

society, so that we have profited nothing by having our service in Church hours, which some imagined would have done wonders."—Vol. iv, p. 404.

July 6, 1788.—"I fain would prevent the members here [Epworth] from leaving the Church, but I cannot do it. As Mr. G. is not a pious man * * I cannot, with all my influence, persuade them either to hear him, or to attend the Sacrament administered by him."—Vol. iv, p. 430.

Aug. 4, 1788.—"One of the most important points considered at this conference was that of leaving the Church. The sum of a long conversation was: 1. That, in a course of fifty years, we had neither premeditatedly or willingly varied from it in one article, either of doctrine or discipline."—Vol. iv, p. 432.

April 14, 1789.—"I gave them all a plain account of the design of Methodism, namely, not to separate from the Church, but to unite together all the children of God that were scattered abroad."—Vol. iv, p. 451.

April 30, 1789.—"About two years ago, it was complained that few of our society [in Dublin] attended the Church on Sunday, most of them either sitting at home, or going on Sunday morning to some Dissenting meeting. Hereby many of them were hurt and inclined to separate from the Church. To prevent this, it was proposed to have service at the room, which I consented to on condition that they would attend St. Patrick's [Cathedral] every first Sunday in the month. The effect was: 1. That they went no more to the meeting; 2. That three times more went to St. Patrick's (perhaps six times) in six or twelve months than had done for ten or twenty years before. Observe, this is done, not to prepare for, but to prevent a separating from the Church."—Vol. iv, p. 449.

May 4, 1789.—In a sermon on Heb. v:4, Wesley says: "Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. * * And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. * * I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dream at of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye knew '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! * * Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."—Vol. vii, pp. 277-280.

June 2, 1789.—"Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils."—Vol. xiii, p. 238.

No date.—"I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire or design to separate from it, till my souls separates from my body."—Vol. vii, p. 408.

Dec. 11, 1789.—[Fifteen months before his death]. "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it."—Vol. xiii, p. 241.

Aug. 28, 1789.—Of a conference at Leeds, he

says: "About a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely considered, and we were all unanimous against it."—Vol. iv, p. 466.

March, 1791.—Being asked whether he desired, in case of his removal, that any or all the preachers should be convened, he answered: "No, by no means; let all things remain as concluded at the last conference." [At Bristol, in 1780. It did not alter the decision of the conference held in the preceding year.] Soon after, he was observed to change for death. * * * His lips being again wet, he repeated his usual grace: "We thank Thee, O Lord, for these and all Thy mercies; bless the Church and king, and grant us truth and peace through Christ our Lord." [These were almost the last connected words he was able to utter. He died on the following day, March 2, 1791.]—*Hamp-ton's Life of Wesley* Vol. iii, pp. 216-18.

—*Living Church.*

News from the Home-Field.

Diocese of Montreal.

Montreal; St. Georges.

The annual meeting of the united societies engaged in woman's work in St. George's parish was held on 8th Oct. After prayer, Dean Carmichael commented on the various reports of last year, and started each society on its work with a few encouraging words. The following is an outline of the societies represented:—The District Visitors's society—The Dean, president; Mrs. Carmichael, treasurer; Miss Janey S. Evans, secretary; receipts for last year, \$1,232. Dorcas society—The Dean president; Mrs. Carmichael, directress; Mrs. Downes, treasurer; Miss J. S. Evans, secretary; receipts for last year, \$429. Mothers' meeting—Mrs. Binmore, manager; Miss Bickley, secretary-treasurer; receipts for last year \$152. Provident society—Same officers; receipts for last year \$167. Band of Hope—Rev. L. N. Tucker, president; Mrs. Albert Holden, manager; Miss Ada Bickley, secretary-treasurer; receipts for last year, \$95. Young Ladies' Missionary society—Mrs. Tucker, president; Mrs. Dawson and Miss Durnford, managers; Miss Emily Evans, secretary-treasurer; receipts last year, \$269. Industrial school—Manager, Mrs. S. Evans; Mrs. Esdaile, reader; Miss Duck, musical instructor; Miss Ada Bickley, secretary. Girl's Friendly society—Miss Laura Mudge, president; branch secretary, Mrs. Grier; receipts for past year, \$70.

Point St. Charles, Grace Church.

The opening meeting of the Y.M.C.A. for the present year took place on the evening of the 6th Oct. in Grace Church school room, when a good audience was present of both ladies and gentlemen. A special programme had been prepared, consisting of addresses, readings, piano forte solos and songs. It was expected that Rev. Arthur French, B.A., and Wm. McWood, Esq., would have been present and have delivered addresses, but both were prevented from attending. The meeting was opened by a hymn, scripture reading, and prayer, after which Rev. J. Ker, B.D., the rector, delivered a short address, explaining the aims and objects of the Association, and advising those present to support and join it. Then

followed a piano forte solo by Miss McWood; a reading by R. Holt, Esq., and a song by Mr. Roberts, after which Dr. Davidson delivered an address urging, amongst other matters upon the young men present their duty as Christians relatively to the State, and specially in regard to the political issues now presented through the exposure of the corruption existing in the departments both at Ottawa and Quebec. Mr. Wall then gave a song which was encored, requiring a second from him. Miss Cross followed with a piano forte solo, also encored; then another song from Mr. Roberts, after which the meeting was closed. The Association is evidently a live one has put out a programme, neatly printed, for general circulation, showing engagements fortnightly from Oct. 6th, until April 19th next, when the closing meeting is to take place, presided over by the Bishop of the Diocese. The next meeting will be held on Oct. 20th, when Mr. W. C. Blake, the energetic secretary will read an essay on "The St. Andrews Brotherhood."

Bristol, P. Q.

In the latter end of August, when the hills and valleys were smiling in the brightness and plenty of harvest-time, I paid a visit to my friend Rev. S. Mills at Bristol parsonage.

The Bishop was now making his annual visitation of the churches, and on the 22nd, we were to meet him at Cauldwell, one of Mr. Mills's missions.

The weather was lovely, and our drive was charming, over very good roads, generally bordered with elm or pine trees, which gave a pleasing coolness and shade.

The service was to be at half past ten, and the Bishop arrived before us, accompanied by Rev. Rural Dean Naylor, Rev. W. Given, and young Mr. Naylor.

It was pleasant to see the people coming cross the country to join in the worship of God. The church stands on a hill, and though small, is large enough for the few church families, withing reach who seemed to be impressed by the Bishop's simple and practical address.

Amongst the congregation I noticed several men, which spoke well for their zeal, considering that this was a week day, during the busy time of harvest. I must also notice the presence there of an old dame of one hundred years, who was one of the first settlers, and with her own strong hands and resolute will, had helped to cut down the bush to make a clearing for a family homestead, fifty years ago.

After service we were entertained at dinner by W. Cauldwell a prosperous farmer and also church warden, whose hospitality seconded by his daughter, is worthy of all praise.

I was anxious to go through the whole routine of Mr. Mill's Sunday mission work, so the following Sunday we commenced by driving again to Cauldwell for half past ten service a distance of five miles. Again I thought the drive a pleasant one, but I felt how very different it might be in the rain, or in the snows of winter.

We returned to dinner at one o'clock, and had service at three o'clock in Mr. Mills' own church at Bristol.

The attendance was fair and the singing hearty led by the lady who presided at the organ. It is with great difficulty that the church can make