

Although taken entirely by surprise, Mr. Smith made a neat speech, in which he heartily thanked the donors for their kindness, and said of all things he regretted in leaving Berlin it was leaving the young people. The diligence and success with which he has conducted his various classes, may be inferred from the fact that though several members have left town, and owing to the short notice, others could not be reached, there was fifty-four contributors, all but one being young people. As a preacher, Mr. Smith has not been surpassed in this parish for many years, as appears from the large congregations he has drawn, while he has shown unusual power of influencing young men for good. He and his amiable family leave many warm friends behind them.

One word more must be said. Within less than eleven years, three incumbents of this parish, though supported by the majority of the congregation, have exchanged or resigned 'for the sake of peace.' Is it not time that Churchmen here bethought themselves and sought for 'that most excellent gift of charity?'

RIDGETOWN.—The harvest festival which was celebrated in the Church of the Advent on Sunday, 27th ult., followed by a supper in the town hall on Monday, proved one of the most successful and interesting ever held in this town. The zealous incumbent, Rev. A. F. B. Burt, had made very careful and thorough preparation for the occasion, and his personal labours were amply repaid. The Sunday services were bright, hearty, and attended by congregations which completely filled the church. The choir, which was under the direction of the talented organist, Miss Ellis, was ably supported in the beautiful anthems and sacred solos by Messrs. Jennings, H. Smith and Mrs. McKellar. The sermons were preached by Rev. Canon Richardson, of London, Ont., and were listened to with marked attention at morning, afternoon and evening services. The service in the afternoon was especially enthusiastic, and it was a grand sight to witness the large body of S. S. teachers and christian workers of all denominations in the place gathered in devout sympathy in the beautiful little church. The tea on Monday evening was a decided success. The viands provided were both good and abundant, and partaken of by a large and happy company. The concert which followed was of the highest order, and reflected great credit upon the pianist, Miss Ellis, who appeared for the first time before a Ridgeway audience, and proved herself worthy of the high reputation she attained in the University of Dakota. A handsome sum was realized toward paying off the church debt, which owing to the energy, perseverance and popularity of the pastor and his excellent wife, is being rapidly liquidated.

ALGOMA.

ST. JOSEPH'S ISLAND.—The Bishop of the diocese visited this mission and confirmed several candidates on Sunday, Oct. 27th, 1889. He arrived from the Sault on board his yacht, "The Evangeline," on the afternoon of Saturday, the 26th. The missionary, Rev. Charles Piercy, met his Lordship at Hilton Dock and drove him to his residence. Next morning, an early start was made for Jocelyn. Service was held in Holy Trinity Church at 10 o'clock. At its conclusion a lunch was provided in the adjacent school-house, after which the Bishop and Mr. Piercy started for Richard's Landing. Mr. C. Young, of Jocelyn, taking charge of Dr. Sullivan. Then at 3 o'clock a service was held in the Temperance Hall. One candidate (adult) was confirmed. At this point there should be a church, but cannot be for a long time unless the friends of Algoma who are scattered throughout the Dominion contribute liberally towards its erection. The afternoon service over, a cup of tea was hastily swallowed in the house of Mr. Richards, and the Bishop was off again—this time to Hilton. At evening service in St. John's church, the missionary presented three candidates (two of whom were adults) for the Apostolic rite. The services were all largely attended, and the Bishop's address to the confirmands, as well as his sermons, were attentively listened to. Besides preaching three sermons and giving two addresses, the Bishop had, during the day, driven a distance of 33 miles. Next morning (Monday) Mr. Piercy took his Lordship to the house of a woman who is lame and lived too far away to be able to get to church the preceding evening to be confirmed. The rite was administered in her house in presence of her family and a neighbor. Returning to Hilton Dock, lunch was provided by Mrs. J. Marks, after partaking of which the "Evangeline" steamed away for Sault Ste. Marie, the Bishop at the wheel, as usual. The visits of Bishop Sullivan are anxiously looked for by the scattered church people of St. Joseph's Island. They are times of encouragement to our people.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Nov. 5th.—Complaints are rife that the results of the revision of the Prayer Book is to rob the Church of that flexibility and comprehensiveness which were the great objects aimed at. Yet we have now twenty selections of psalms were before we only had ten: we may now begin Morning Prayer, when the Holy Communion follows immediately afterwards, with the Lord's Prayer and end with the third collect, and do the same any Sunday at Evensong, thereby shortening the service and allowing of more elaborate music or a longer sermon (if that is a desirable addition). The introductory and the Offertory texts present a greater choice; the Litany has a new (if a clumsy) group of suffrages against earthquakes and everything else introduced, and other changes of the same sort have been made, all of which render the Prayer Book more comprehensive and the service more accommodated to every want. If that is not flexibility and comprehensiveness enough, it is hard to say what is. The real grievance is that the Broad Churchmen wanted the Book of Offices approved, and Dr. Huntington's office for sundry occasions sandwiched into the Prayer Book, so that they might use them, in all their colorless vagueness, in place of the more dogmatic definiteness of the Book of Common Prayer. They are likewise considerably put out by the obligation to use the Nicene Creed on the five great feasts when the Holy Communion is celebrated. They must now either obey the rubric or be liable to censure. They claim they have always believed its clauses, but that they don't wish to keep outsiders from coming into the Church by making its formularies too rigid. But surely, if a man does not feel himself bound to hold all that the Nicene Creed sets forth as of obligation, he has no right to profess and call himself a Christian,—often none to profess and call himself a Churchman,—often none to profess and call himself a Christian, only a Deist. And that is where the shoe pinches in Trinity church, Boston.

THE END OF REVISION.

so far as the *Churchman* is concerned, and so far as Churchmen are interested in the matter, is a subject for congratulation. It is now shelved, at least, in this one day, after keeping the Church more or less in a ferment for quite twelve years. There will in future be time for the convention to devote to other matters of the law quite as weighty. There are, of course, some changes not adopted that the bishops and many of the clergy and laity would have wished to have seen adopted. But what little has been lost in that way has been more than stoned for by what has been added, and still more by what has been left altogether untouched. With the Churchman the faithful can but rejoice, while they "wonder that the changes are so few, and on the whole, so moderate."—a big admission on the part of that paper. It also aptly points out that after this convention there is no need, as is too often the case after Church councils, "to care for the wounded and to bury the dead. The close of the convention leaves neither dead nor wounded for the simple reason that there has been no battle."

THE METHODS OF REVISION

have been throughout unchurchly, and for that reason it were better the whole subject should come to an end. Every change in the Liturgy should have come from the Bishops. But the very reverse has been the case. A mixed committee was struck to prepare and draw up in report from what emendations should be made, instead of the bishops doing this themselves. They should likewise have been the first to declare the necessity for revision, its scope, and its details, and then the whole scheme should have been laid before the House of Deputies. The reverse, or nearly the reverse of this was the case. Certainly the bishops did not define the scope—throughout and to the last the convention had to fight any amount of shadows and knock down any number of men of straw. The details came up piecemeal, and even when the bishops did send down their scheme to the deputies, it was somewhat crude and undigested. It is best not to advert to the disposition of many of the deputies—not least those of the Broad Church school,—to oppose everything sent down to them by the bishops, on the general principle that anything initiated by the Episcopate must be bad. Altogether it was time the revision craze came to an end.

WOMEN'S WORK IN THE CHURCH

has now been formally recognized by the very crude and imperfect canon on deaconesses, which simply lays down certain rules as to what manner of women these shall be, what the order for setting them apart, and what their discipline and state of life after they have been laid apart. But all this had been in practice fixed long since by the various bishops, such as those of Long Island and New York, who had been in the habit of employing deaconesses for many years before the last convention acknowledged them as a

something—an order recognized by the Church Catholic. The canon, as passed, is imperfect inasmuch as it does not recognize sisterhoods only communities of deaconesses or single deaconesses acting, as is right they should act, under the bishop of the diocese. The difficulty in the case of sisters is that, so far as the bishop of the diocese and the parish priest are concerned, they are virtually irresponsible. Their allegiance is due not to these, but to some outside superior, perhaps an alien, perhaps not residing in the United States at all, who has drawn up an iron hard and fast rule that may be, I know in some cases is, utterly foreign to the American national spirit and the spirit of the American Church. Hence arises friction. The sisters will not be guided by the advice of the parish priest, at times they go dead against him and quote "our holy rule," when he would have things done otherwise. Then when remonstrated with they fly with an appeal, not to the bishop but to the director or superior of the order, who may or may not consult bishop or priest, but renders a decision irrespective of either, which alone the sisters will follow. All this the canon should have dealt with. As it is, it doesn't touch their case at all.

THE WESTMINSTER CONFESSION.

It is noticeable that just as the general convention has made the Nicene Creed of obligation as to its recital, the Presbyterians are daily growing more intolerant of the burden which the Westminster Confession lays upon their shoulders. The Venerable Dr. McCork, who is opposed to the blue Pincetonians in general, who will not lift this burden with one of their fingers, and Dr. Howard Crosby, the leading Presbyterian of this city, in fact of that body in the United States or on this continent, is pressing to the inevitable end the question of rejecting altogether, or, at all events greatly modifying the offensive creed, with its fearful Calvinistic consequences. In this city on Monday the following resolution, in answer to the questions of the General Assembly in regard to a revision of the Confession, was passed, after some hours discussion, by a vote of 67 to 15.

Whereas, The General Assembly has overtured this Presbytery the following questions: "First, Do you desire a revision of the Confession of Faith? Second, If so, in what respect, and to what extent?" Therefore,

Resolved, That this Presbytery answers the first question in the affirmative, understanding the word revision to be used broadly as comprehending any confessional changes.

On motion of Dr. Crosby the second question was referred to a committee in December. The sentiment of the Presbytery was

OVERWHELMINGLY FOR REVISION.

All who spoke in favor of it spoke warmly and some denounced the Confession in terms so fierce as to shock the old orthodox members. One speaker, who was loudly applauded, expressed his opinion that "the Presbyterian Church is in need of a doctrinal statement which can be used and which can be understood." All the revisionists repudiated the doctrines of irrevocable predestination and non-elect infant damnation. One divine compared the Confession to

AN ANACONDA

which holds Presbyterianism in its folds and frightens away the members of other denominations. Dr. Paxton's view was that a "man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival—and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes. Calvin looked at God and saw nothing but His terrible sovereignty. We see that

HIS NAME IS LOVE.

Many of the speakers declared that Presbyterianism needs a new creed, a brief, comprehensive statement, containing only what Presbyterians hold it necessary to believe. Drs. Henry M. Field, Philip Schaff, Howard Crosby, John R. Paxton, H. J. Van Dyke, Richard Harlan, and Samuel D. Burchard were among those who voted in favor of revision.

CHURCH ITEMS.

In Boston divinity students from the Cambridge school are now told off to help in the Church city mission work.

Bishop Potter has formally deposed from the ministry the Rev. John M. Leavitt, D.D., whom it has taken forty years to find out that the Church is all wrong. He has become a Reformed Episcopalian, and is now, of course, all right.

Bishop Paret, of Maryland, has recently a most striking address on the "Duty of a Parish in Seeking a Rector." In another church the theme of his dis-