

whites and blacks here at present were evolved by natural selection out of the red men who lived here five hundred years ago; and that, we all know, is a lie!

Now if, as is plain, we cannot trust the Darwinian basis of argument through so brief a period as five hundred years, and when the chain of links is complete, how can we be expected to accept the same style of argument precisely, only stretching it through millions of ages instead of hundreds, and having only here and there an isolated stepping-stone, instead of a chain of links that touch all along? It is really too absurd to be seriously argued. Evolution may be a convenient theory by which to arrange and classify the results of scientific research, but its demonstration is impossible.

THE WESLEY CENTENARY.

[From Church Times.]

It may serve to complete our view of Wesley's Churchmanship if we mention that in his Notes on the New Testament (one of the legal standards of Wesleyan doctrine) he cites Hebrews vi. 2 as the authority for the 'laying on of hands for the receiving of the Holy Ghost'—that he received private confessions, having a small room for that purpose near several of his preaching houses (see Works, vi. 344, ed. 1809), and pronounced absolution to be ministerial, declarative, and conditional. Men shew a ministry in the forgiveness of sins, but do not exercise a right of power. They pray, but it is God forgives, saith St. Ambrose." He used the mixed chalice, and both used and defended the Athanasian Creed (see Works iii. 30). In the 'Large Minutes'—a sort of compendium of Methodist law—we find the following instructions to Wesley's preachers which were reaffirmed in several conferences. 'Let all our preachers go to church. Let all the people go constantly, and receive the Sacrament at every opportunity, warn then against calling our society a 'church' or 'the church'; against calling our preachers 'Ministers,' our houses 'meeting houses'; call them plainly 'preaching houses; license yourself as a Methodist preacher. And nine months before his death he published in the *Arminian Magazine* (which had for several years been his organ) his well known sermon on Heb. v. 4. in which he told his preachers that 'he dared not separate from the Church, he believed it would be a sin to do so; and that for them to 'seek the priesthood,' or attempt to administer the Sacraments would be to commit the sin of Korah, Dathan, and Abiram. 'You know that no man taketh this honor unto himself, but he that is called of God as was Aaron. O contain yourselves within your own bounds: Be content with preaching the Gospel.'

We have shown what Methodism was as it left the hands of its founder; we have now to see what it has become since. Scarcely had the grave closed over Wesley, before some of his followers set about to create the schism which he had so deprecated. The Preachers met in conference in 1792, and 'committing the matter to God, put it to the lot whether they should administer the Lord's Supper or not.' The lot said 'no.' Instead of committing it to God, and putting it to the lot, the following year, they put it to the vote, and the majority voted themselves into the priesthood. Ordination there was none. 'We resolved—they say—that the being received into full communion by this Conference, and appointed by them to administer the ordinances (the Sacraments) should be considered a sufficient ordination without the imposition of hands.' (Smith's History, ii. 22).

One immediate consequence of this resolution was, that the trustees of the Bristol preaching

houses excluded from them the Preacher appointed by the Conference, saying that that body had formed themselves into an independent sect. And so they went on for some forty years without ordination of any kind, till in 1836 Jabez Banting, the then President of Conference, set up an ordination to convey the lacking powers in these words, 'Mayest thou receive the Holy Ghost for the office and work of a Christian minister' ('and pastor' was subsequently added) now committed to thee by the imposition of our hands.' Jabez Banting, therefore, and his associates—all of them wholly unordained—were the founders of the existing Wesleyan ministry. It has, as a ministry, no connection with John Wesley. To shuffe out of sight the unwelcome fact that John Wesley considered his preachers as mere laymen, and they were so considered subsequently to his death, they suppressed the above mentioned 'Korah' sermon in his collected works and sermons up to 1829, and falsified his monument in the City-road Preaching House. The original inscription spoke of Wesley as 'the Patron and friend of the lay preachers.' This was erased, and in its place we now read that he was 'the Chief Promoter and Patron of the plan of itinerant preaching.'

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AVON DEANERY.—The 57th session of Avon Rural Deanery opened with Choral Evensong in Christ Church, Berwick, on the evening of June 29th. Present the Ven. Archdeacon Jones of Windsor; Rev. F. J. H. Axford of Cornwallis; Rev. K. C. Hind, M.A., of Newport. Mr. Axford sang the service; Archdeacon Jones gave an address on the Catholicity of the Anglican Church, and Mr. Hind spoke on 'Worship.' The choir under the management of Mr. Sawyer rendered the service very creditably. The services at the Parish Church, St. Mary's, Aylesford, on the following day were of a centennial character, it being the centennial of the opening of that church.

There were three services, Holy Communion at 7:30 a.m., Dr. Maynard celebrant; Matins at 11 a.m. Dr. Bowman by invitation read a paper on the history of the Diocese. Evensong 7:30 p.m. with addresses by Dr. Maynard on the life of the Rev. E. Gilpin, one time Rector of the parish, and the Rev. John Inglis, afterwards third Bishop of Nova Scotia, also a former Rector of Aylesford; followed by the Rev. George D. Harris, Rector of Lahave, on the life of Rev. Dr. Owen, a former Rector. These addresses were introduced by a paper from Mr. Wade, the incumbent of Aylesford on the history of the parish. The addresses were all of a very interesting character. The choir assisted in the services with chants and hymns with unusual good taste. During the afternoon a strawberry festival was held on the grounds near the church by the ladies of the congregation, the proceeds of which together with the offertories at the various services, amounting to about \$80, is to be appropriated for repairs on the old church. The Chapter met for business at the Rectory at three o'clock. After the opening office was said by Dr. Maynard. It was moved by Mr. Wade and seconded by Archdeacon Jones, that the usual order of business be suspended and that we proceed at once to the election of a Dean, passed. Moved by Mr. Hind and seconded by Mr. Fullerton, that the Rev. F. J. H. Axford be the next Rural Dean. Carried unanimously.

Dr. Maynard addressed the Dean elect in his usual kind and fatherly manner, to which Mr. Axford replied and took the chair.

It was moved, seconded and carried that the next session be held in Rawdon on or about the 29th Sept., should it be agreeable to the present Rector, if not, to be held in Cornwallis.

A vote of thanks was tendered Dr. Bow-

man for the paper on the History of the Diocese. It was decided that the subject for discussion at the next session should be 'The Validity of Lay Baptism,' and that the Rural Dean elect should read a paper, he also to preach the Deanery sermon. The following resolution was moved by Archdeacon Jones and carried. The Deanery, learning that the Rev. Canon Maynard, D.D., will in a few days complete the 50th year of his ministry, extends an invitation to the clergy of the Diocese and others to meet at Windsor on July 22nd next to commemorate in some appropriate way his Jubilee and that the Rector of Windsor be requested to prepare for the event and issue a printed invitation to every clergymen of the Diocese and also prepare an address to be signed and presented at the same time.

The session then adjourned.

On the following morning several of the clergy were driven to Morden by Mr. Wade, and a service was held in the little church there. Mr. Hind kindly took the organ, a new one provided for the occasion by Miller Bros., of Halifax, and with a volunteer choir the service was rendered in very bright and happy manner. The Rev. F. J. H. Axford, Dr. Bowman and Archdeacon Jones were the speakers, the former making a very forcible address on the subject of 'Holy Baptism.' After the service the clergy were sumptuously entertained by Mrs. Minnis and Mrs. Orpin.

The thanks of the clergy are due to the following ladies for kind hospitality. Mrs. J. R. Harris, Mrs. Corbin, Mrs. George Graves, Mrs. Russell, Mrs. Dr. Bell and Mrs. Wade.

All departed for home July 1st, well pleased with the 57th Session of Avon Deanery.

DIOCESE OF QUEBEC.

MAGOG.—The Ladies' Guild of St. Luke's Church gave a social in the new Town hall here, on the evening of Monday, the 3rd August, which proved very successful. The room was tastefully decorated and well lighted, and nearly 200 guests were present. Several visitors from the States to this very pleasant summer resort rendered kind and efficient aid in making the evening pleasant and successful. The Band of the 52nd, under the leadership of Mr. Alvin Ballard, also assisted materially in entertaining those present.

GEORGEVILLE.—The ladies of St. George's Church here intend holding their annual sale of work on Saturday afternoon, the 15th inst., in the Camperdown hotel, and in the evening a concert, with refreshments, will be held in the same place. Service is held both morning and evening in the pretty little church in this place during the summer season.

DIOCESE OF MONTREAL.

FANLIGSBURG.—The Rev. A. M. Haskins, D.D., Rector of St. Mark's Church, Brooklyn, N. Y., took part in the services of the Bishop Stewart Memorial Church on Sunday morning, 2nd August. His sermon on 'The Resurrection' was marked by singular clearness, concise expression and logical force—indicating one of the factors of a unique pastorate of upwards of fifty years. This venerable priest visited the late Dr. Reid in 1834. Although the spiritual father of the parish, which under him, by the blessing of God, has been signally prosperous for fifty-two years—it is gratifying for old time friends and casual acquaintances to note that his natural force is scarcely abated, nor is his eye sensibly dimmed, nor has the buoyancy of earlier life forsaken him. As a memento of a privileged visit he presented to the Rector a bound copy of the 'semi-centennial of St. Mark's, Brooklyn,' commemorating with singular good taste, Christ-like spirit and practical aim, the triple anniversary of a parish 50 years old—of a Rector fifty years in uninter-