

for some years at Marseilles as priest, where he won much favors from all classes. At Corfu he has established a hospital and poor house, and is now trying to found a museum and library. The meeting voted £10 worth of the Society's books for the library; another proof of the liberal Catholicity of the oldest Society in the Church for the promotion of Mission work.

THE SPECIAL CONVENTION of the Diocese of MICHIGAN, assembled in St. Paul's Church, Detroit, on Wednesday, February 6th, after services of the greatest and most orderly solemnity, and a wonderful sermon by the Rev. J. F. Conover, D. D., elected as Bishop, on the first ballot, the Rev. Dr. Henry Y. Saterlee, of Calvary Church, New York.

A LETTER FROM REV. JOHN WESLEY.

We printed this letter some years ago, but it is worth reading again, as it points out Mr. Wesley's love for the Church of England and his determination never to leave it. It is long subsequent, in point of time, to the date 1733, at which it is pretended he changed his views:

LONDON, October 10, 1778.

My dear Miss Bishop: I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not?) yet you are willing to give it to reason.

The original Methodists were all of the Church of England, and the more awakened they were, and more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first rules of our society, "They that leave the Church leave us." And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Henry, and most of the holy men who were contemporary with them.

"But the ministers of it do not preach the Gospel." Neither do the Independent or A-baptists ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already, most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists, and from Calvinism—"Go to the Church and not to the meeting."

But, to speak freely, *I myself find more life in the Church prayers than in the formal extemporary prayers of dissenters.* Nay, I find more profit in sermons on either good temper or good works than in what are vulgarly called Gospel sermons.—That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon!" Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin. There is a Romish error which many Protestants sanction unaware. It is an avowed doctrine of the Romish Church, that "the pure intention of the minister is essential to the validity of the Sacraments." If so, we ought not to attend the

ministrations of an unholy man, but in flat opposition to this, our Church teachers in the 28th Article, that "the unworthiness of the minister does not hinder the validity of the Sacraments." Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little leaven may leaven the whole lump.

I wish you would earnestly consider that little tract, "Reasons against a Separation from the Church of England." *These reasons were never answered yet and I believe never will be.*

I am glad you have undertaken that labour of love; I trust it will increase both your spiritual and bodily health. I am, my dear Miss Bishop, yours very affectionately,

J. WESLEY.

—Southern Churchman.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—The meeting of the Chapter of the Avon Deanery was held here on the evenings of January 30th and 31st. Divine service was held in the Parish Church at 8 o'clock. Shortened Evensong was said by Rev. J. Pleshampton, priest in charge. First lesson by Rev. J. W. C. Wade. Second lesson by Professor Vroom. The Rural Dean then delivered a short address setting forth the object of these meetings and expressing the hope that this one might result in a quickening of the people. This was followed by Professor Vroom on "Preaching the Kingdom," Canon Brock on "The Sacraments," Rev. W. J. Ancient on "The Missionary spirit necessary to the well-being of the Church," and Rev. F. J. H. Axford on "Confirmation."

On the morning of the 31st shortened Matin was said by Rev. W. J. Ancient. First lesson by Rev. F. J. H. Axford. Second lesson by Rev. C. H. Fullerton. The sermon, from the words "It is written," Luke iv. 4 was preached by Rev. J. M. C. Wade. The Dean was celebrant, assisted by Rev. Canon Brock.

In the afternoon the meeting of the Chapter was held at the Rectory. After opening services, the ordination service for Deacons was read. The next meeting of the Chapter was appointed to be held in the Parish of Cornwallis on the feast of S. S. Philip and James, May 1st. After the routine business had been disposed of the special business, for which the meeting had been called was taken up viz; the resignation of the Rural Dean and the election of a successor for nomination to the Bishop.

Before proceeding to the election, the following address was presented by the assembled clergymen, and replied to in appropriate terms by the Dean:

WINDSOR, Jan. 31st 1889

Dear Canon Maynard.—We cannot accept your resignation of your office of Rural Dean of this Deanery, which you have held for nearly 14 years, without expressing our deep and sincere regret that in consequence of your resigning the Rectory of Windsor, you are obliged also, by the Canons of our Diocese, to resign your office as our Rural Dean.

We certainly wish that it might have been otherwise ordered: we would fain have retained you in an office in which you have endeared yourself to your brethren by your gentle courtesy, by your unvarying kindness, and by your wise and faithful counsels.

If, however, this may not be, we still hope that we may from time to time have the benefit of your presence amongst us at meetings of this Deanery. We will ever prize your advice and counsels, and in all our parishes and parsonages you will ever be a welcome guest.

Praying that the God of all grace may abundantly bless you and yours,

We remain ever affectionately yours in the bonds of the Holy Catholic Church.

On the nomination of Rev. Mr. Axford, succeeded by Canon Brock, Rev. W. J. Ancient, Rector of Rawdon, was unanimously elected for nomination to the Bishop for the office of Rural Dean, and on the nomination of Rev. Mr. Axford, seconded by Rev. Mr. Hind, Rev. J. M. C. Wade, vicar of Aylesford, was unanimously elected secretary of the Deanery in place of Mr. Ancient.

After some discussion as to the position of retired clergymen, and the vagueness of the Ruridecaual Canons governing the case, the following resolution was unanimously carried—Resolved that in the opinion of this meeting, any clergyman residing within the limits of a Rural Deanery, and having no cure of souls, should be considered a member of such Deanery, and that the Rural Dean be requested to bring the subject before the first meeting of the Rural Deans. Resolutions expressive of the loss sustained by this Deanery by the removal of Revs. J. Morrison and J. O. Ruggles were passed, and the meeting closed in due form.

The brethren were hospitably entertained at dinner by the Dean and his daughters. The visiting clergy were, during their stay in Windsor, the guests of the following gentlemen: Canon Brock, of Professor Butler; Rev. K. C. Hind, of Professor Hind; Rev. F. J. H. Axford, of the Dean; Rev. W. J. Ancient, of Wm. O'Brien Esq.

CAPE BRETON.

SYDNEY.—The regular meeting of the Sydney Rural Deanery took place at Sydney on Wednesday Jan. 30th. At the service in the morning in St. George's Church, the prayers were said by Rev. W. J. Lockyer and the lessons read by Rev. T. Fraser Draper, who also preached from Psalm xxxix, ix. The Rural Dean was the celebrant at the Holy Communion, assisted by the Rev. T. Fraser Draper. In the afternoon the meeting of the Chapter took place at the Rectory, at which the Rev. Rural Dean Smith, Rev. W. J. Lockyer and T. Fraser Draper were present. After the customary opening prayers, Titus Cap. II. was read in the original and discussed at length and other business matters transacted.

At 7 p. m. Evensong was said in the same Church by Rev. T. Fraser Draper and the sermon preached by Rev. W. J. Lockyer from St. Matt viii, ix.

The next meeting of the Chapter will take place at Sydney Mines on or about March 13th prox.

PRINCE EDWARD ISLAND.

DIOCESAN CHURCH SOCIETY.—The annual meeting of the Diocesan Church Society of Prince Edward Island was held in St. Paul's Schoolroom on the evening of the 6th inst. Though the weather was unfavorable, the audience was large. In the absence of Judge H. J. J. J. Rev. S. Weston Jones occupied the chair, and delivered a short opening address. He reviewed the work of the past year, and said that there was in the unity of the clergy and earnestness of the laity good grounds for encouragement and hope. The vacancy in the parish of Capaud—caused by the resignation of the Rev. T. W. Johnstone—had been filled by the appointment of the Rev. A. W. Daniel. But the vacancy in Alberton, consequent upon the withdrawal of the Rev. E. C. McKenzie, has not yet been filled. It was, however, pleasing to hear that the people have set about making an additional parish out of Alberton and Port Hill—with headquarters at O'Leary. He hoped that the efforts would be generously seconded by the church people of towns, and that these Western parishes could, ere long, obtain resident clergymen. He referred to the visit of Bishop Courtney, and announced that