

count for the laxity of the Eastern Church in comparison with the adherence to primitive rule in the West; and what he considers to be the disastrous consequences of divorce laws, with right of re marriage, will be shown in different countries, and not least in England.

The *Irish Ecclesiastical Gazette* copies the following from the *Spectator*:

ELEMENTARY EDUCATION.

SIR,—I have for very many years taken a deep interest in elementary education. I met with the following experience lately; it is not encouraging, though I think it is puzzling and interesting: An unusually intelligent-looking lad offered to carry my bag for me for a consideration. The lad appeared to me about eleven, and we talked. He had passed the fifth standard, and had attended the Wesleyan school. Was he a Wesleyan? Certainly. Would he, for an extra penny, tell me the date of John Wesley? He did not know, and declined to guess? Did he know anything of John Wesley? Yes, certainly; he was shot. Where? At Jerusalem. On what occasion? A battle. Between whom? The Philistines and Egyptians. The boy's answers were obviously *bona fide*, and his last word to me was his assurance that he was not mistaken; it certainly was Philistines and Egyptians who were engaged; what he felt most doubtful about was on which side John Wesley was fighting, and why. For himself, he was certainly a Wesleyan.

I am sir, etc., C. J. HUNT.

Worcester, May 28th.

IS THE CHURCH IN WALES AN ALIEN BODY?

In answer to those who talk of the Church in Wales as an alien body, it may serve to reprint the following extract from the diary of John Elias one of the greatest of the Calvinistic preachers. He died June 8th, 1841. The charge had been brought that the Methodists as a body were hostile to the Church, and this is his reply.

"Never was there an accusation so groundless, for there is no Methodist in the country opposed to paying tithes or any such impost; and no true sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it. Its ministers were the most celebrated instruments in the commencement and advancement of Methodism in Wales, and from the hands of those ministers the Methodists received the ordinance of Baptism and the Lord's Supper for upwards of sixty years. When circumstances arose which led the Methodists to set apart some of the older preachers to administer the ordinances, it was not intended to make an essential alteration with regard to the form and order of the body. It was merely a setting apart of some to assist ministers of the Established Church, whilst they were among us; and everyone who was ordained was called upon to confess and declare that he most truly, from his very soul, approved and accepted the present order and constitution of the Connexion; . . . so it is evident that no faithful, sincere Methodist can intend the destruction of the Church of England, nor desire to withhold tithes or contributions towards its support."

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News From the Home Field.

Diocese of Nova Scotia.

MUSINGS AFTER THE SYNOD.

On looking over the account of our Synod (Nova Scotia) funds one cannot but lament the absence of the strong restraining hand and financial foresight of our late diocesan, Bishop Binney.

The practical common sense of Rev. Dyson Hague's suggestion that the Bishop give a fortnight solely to procuring money for King's College must be plain to everybody, and, surely, every generation of churchmen should add its proportion to the funds already raised for the Church's benefit, and, who so able to extract dollars in a personal interview as our Bishop, with his genial manner and persuasive powers? A sermon may be a grand effort to arouse men to a sense of the duty of giving—the personal pressing hope of the responsibility will be most effectual.

We could not but admire the cool off hand way in which the Island of Prince Edward was declared part of the Diocese of Nova Scotia. That it was not in the diocese, the Rev. J. Simpson conclusively proved. Were further proof necessary, it would have been furnished by the Colonial Bishopric Fund committee in London, who have the Island of Prince Edward upon the list of Bishoprics yet to be founded. Admission to the diocese means admission to participation in all its funds upon the same footing as the clergy of the diocese. If P. E. I. clergy claim admission to all funds in the diocese, can they be refused? And yet the nucleus of each fund, Widows' and Orphans' fund, C. E. F. fund and Superannuation fund was raised for special objects in the Diocese of Nova Scotia. The Synod occupies the position of trustee (therefore administrators) to the trust funds, which the law would demand to be administered according to the provisions of the trusts—as set forth in the prospectus according to which these funds were created. In what position will our Synod be placed, should a Bishopric be created in P. E. I.? Would not the clergy of the new diocese claim a proportionate share of each of these trust funds, which were raised not for them but for the clergy of the diocese of Nova Scotia? Would not the widows of the clergy of Nova Scotia have a just cause of complaint (which might be carried to a court of law) when they found their small pensions rendered still smaller by division with widows of P. E. I. clergy, for whom the trust fund was not created? It is not a matter of *sentiment*, but of carrying out the provisions of a trust, created for the Diocese of Nova Scotia—the funds of which were raised in that province.

It was frankly confessed at the Synod that the assessment for our Bishop's stipend was not fair. Let me suggest a fair way. Let every Rector send to the committee who have that matter in hand a list of his parishioners' assessment for town and county purposes from the annual rate roll of his district. Then let any assessment be made upon that basis—could any way be more fair? DELEGATE.

Prince Edward Island.

CHARLOTTETOWN.

The Silver Jubilee services held on June 29th and July 1st, at St. Peter's Cathedral, Charlottetown, P.E.I., to commemorate the 25th anniversary of the dedication of that Cathedral were a grand success, and closed with a great victory for true Catholicism. The services each day consisted of two low celebrations of the Holy Eucharist, matins, a high celebration with pro-

cessions and festival. Evensong with sermon and processions. On Sunday there was a sermon by the Lord Bishop at the high celebration of the Holy Eucharist, and after Evensong a solemn "Te Deum" was sung before the altar. At 3 p.m. the Lord Bishop of Nova Scotia administered the Holy Sacrament of Confirmation to the thirty-eight candidates presented therefor by the priest incumbent, Rev. James Simpson. The music used at the above services was composed expressly for the occasion by the organist of the Cathedral, Lawrence Watson, Esq., M.A., and was exactly what Catholic music ought to be—not a species of 'sacred music concert,' but the means of bringing out the true force and meaning of the sublime Liturgy, and adding reverence and solemnity to the imposing ceremonies.

The Cathedral was thronged with worshippers at each of the services, and even though the dissenters procured the services 'for one night only' of the much talked of evangelist, Mr. Ira D. Sankey, and held a mass meeting at the hour of Evensong on Sunday, still the crowd that attended at the Cathedral remained undiminished. The Lord Bishop of Nova Scotia, Ven. Archdeacon of Nova Scotia, Ven. Archdeacon of P.E.I., and six priests took part in the Jubilee services.

The cause of true Catholicism is in an encouraging condition at Charlottetown. Notwithstanding that the census shows a decrease in the population of the city, and that the Rector of the low church in the city coquettes with the dissenters and openly opposes the Catholic form of worship, still the number of communicants at the Cathedral has, during the last six years, increased nearly forty per cent.

Diocese of Fredericton.

S. JOHN.

The Rev. A. D. Dowdney was inducted as Rector of St. James' Church here on Wednesday evening, June 27th, by the Venerable Archdeacon Brigstocke, D. D., acting under the mandate of the Bishop of the Diocese. Most of the clergy of the City were present, and the Revs. W. H. Sampson; J. de Soyres; A. G. H. Dicker and W. Eatough took part in the services, the Archdeacon himself being the preacher.

Davenport School held its closing exercises for the year, on the afternoon of the 25th of June, when the prizes were distributed and addresses given by several parties. The Rev. Mr. Davenport spoke of the work done in the school in giving the boys both a religious and general education, thus training body, soul, and spirit, and referred hopefully to the outlook for the school, anticipating a prosperous future, Sheriff Studee who has two boys at the school bore testimony, from his own observation and experience, to the useful and sound training given therein.

The Rectory at Cambridge, Queen's County, was burned on Tuesday the 26th, ultimo; most of the Rector's furniture, however, was saved.

The annual meeting of the Diocesan Church Society of the Diocese was held at Woodstock on July 3rd. The reports furnished by the Treasurer showed the finances of the Society to be in a healthy state. The expenditure however, for the year past, in Missionary grants, was \$2,584 less than the previous year owing largely to vacant missions. The contributions from self supporting parishes in aid of their weaker brethren in the rural districts, showed a falling off of \$800.00 as compared with the previous