudet*.

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We desire to record our sense of gratitude to our zealous, hard-working Diocesan, as well for a *special visitation* to our parish last summer for the purpose of consecrating our churches, etc., as for pecuniary assistance so generously bestowed.

It is to be hoped that all our people fully understand the present arrangement for all the usual services in the several churches. Due notice of extra services will from time to time be given from the Chancel.

We are indebted to the *Good Shepherd Journal*, Boston, for several of the items contained in this issue, as well as for portions of some of the articles.

Let every one strive to profit by the due use of this *Lenten fast*. Then shall they be prepared to keep the *Easter Feast*.

Mothers, do not delay the baptism of your dear children. You cannot have them brought into God's covenant and made his children too soon.

The cross is the symbol of Christianity. As Christians we should glory in it. It is on thy brow, O Christian! Never be ashamed of it, but bear it for thy Lord and Master, till He shall give thee a crown instead.

A REMARKABLE RELIGIOUS MOVEMENT has begun among the ministers of the German Evangelical Church in the Western States. In a request, signed by thirteen ministers, including the President, ex-Vice-President and Secretary of the German Evangelical Synod of the West, they desire a bishop from the hands of the House of Bishops of the Protestant Episcopal Church, "that" (in the words) "he may bring to us apostolic ministrations with apostolic authority, and that he may convey to us the blessings which we believe God sends down through his appointed ministers. We are far from desiring to establish a new church; we desire to be a part of yours." Since the reformation in Germany and England every religious movement has ended in a separation. This is the first which is an effort towards organic unity on the basis of the Apostles' Creed and the apostolic ministry. The House of Bishops replied in the most courteous and Christian manner, and designated the German-speaking Bishop, whose ministrations might be used, the Rev. Mr. Auer, who has been chosen Bishop of Cape Palmas, West Africa, and who will be consecrated in a few weeks.—*Transcript.*

### Legend in Alsace.

Knowest thou, Gretchen, how it happens  
That the dear ones die?  
God walks daily in His Garden,  
While the sun shines high:  
In that garden there are roses,  
Beautiful and bright,  
And He gazes round delighted,  
With the lovely sight.  
If He marks one gaily blooming  
Than the rest more fair,  
He will pause and look upon it,  
Full of tender care.  
And the beautiful rose He gathers  
In His bosom lies,  
But on earth are tears and sorrow,  
For a dear one dies.

### Impartiality of the Church.

Our Mother, the Church, hath never a child  
To honour before the rest;  
And she singeth the same for mighty kings,  
And the veriest babe on her breast.

And the bishop goes down to his narrow bed  
As the ploughman's child is laid;  
And alike she blesseth the dark-browed serf,  
And the chief in his robe arrayed.

She sprinkles the drops of the bright new birth  
Alike on low and high,  
And christens their bodies with dust to dust,  
When earth with its earth must lie.

O! the poor man's friend is the Church of Christ,  
From birth to his funeral day;  
She makes them the Lord's in her surpliced arms,  
And singeth his burial lay.

COX

At Sunday School be early; have good lessons; join heartily in responses and singing; answer promptly in the catechising, and go out as orderly as from Church.

Teachers should provide substitutes when unable to come.

Baptism is the Sacrament of initiation, and therefore should never be repeated.

The Holy Communion is the Sacrament of nourishment, hence the frequency of its reception.

GIVING.—"How much of my income shall I give to the Lord? The Jew gave at least one tenth. Can a Christian conscientiously give less than a Jew?"

Fine sense, and exalted sense, are not half so valuable as common sense. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

### I Believe ; I Deny.

The following is given as an illustration of the manner in which the Rev. James C. Richmond sometimes advocated the claims of the Church:—

“He was preaching one evening in one of the public halls of a neighboring city selected because no church was large enough to contain the immense congregation of nearly three thousand people that had gathered to listen to a sermon upon “The Church.” He well knew that not one half were churchmen, and hence he exerted all his powers to defend the distinctive claims of the church and at the same time avoid giving offence to members of other Christian bodies. “My friends,” he began, “why is it that we do not all belong to one church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin up in the north part of our city, the stone church, St. John’s Church as we call it. Here stands a benevolent-looking man at the door. ‘My friend, what is this building for?’ ‘This, sir, is a place where the Christian religion is taught.’ ‘But,’ we ask, ‘what do you teach for the Christian religion?’ ‘Go in, sir, and you will learn.’ We enter, listen: ‘I believe in God the Father Almighty Maker of heaven and earth, and in Jesus Christ, etc. etc.’ Well, my friends, that sounds well. Let us come down town and stop at

the plain wooden building. ‘What do you teach here, my friend?’ ‘We teach the Christian religion.’ ‘Why, that is what they teach up at the stone church; why don’t you unite with them?’ ‘Oh, we don’t believe in water baptism, we don’t believe in external ordinances, in a regular ministry, &c.’ ‘Ah, I see; they say up at the old stone church. ‘I believe.’ You say, ‘I don’t believe.’ Let us come down town and stop at the big church with the high steeple. ‘My friend, what is this great building for; what do you do in here?’ ‘We teach the Christian religion.’ ‘Why that is what they do up at the old stone church. Why don’t you go up there and unite with them?’ ‘Oh, we don’t believe in infant baptism; we don’t believe that any baptism is valid except by immersion.’ ‘Ah, I see! They say up there, ‘I believe,’ but you say, ‘I don’t believe.’ We come to the next church. ‘What do you here, my friend?’ ‘We teach the Christian religion.’ ‘Why don’t you go up there to the old stone church?’ that is what they do up there.’ ‘Oh, we don’t believe in the Divinity of Christ.’ ‘Ah, I see; they say, ‘I believe,’ you say, ‘I don’t believe.’ So he passed from church to church and summed up by saying, “The difference between the church and other Christian bodies is only this: the Church says, I believe; the others say, I deny. Every denomination of Christians is founded upon the denial of some one or more articles of belief which the Church of Christ has always held and valued.