

binding on extraneous provinces, clearly indicate a preponderance of matured Catholic opinion in favor of the darker vintage. For the rest, altar wine should be clear, dry, clean upon the palate, and of a flavor unsuggestive of mundane reminiscences. Luscious, syrupy, full-bodied, full-flavored fluids, which cleave in oily viscosity to the sides of the chalice, and leave a nut-brown stain upon the purificator, are greatly to be deprecated.—*Selected.*

The *Bristol Times and Mirror* says that the Bishop of Central Africa, Dr. Smythies, at some of the churches in which he officiated in that city, wore his jewelled mitre, cope, and pectoral cross.

**METHODIST BISHOPS, SO CALLED.**—Bishops in the Methodist Episcopal Church in the United States have greater power than any other Protestant ecclesiastics. Their office is for life; to their discretion and will are committed the time and place of labor of twelve thousand ministers; and they have power to give to, and take from, two millions of Christians, their pastors. It is common to say that the work is all done before the conference meets by negotiations between the pastors and people. This is not true even in the largest cities; but if true in any case, the bishops have power to refuse to concur, and as a matter of fact a very considerable proportion of all the supposed "certain arrangements" are overthrown at every conference sometimes where large churches and noted pastors are involved, as well as where the societies are small and the ministers young or inconspicuous. It is the decision of the Bishop that ratifies and completes everything, and there is no power like unto it in Protestantism. If it had not grown slowly, it could not now be introduced. Its birth was a necessity; the character of the bishops and the success of the system are its defense. Should it begin to fail it will fall like a great building in an earthquake.—*Christian Advocate.*

**ANOTHER "ITEM" TO KEEP.**—In his charge to the clergy the Archdeacon of Northumberland quoted some striking statistics which showed that since the division of the Diocese of Durham the work of the Church had developed marvellously. In the last four years the amount of money raised in the Diocese of Durham and Newcastle was nearly £468,000. During the same period the Confirmation had increased by leaps and bounds. In the four years before the division the numbers confirmed were 25,815, while in the last four years they had risen to 37,132. More striking still, perhaps, was the Dean of St. Asaph's statement at Liverpool, to the effect that in proportion to population Church extension in his Welsh diocese proceeds twice as fast as in the Diocese of Liverpool.

**WESLEY AND THE RELIGIOUS SOCIETIES OF THE EIGHTEENTH CENTURY.**—Earl Nelson, in a late number of *Church Bells*, gave in full Professor Stokes' speech on the above subject, at the Wolverhampton Church Congress, and as it is very instructive on the past relations of Wesleyanism and The Church, we reproduce it for the benefit of our readers:

"I desire to call attention to the first paper we have heard this evening, relating to the religious Societies of the seventeenth and eighteenth centuries; the Societies have had a very direct and immediate influence upon the state of the Church of England at the present time.

"In fact, Mr. Barlow's paper seems to me to have gone to the very centre and source of the religious life of the Church of England during the last half of the nineteenth century. I think, however, Mr. Barlow might have referred in his paper to a very exhaustive book upon the subject, Mr. Tyerman's *Life of John Wesley*, in which the author refers to the original authorities concerning these Societies, and shows that there was much more religious life than many Churchmen are willing to admit in the

Church of England at the beginning of the eighteenth century. Mr. Tyerman shows that there was much more religious life in the reign of Queen Anne, and before John Wesley uttered one word of his evangelistic mission, than in George the Third's Reign. The religious Societies have left us a living example at the present time. The S.P.G. and S.P.C.K. are certainly survivals of the religious Societies of the reigns of William III., Charles II., and James II., for as far back as that does the movement go.

"But further than that, and this is the point I have risen to emphasize. The Societies of the seventeenth century still exist in the Wesleyan Methodist Society, which is the nearest approach to the Church of England of any of the non-conforming bodies, and therefore ought to be handled in the most friendly manner by those who are desirous of seeing the reunion of English Christians.

"That Society still proclaims its union with the Societies of the seventeenth century. Dr. Woodward, the historian of these Societies, tells us that the duty of stewards of Societies was to collect subscriptions, and to apply them for the purposes of religion and charity. John Wesley derived his institution of Stewards, which still exists in the Methodist body, from the seventeenth-century religious Societies.

"The Methodists also have from these Societies a very high Church institution, which exists in some of the London churches—namely, the separation of the sexes. Certainly the Methodists of Ireland have separated the sexes in worship down to my own time. It may seem an extraordinary thing to say, but while I was brought up as an Irish Churchman, I was also brought up as an Irish Church Methodist. I was taught my Catechism perhaps more carefully than many who are brought up without any connection with Methodism.

"I was taught to go to the Holy Communion, and to consider that the only one entitled to administer the Holy Communion was a priest of the Church of Ireland. I was taught to call the Methodist minister Mr. and not Reverend. I was taught to go to church regularly in the morning, and then at five o'clock to go to a preaching where the sexes were most carefully separated; and in the celebrated town of Athlone I would have counted it a most extraordinary thing if I had seen a man sitting among the women at the Methodist meeting.

"One of my reasons for rising this evening was to combat the notion that John Wesley was turned out of the Church of England. I think there is not a greater swindle on the face of the earth than the Macaulay legend which has been referred to this evening. The gentlemen who quoted certainly did not endorse it; but it is a swindle. John Wesley was never turned out of the Church of England. It may suit some of his modern followers to say he was; but if you take up Mr. Tyerman's book you will find that John Wesley's last grace on the day of his death was, 'God bless the Church and the King,' the very grace you will find in the Latin and English Prayer-books of the time of James I. In one of the last years of his life, John Wesley met Porteus the Bishop of London, when the Bishop said, 'You will sit above me.' Wesley objected, but the Bishop insisted on it, saying, 'I shall be glad to sit at your feet in the Kingdom of heaven.' Wesley published a sermon within a few years of his death on the text, 'No man taketh this honour on himself, but he that is called of God, as was Aaron,' and in that sermon he draws the distinction between priests and laity in a much more philosophical way than I heard it drawn the other night in the discussion concerning 'the Priesthood of the Laity.' He says the preaching may be exercised by laymen—that Doctors of Divinity were laymen at Oxford, even in his own time, but that the office of administering the Sacraments rightly belongs to the ordained clergy.

"Even after his death it was acknowledged by his own followers that he was not separated from the Church, for in the City Road Chapel they erected a memorial tablet bearing the inscription:—'In honour of John Wesley, the Patron and Friend of Lay Preachers.' Twenty years afterwards the word 'lay' was erased, and 'itinerant' instituted for it. Why, I leave his followers to say."

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**WINDSOR.**—*King's College.*—At a meeting of the Governor's of King's College, held on June 13th, the resignation of the Rev. Dr. Willetts, Head Master of the School at Windsor, was presented and accepted. It was directed that a resolution, expressing the following sentiments, be prepared and presented to him:

"The Governors of King's College gladly recognize the valuable services of Dr. Willetts for the past twelve years as Head Master of the Collegiate School at Windsor, and they regret that he finds it necessary to resign that appointment, when under his care the School has attained a very satisfactory and flourishing condition.

"Although the Governors cannot but regard the resignation of Dr. Willetts as a loss to the School, yet their regret is lessened by the retention of his services as Professor of Classics in the University of King's College, to which position he has been recently appointed with the unanimous approval of the Board; and they express their confidence that in this higher, though less lucrative position, his success will surpass even that which has attended his efforts in that which he has vacated."

### PRINCE EDWARD ISLAND.

#### THE BISHOP'S VISITATION.

The following account of His Lordship Bishop Courtney's visit to the different parishes of Prince Co., we condense from the *Summerside Pioneer* :—

**ALBERTON.**—When His Lordship left Charlottetown he proceeded to Alberton, where he was met at the Station by Rev. C. E. McKenzie, who accompanied him to the residence of W. B. Dyer, Esq. At 7.30 in the evening, Confirmation service was held in St. Peter's, and twenty-six candidates received "the laying on of hands." The church was decorated with flowers in honor of the occasion.

On Tuesday morning six received the Apostolic rite at Christ Church, Kildare. In the evening the graveyard of Holy Trinity Church was consecrated. The petition for Consecration was first read by the Rector, after which the Bishop, Rector and parishioners walked in solemn procession around the plot of ground reading the 23rd, 39th, and 90th Psalms, concluding with prayers at the church porch, after which the sentence of consecration was read by the Rector and signed by the Bishop. It was a matter of regret, that, because of the planting season, it was impossible to have the church finished in time to be consecrated, although good progress had been made. Fifteen candidates were confirmed at this place.

On Wednesday morning, Matins were said in the Jubilee Church, at O'Leary, after which seventeen were presented for the laying on of hands, making fifty-eight in all, by far the largest number in the history of the Parish. Rev. Mr. McKenzie is to be congratulated on the flourishing condition of his parish.

Bishop Courtney has completely won the hearts of all who have had the pleasure of meeting him by his friendly manner and liberal sympathies. His addresses were models of clearness and impressiveness. The congregations at all the services were very large in spite of the busy season, and the offerings in aid of the Algoma missions were large.

**PORT HILL AND LOT 11.**—His Lordship reached Port Hill station from O'Leary on Wednesday, the 5th inst. He was met by the Rev. Mr. Harper, whose guest he was while at Port Hill. Service was held at St. James' Church at 7 p.m., at which the Rev. S. Weston Jones, of St. Paul's Chrob, Charlottetown, took part with the rector. The church was