

'Whether the clergy have sufficiently worked for results,' Bishop Thomas says:

"We are not, as one has very wisely observed, to be always sowing. We must always plan for reaping. Many clergymen wait until they receive the notice fixing the day for the Bishop's visitation before they bring the matter distinctly before the people. This is a mistake. The duty of Confirmation should be kept before the people constantly. Lists of the unconfirmed should be prepared and carried with the pastor in his rounds of parish visitation. These names should be constantly in his mind and constantly made the subject of his prayers. Let every unconfirmed person of proper age be spoken to several times if need be as opportunity offers before the class is formed. Let Sponsors and Sunday school teachers be reminded of their duty, and as the time of the Bishop's appointment draws near let the pulpit ring with the words, 'Come unto me ye weary and heavy laden,' 'Take my yoke upon you,' 'Confess me before men that I may confess you before my Father which is in heaven,' and so you will have done what you can and God ask no more.'

### HOW CAN WE PROSPER.

Personal prosperity should be sought, because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with spiritual essentials and name the industrial afterward.

1 Live a humble, consistent, Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence, and action.

2. Keep the Lord's day holy. A religious rest keeps up the tone of mind, invigorates the judgment, and renews the bodily strength.

3 Attend the mid-week service, for it is a bulwark against the overweight of care. Active business is promoted by so safe and refreshing a lot up in the midst of the six working days.

4 Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions, and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy; but never hurry. Energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important little things. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art, but to spend time upon unimportant trifles is 'fussiness.'

8. Promise only with great care to fulfill. A promise kept is a credit and a source of strength. A promise forgotten, neglected, or broken is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without due but courteous notice.

Especially should an effort be made on every Sunday in the year to learn some portion of the will of God more perfectly than before; some truth or aspect of His Revelation of Himself in Gospel; some Christian duty as taught by the example or the words of Christ. Without a positive effort of this kind a Sunday is a lost Sunday; we shall think of it thus in Eternity. —Liddon.

### THE OTHER SIDE.

To those who put expediency in the place of conscience and look more to popularity than principle, whose knowledge of certain matters connected with the Church is derived from the secular press than from authorized standards of the Christian faith, and whose theology is influenced by the newspapers, more than by the word of God, the following statement of the 'other side' is respectfully submitted.

It is more important for the Church that its Bishops should be great leaders and defenders of the Faith and Order of the Church than that they should be great preachers or marvels of eloquence. *The Episcopate is a sacred trust from God, to be held and transmitted by the Church.*

The Bishop elect of Massachusetts has said in a speech at the Louisville Church Congress, Oct., 1887.

I do not believe that Episcopacy is a divine institution nor in Apostolic Succession as any essential or exclusive element of her (the Church's) ministry. . . . The claim that the Episcopally ordained clergy alone have the right to the ministry is preposterous. . . .

Our Church, which is not the Church but a Church of Christ in this American land.

He has said also: 'There are those who hold that from the time of the Apostles down to our own Bishop Paddock of Massachusetts, Bishop has been consecrated by Bishop, by direct touch of the hand upon the head; that so, from generation to generation, the commission to administer the Christian gospel has come down, and that now in this land it belongs to no one outside of that succession. . . . There is no line in the Prayer book which declares any such theory. . . . I tell you, my friends, I never for a single day could consent to that.' Sermon reported in *Boston Evening Transcript*, Nov. 1, 1886.

And yet we read in the Prayer book. 'O Holy Jesus who has purchased to Thyself an universal Church, and hast promised to be with the ministry of Apostolic Succession to the end of the world, &c. (Office of Institution).

And 'It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons. . . . No man shall be accounted or taken to be a lawful Bishop, priest, or deacon in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination. (Preface to Ordinal).

It is not in question here whether this statement of the Ordinal be true or false in itself. It distinctly affirms this Church's judgment as to the *divine origin* of the three Orders of her ministry, and of the unlawfulness and presumption of any man's exercising any of them except he be first called, examined and admitted to his grade by Episcopal Ordination.

With reference to the Church, Dr. Brooks has thus stated his opinion: 'There is an American Church and it is the great body of American Christianity. . . . What can this Church give that they have not?' And yet since 1880 the House of Bishops have been employing a commission of its members to inquire into the validity of Moravian orders. If this Church can give nothing to a Protestant sect that it has not already, the House of Bishops ought to be rebuked for such a foolish waste of time.'

Notwithstanding the fact that the Church excommunicated Arius for the denial of the Godhead of Jesus Christ, Dr. Brooks has not only gone out of his way to company with those who deny the Divinity of the Lord, but has in defiance of Catholic rule and in violation of the laws of this Church invited them to par-

take of the Holy Sacrament at the altar of Trinity Church. His congratulatory speech at the Unitarian duo-centennial of King's Chapel was a direct sanction of the methods and doctrines of those who deny the faith, which he, as every priest of the Church is sworn to maintain; for the vows of a priest at his ordination are:

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord, Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to the word of God, &c.

Answer. I will, the Lord being my helper. These points on the other side cannot be without weight with those who would judge of this matter with reason and impartiality. In these days of uncertain and indefinite belief, the Bishops of the Church chosen by the whole Church must be above every suspicion of disloyalty.—*The North East.*

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

YARMOUTH.—At a meeting of the parishioners of Holy Trinity parish, held on Wednesday, Aug. 12th, Rev. T. S. Cartwright, D.D., of Patterson, N. J., was unanimously elected Rector at a salary of \$1600. The rev. gentleman will officiate during the month of September, after which he will return to Patterson for one month. His duties as Rector will begin in November.—*Yarmouth Telegram.*

HORTON.—A very handsome window, manufactured in London, Eng., has just been placed in the east end of St. John's Church, Wolfville. The window has been donated by the Rev. John Storrs, Vicar of St. Peter's, Eaton square, London, and his brothers and sisters, in loving memory of their father, the Rev. John Storrs who for 35 years, from 1840 to 1875, was Rector of the united parishes of Horton and Cornwallis. The Memorial window, which in its whole colouring and finish is an extremely beautiful work of English art, represents the adoration given to the risen Saviour, by angels in heaven, and by our Lord's disciples on earth.

On the Sunday after the window had been placed in position, August 16th; there was Morning service at 11 in St. John's Church, taken by the Rev. C. H. Willets, D.C.L., President of King's College; and afternoon service at half-past three. The prayers were read by the Rev. F. R. J. Axford, Rural Dean, and Rector of Cornwallis, and an address was given by the Rev. Canon Brook, D.D., Rector of Horton; in it he detailed the circumstances under which the Memorial window to the late Rector of Horton and Cornwallis had been presented to St. John's Church, Wolfville, the Parish Church of Horton. He referred to other gifts which had been given to the church by friends in England during the past year, and stated that the handsome chancel window which the congregation saw before them completed, at any rate for some time, the work of restoration and adornment which has been going on for some years past in their parish church; he took as his text the words, 'To what purpose is this waste?' referring to the person who asked the question, (the selfish traitor), the circumstances under which it was asked, and the complete answer which was given to the question and the spirit that prompted it by the Redeemer Himself, who vindicated Mary's 'prodigalities of love'; and thus vindicated for all coming time the expend-