

of the broad schools of theology, and not a few guesses have been made, which included clergymen ranked in all three. Passed over some eminent men who were thought to have excellent claims, the Premier's choice has fallen upon a Churchman of high personal character and amiability, but who has had hardly any parochial experience.—*Record*.

Among the questions which were briefly touched upon at the recent meeting of the Education Committee at Hull, was the very important one of the use of the Church prayers in Methodist chapels. There are only one or two chapels in London in which the Methodists from the provinces are provided with the mode of worship with which they have become familiar. The "prayers" have been introduced into all the new chapels, and many of the old ones, much against the wish of many of the worshippers. Mr. J. Holden made an offer which may possibly prove the beginning of a new order of things. He will give an extra £500 toward the fund for the erection of the new chapel at Westminster, conditionally on an undertaking being given that the Church prayers shall never be used in the building. As the subscriptions are not coming in so rapidly as the friends of the movement desire, this offer may perhaps be favourably considered.

DIOCESE OF MONTREAL.

The adjourned meeting of the Executive Committee was held on Wednesday, the 25th instant, at 12 o'clock, noon. There were present:—The Rev. Canons Bond, Loosmore and Bancroft; Revs. G. Slack, E. Duvernet, K. Lindsay, M. S. Baldwin, W. B. Curran, and the Secretary; Messrs. S. Bethune, J. Hutton, Treasurer; J. Spence, Dr. Smallwood, and C. J. Brydges.

After reading the minutes of the previous meeting, the business next in order was the reading of the Treasurer's Report, which contained the following particulars: From January, 1868, to June, 1869, the Treasurer had received annual subscriptions and collections from the country \$2,865.23 From the city..... 3,267.61

Special collection:
Collected by the Secretary in the United States..... 793.00 Collected in Montreal..... 1,953.00 After sermons..... 528.99 Rev. G. Slack..... 50.00 By Rev. R. Lonsdale..... 59.84

The total expenditure for the first 18 months had been \$10,873, so that there was at present a small balance in hand, a most gratifying fact, and which speaks well for the liberality of the Churchmen of the Diocese.

The report of the Treasurer was a perfect model of its kind, for in a brief, but most satisfactory manner it gave the full particulars of the funds of the Society, so that at a glance the exact position of affairs could be understood.

We have received from Rev. Canon Loosmore, a printed form of the service to be used at the installation of the Most Rev. Ashton Oxenden, D.D., in Christ's Church Cathedral on Sunday morning, 5th, September 1869. The service will take place immediately previous to morning prayer. After the Bishop, has demanded and obtained admission into the Cathedral from the Dean, the procession will enter and proceed up the centre aisle singing the hymn, "Pour out thy spirit from on high." On arriving at the chancel the Bishop, Chaplains, Dean and Canons, will take their places within the rails, the rest of the procession standing without. The Bishop will then hand the act of consecration to the Chancellor, who after having read the same aloud will administer the oaths of allegiance and supremacy, and an oath to defend the rights and privilege of the Cathedral. After which the Dean will conduct the Bishop to his throne and say, "I, John Bethune, Dean of this Cathedral Church, do now induct, install and enthrone you, the Most Rev. Father in God, Ashton, Lord Bishop of Montreal; and the Lord preserve thy going out, and thy coming in; and mayest thou remain in justice, and sanctify, and adorn the place delegated to you by God. God is powerful, and may he increase your grace. Amen." The several parties will then retire to the places assigned them, and morning prayer will be said as usual.

The Young Men's Christian Association in connection with St. George's Church, have had a lively time of it during the last two meetings, arising out of a debate on the subject "whether the cause of Protestantism will be advanced by the disestablishment and disendowment of the Irish Church." The meetings were well attended by members and visitors, and the debate was conducted with a great deal of good feeling, and no small measure of ability. The speeches of Canon Bond, Messrs. Kellar, Thompson, Collins, Hamilton, Mudge and Kyte, were listened to with the deepest attention and received loud applause. Mr. Kellar's speech especially against disendowment did him much credit, and augurs well for his future success at the Bar. The debate was summed up by the President, the Rev. J. Carmichael, and the "Question" carried in the negative by a small majority. The last meeting was favored with the presence

of the Rev. Mr. Forbes, of Paris, who very kindly and ably stated his views on the subject, for the benefit of the Association.

The Rev. Septimus Jones, of Belleville, preached last Sunday at the Cathedral in the morning, and at St. George's in the evening. His sermons reflected the highest credit on the Reverend gentleman, as an earnest preacher of the gospel.

The Rev. W. Forbes, of Paris, France, preached last Sunday in St. George's, the Cathedral, and Trinity Churches, on behalf of the Colonial and Continental Society. His sermons were of a most interesting nature, and made a marked impression on all the congregations. The collections were large, considering that most of the wealthy members are absent at the sea side.

DIOCESE OF TORONTO.

The question of singing processional hymns, at the opening of the Church Service, has been taken up by Provost Whitaker, of Trinity College, plainly with reference to the Church of the Holy Trinity, Toronto, which is the only church in the Dominion where the custom of singing processional hymns habitually prevails. The Provost very properly considers jubilant hymns as inconsistent with the penitential character of the preliminary part of our service, and, whilst in every way wishing God-speed to a warm rendering of the Liturgy both in prayer and praise, demands that its character should not be interfered with.

Mr. Darling, Rector of the Holy Trinity, replies in a letter notable chiefly for its length and decided nonconformist tendencies. He states that "he has got beyond the stage" of feeling that the Anglican Liturgy is an "incomparable one," and that the reading of the exhortation 730 times in the year as the opening of our service, at daily morning and evening prayer, "approaches very nearly to an absurdity." Touched with Plymouthism, he questions the necessity of christian people needing "confession of sin" twice a day, gives a slap at the modern nature of the penitential opening, and whilst opposing any change in the "Prayer Book," hopes that ere long authority will be given to clergymen to begin with the Lord's Prayer and end with the 3rd Collect, or in fact any way they like.

DIOCESE OF HURON.

NEW CHURCH.—The corner stone of the new Episcopal Church, in the village of Leechville, County of Huron, was laid on Monday, the 5th ultimo, by the Very Rev. Dean Hellmuth, assisted by the Rev. A. E. Miller, Incumbent. The ceremony was an impressive one, and was witnessed by at least 2,000 persons. The Rev. A. E. Miller has done good service in his wide parish. We wish him every success in his work, blessed not a little in times past.

MITCHELL PARISH.—The members of Trinity Church, in this village, are making considerable improvements on their place of worship. Rev. H. Caulfield is the pastor in charge, under whose guidance many have been led to the throne of grace. Since Mr. Caulfield's Incumbency much has been done to improve this parish, and before long we hope to hear of a good parsonage. Financially, the church is in a better condition than at any time heretofore, being totally out of debt and a small surplus still in hand, which is due to the exertions of the late churchwardens, Messrs. Hicks and Awty.

GARRIE.—Dean Hellmuth, assisted by the Masons and Orangemen of this district, laid the corner-stone of a new Church on the 2nd ultimo. The Dean made a loyal speech on the occasion.

CARRONBROOKE.—The Rev. H. Caulfield has erected a neat frame church in this village, and in the heart of a Roman Catholic settlement. Mr. Caulfield entered on its erection in the face of many difficulties, earnest church members being doubtful of the success of the undertaking. We are happy to learn that it is now open, and we are sure that, under such an earnest and eloquent preacher as Mr. Caulfield, we may expect good work to be done, even among the Roman Catholics.

The Rev. R. J. Roberts, one of the missionaries to the Six Nation Indians on the Reserve near Brantford, Ontario, is at present collecting for the Indian Mission, and has written to us asking for help from Montreal church people. The Mission to the Six Nations is altogether supported by an English religious board, called "The New England Society," and has for many years been ably ministered to by gentlemen whose names are household words amongst their red congregations,—the Rev. Canon Nelles of Brantford, and the Rev. Adam Elliott of Tuscarora. Mr. Roberts, who was appointed some years back assistant to Mr. Nelles, collected funds in England, &c., to build a new church for the Indians, and was (notwithstanding his feeble health) enabled to collect sufficient to erect one of the most perfect ecclesiastical structures in Canada, right in the heart of the green woods, and in the midst of the Indian settlement. He is now anxious to erect a parsonage, and hence his appeal. We trust that when Mr. Roberts comes to Montreal in November or December, that he will meet with a hearty response to his appeal from our

church members in this city,—that he will find no lack of pulpits from whence he may tell his story of God's good grace amongst our red brethren in the West.

KANYUNGAH.—The annual service and picnic in connection with the Sunday-school at Kanyungagh was held in St. Paul's Church, in the forest, on Thursday morning last. At the appointed hour a large number of Indian children assembled in the sacred edifice, accompanied in most cases by their parents and friends. Almost every seat in the commodious and handsome building was occupied. The Rev. R. J. Roberts, the resident clergyman, said the Morning Prayers in his usual clear and impressive manner, after which he distributed a large number of very handsome and valuable prizes to the deserving children. The Rev. D. W. Duane gave an appropriate address, in which he complimented the children on the neatness of their appearance, and urged the parents not to be weary in well doing.

The refreshments provided for the children in the school building, near the church, as well as the pleasing appearance of the school-room, reflects great credit on the Rev. R. J. Roberts and the ladies who assisted him in carrying out the arrangements. Mr. Roberts has been very energetic in his mission, and we wish him and all hard-workers in this good cause continued success.

NEW BRUNSWICK.

THE GENERAL ANNIVERSARY MEETING OF THE CHURCH OF NEW BRUNSWICK.—My first thought upon entering the 'City Hall,' Fredericton, where this meeting was held, was—Is it possible that this is a public meeting of the church? The anniversary meeting of the clergy and lay delegates, with the churchmen of Fredericton, not numbering more than 200! The number was miserably small! There are not half a dozen country missions in the Province where as large a number would not assemble upon so important and interesting an occasion. May I suggest some of the reasons why so little general interest is displayed in these annual meetings?

I. The time and place are declared in the churches (I presume,) on the Sunday previous, and those assembled in General Committee also receive due notice; but unless the public are more highly favoured than your humble servant, it received no intimation of who were to be the speakers, what the subjects, whether there would be a collection, and what the chief points of interest. Why would not the Committee of Arrangements issue a regular programme, with the hymns printed upon the back, and distribute them through the town the day before? I feel convinced, were this course taken, and the speakers well chosen, the audience might be increased five-fold.

II. The second reason for this small audience is found in the very indifferent speeches which, as a rule, are made upon these occasions, and this also is directly chargeable upon the Committee already named. The most able speeches made in Synod on Thursday morning, by both clergy and laymen, were sufficient to prove that the church is not behindhand in men of talent and eloquence; and if the public speeches are not 'up to be mark,' as all know they are not, it is because gentlemen do not receive sufficient notice to prepare their subject. One of those called upon to plead the cause of the Church, and interest the general audience on its behalf, publicly declared "that the only time for preparation allowed him was during the time his co-temporaries were collecting and declaring their ideas! Under such circumstances, men do not consider their reputation at stake, and while they do their best under the circumstances, it is after all but a jumbling of words, and neither attracts interests, or edifies the many.

If gentlemen were invited three months before the anniversary, and the resolution they were to move or second then given them, how very differently they would feel bound to act. The public announcement of their names, in connection with definite subjects, would act as a stimulus, and ensure their best endeavors.

The most interesting part of the meeting was not the speech-making. Immediately after the last speech was concluded, the Rev. T. E. Dowling, after obtaining permission from the Chair to say a few words, suggested that on the principle of 'strike while the iron is hot,' a subscription paper be at once started, toward making up the deficiency of \$3000, offering \$20 himself. The suggestion was at once acted upon. Rev. Mr. Tippet immediately seconded it with a like sum, and in a very short time \$862 were raised! While the paper was being passed from seat to seat for names, the meeting became informal, and general enthusiasm prevailed. A clergyman who receives no stipend from the Society jokingly said he would resign his claim upon the Society as his subscription; and as the name of the clergyman was not at first known, there was quite an interest shown in ascertaining who was so liberal. Is it the Secretary who proposes to give up his salary during the present need? Perhaps it is Canon Harrison, who has re-considered the matter, and resigned the whole of his grant instead of one quarter only? If one can judge from the earnestness with which the Bishop asked for the name of the liberal person, his thoughts were somewhat in the same direction,—but the joke appeared when the name was given.

I cannot conclude without mentioning a

most interesting incident, which happened while the Executive Committee were in session next morning. I refer to a visit from His Honor the Master of the Rolls, who came with an offering of \$200 to add to the collection of the previous evening.

Yours truly, P.

AMERICAN.

METHODIST CONVERSIONS, AND WHAT THEY AMOUNT TO.—A writer in the *Index*, speaking of the West Wisconsin Conference, says:

"There is, however, one unpleasant fact to which I wish to call the attention of the members of our Conference and many others who may be interested therein. According to our minutes, we have taken in since 1857, as probationers, 18,058, we have gained in membership but 6,418. Consequently some 12,000 have been dropped. We have gained but one member for every three probationers."

He may well add:
"This is also like carrying water in a sieve."

Rev. Dr. Lilienthal, a prominent Jewish Rabbi of Cincinnati, was lately invited by the Rev. Mr. Vickers, of the Unitarian Church, to exchange pulpits, and the invitation was accepted, the Jewish rabbi preaching in the professed Christian Church, and the professed Christian minister in the Jewish Synagogue. Yet both were each denying the only Lord God, even our Lord Jesus Christ.

A new religious community—under the charge of Rev. Thomas Lake Harris, an Englishman by birth, at one time a Universalist Minister, has purchased 2,600 acres of land on the shore of Lake Erie, Chataqua County, N. Y. They number thus far about one hundred. Associated with Mr. Harris, as a leader, is an author, Lawrence Oliphant, late M.P. for Sterling, England.

A perfect social equality is enjoined between all the members of this strange community, who all work at the same tasks, and enjoy the same privileges. Their temporal affairs are under the control of nineteen trustees or directors, who can do nothing except by unanimous consent. Their religious belief is thus stated: "They reject the Trinity, but recognize Jesus Christ as the one and true God." Beyond this, there is nothing tangible in their tenets. Personal revelations from on high; a mysterious connection with the Godhead, which they call a divine respiration by which they recognize and reject the unregenerate." They have no church edifice or devotional services at the present moment, and it does not appear what ritual, forms of prayer, if any, what aspirations of praise, what means of religious instructions they will adopt.

The *Episcopatian* says: "Episcopal government has the warrant of Scripture; so has Presbyterian and Congregational." In other words, Scripture says: Bishops are superior to Presbyters, and have the power of ordaining and ruling them. Also, that Bishops and Presbyters are equal, and that there is no such power. Also, that neither of them have any power or existence, but the congregations have the sole power to appoint and create their pastors. All of which it is very satisfactory to know. Only we should like to have chapter and verse and authority for this remarkable exegesis.—*Churchman*.

PRAYING TO THE SAINTS.—The Romantics are no longer to have the monopoly of praying to the saints. The *Methodist Home Journal* in its account of the proceedings of the late national camp meeting, says that at a season of great interest the congregation sang with fervor a familiar hymn, while Rev. J. S. Inskip, with both hands raised, "invoked the spirit of Wesley, Fletcher, and all the redeemed in heaven, to help them to accept the truth in all its length and breadth." The prayer seems to have been intended to benefit Methodists especially, since some of the most distinguished Methodist Saints were especially singled out. The practice of praying to Mary and the Apostles is really preferable, since all christendom is supposed to have some interest in those worthies. Another Methodist paper very properly disapproves Mr. Inskip's outburst: "This was probably well intended, but to thoughtful people away from the excitement of the occasion, it appears marvellously out of place. Possibly a hundred years hence it will be quoted to prove that the Methodists of this day were firm believers 'in the Romish superstition.'"—*Standard of the Cross*.

Many of the church edifices in the city of New York, are undergoing extensive repairs as usual, during the summer recess. The painters, upholsterers and carpenters have as much work as they can do.

CAMP MEETINGS.—The week has been quite an eventful one with the Methodist brethren. Two immense camp meetings are in progress, within a few miles of the City Hall, one at Merrick, L. I., and the other at Boulevard Grove, at the termination of Gates Avenue, Williamsburgh. If one may judge from external appearances merely, this form of religious revival is as popular, as it ever was, though if full credit be given to the statement of the *Methodist* newspaper (which is certainly good authority on the subject) it is

attended by many unseemly practices which go far to militate against its usefulness. One of these is, the tendency to make the whole thing partake of the character of a mammoth picnic, and to change what was originally designed for a strictly religious movement, into an occasion of merry-making and worldly gratification. And so, the question occurs, whether the camp meeting in the immediate neighborhood of great cities, is not really productive of more harm, one way and another, than good, and whether, therefore, it would not be well hereafter to restrict it to portions of the country where population is sparse, and where the temptations to transform it into Vanity Fair are not so numerous nor so irresistible as here.—*Episcopatian*.

CHURCH SUPPORT IN FASHIONABLE COUNTRY PLACES.—Our Bishops almost always remark upon the inadequacy of the support of the country clergy in their annual Convention addresses. They see and know and feel the real state of the case. The difficulty is to suggest a general and practical remedy and to bring forth inducements sufficiently strong to enforce those plans and remedies. Would it not in some measure afford relief if the thousands of the wealthy Church members who go into the rural districts would take this item of benevolence, or rather of justice and engaging duty, into the inventory of their Summer expenses. Let them appropriate their five, ten, one hundred or five hundred dollars to the maintenance of the religious privileges which they enjoy. All other benefits are expected only for a liberal compensation. The droppings of the chalybeate spring are costly; why should those of the sanguary be enjoyed without cost or thought? and so of all other appliances for comfort, for social enjoyment and the assertion of position and family. Let there be an equality and a consistency in our regards.—*Episcopatian*.

Editor American Churchman:

We extract the following from the "*Chicago Post*," which we are informed is in the main entirely correct:

"The attitude of Rev. Dr. Cummins, now Assistant Bishop of Kentucky, and formerly Rector of Trinity parish in this city, in regard to the present difficulties between the 'high' and 'low' division of the Episcopal Church, is well known in this community. It will be recollected that a few months ago he officiated in Christ Church, and preached in behalf of a new 'low church' missionary organization against the expressed wish of the Bishop of this Diocese, claiming that he came simply as a presbyter at the request of the rector of the parish and not as a Bishop into the domain of another Diocese. It was thought that Bishop Whitehouse would not overlook this opposition to his wishes, but would bring the matter before the House of Bishops. Nothing, however, is generally known as to that. But now comes a new cause of offense.

"Dr. Cummins was invited by the authorities of Trinity to preach to his former charge, who regard him with general affection and admiration, during the absence of the rector, Rev. Mr. Sullivan, for the summer months. He accordingly filled the desk on Sunday before last, and in the morning preached a strongly anti-ritualistic sermon, in which he is reported to have said in substance: 'I charge upon those who have introduced cathedral worship into the church the existence of the present troubles among us.' As Bishop Whitehouse was the first to introduce this mode, at least in the West, the remark, as well, indeed, as much of the entire sermon, was taken by the friends of Bishop W. to reflect upon him, and to be calculated to stir up difficulty in his diocese.

"The Bishop seems to have so taken it, for on Monday he called on Mr. John Wright, the junior warden of Trinity, and advised him not to allow Dr. Cummins to occupy that pulpit. Mr. Wright accordingly telegraphed to Dr. Cummins not to come, and called a meeting of the vestry. This was held yesterday, six of the eight being present, and it is understood, three voting in favor of continuing Dr. Cummins' ministrations and three against it. Another meeting will be held on Friday, but it is quite certain that the reverend gentleman will not wish to return under the circumstances. Mr. Sullivan will probably be requested to return sooner than he expected to.

Of the warden, Mr. Hilliard favors retaining Dr. Cummins, and Mr. Wright opposes it. Of the vestrymen present at the first meeting, it is understood Messrs. Goodrich and Hubbard sided with the clergyman, and Messrs. Chittenden and Allen took the opposite views. But even if the vestry should unanimously invite Dr. Cummins to continue his ministrations—which, under the circumstances, they will not do,—it is thought that he hardly would wish to return against the protest of the Diocesan authority."

We are further informed, that on the sixth Sunday after Trinity, at which time Bishop Cummins preached in Trinity Church, the Rev. Chas. E. Cheney took up a collection in Christ Church for the benefit of the noble Assistant Bishop of Kentucky; who, he stated, entirely agreed with him, Mr. Cheney, in his views on regeneration and in the position he had assumed.

It will be remembered that Dr. Cummins, during his Rectorship in Chicago, was known as a Conservative Churchman and expressed his approval of the Cathedral