were bright and appropriate. The sermons were preached by the rector, the Rev. R. McCosh. The Harvest Home Festival was held in Victoria Hall on Monday evening, and was a marked success. The ladies provided a splendid supper which was thoroughly appreciated by all who partook of it. The programme consisted of addresses by the resident clergymen, and Charles Jenkins, Esq., vocal and instrumental music, readings and recitations. The offertory on Sunday and the proceeds of the Festival amounted to over $150. The ladies of the congregation deserve great praise for the able and willing way in which they worked. We know of no parish that can boast of a better staff of lady helpers. The prospects for the future of Christ Church parish were never brighter than now. The differences that obstructed the progress of the church have been overcome and we are glad to report steady and substantial growth.

SIMCOE.—*Trinity Church.* The Harvest Home Festival in connection with this church was held on Thursday evening, the 17th inst., and consisted of prayer, praise and the preaching of God's holy word. The preacher on the occasion was the Rev. George A. Forneret. the Rural Dean of Hamilton. His discourse was founded upon the last clause of the 10th verse of the 81st Psalm. The congregation was very large—filling the beautiful church. They listened with fixed attention and the deepest interest to a very able and appropriate serman, delivered with deliberation, power and fervour; and conveying much information and many spiritual blessings. The people are a unit in thankfulness for his visit, and they hope soon again to hear him. The rector of the church was kindly aided in the services by the Rev. W. Davis, rector of Woodhouse; the Rev. I. R. Arwele, rector of Port Dover, and the Rev. W. Finlay, of the Diocese of Massachusetts, U.S. The choir, under the direction of Mr. W. Morson, added much to the value of the services. Strengthened by a number of voices they furnished music, chiefly hymns, which was special and most appropriate. The church was tastefully decorated, and appeared if possible, more beautiful than heretofore. The offertory, which was a liberal one, was added to the fund of the S. School. This school has been removed from the separate brick building in which it has been held for years, to the basement of the church, which has been handsomely fitted up for the purpose.

THE CHURCH IN THE UNITED STATES.

(*Letter from our New York Correspondent.*)

NEW YORK, Oct. 23rd.—The General Convention has been very busily engaged during its sittings, and has finally disposed of the question as to the court of final appeal in the case of criminous and heretical clergy who have been condemned by their diocesan court. The rejection of the measure, however, must not be construed into anything like a disposition on the part of the laity,—through whose votes the adverse decision came about—to giving an accused and even a sentenced cleric an opportunity to clear himself by an appeal to a higher court. Such a court all admit should exist. The objection the laity and many of the clergy had to the proposed court was its composition. The provincial system is what must be brought into existence sooner or later. It is already in being in the State of Illinois, where the dioceses of Chicago, Quincy and Springfield form a province. It is in partial operation in Pennsylvania, and would be fully in operation in New York State if the Bishop of Central New York would consent to come into the federal union, which he will not. The outcome, if the Church remains in its present mind, will be five Archbishops presiding over their respective provinces. The scheme, of course, has its opponents, not the least strong opposition arising from the senseless fear lest the diocese of New York should assume to itself patriarchal honors.

THE CHANGES IN THE PRAYER BOOK

already adopted are of very minor importance, except in so far as making the Nicene Creed of obligatory recital on the five great feasts of Christmas, Easter, Ascension, Whitsunday, and Trinity Sunday, and the celebration of the Holy Communion. Their general tendency is toward assimilating the existing Prayer Book with that of the Church of England in much of its wording and many of its details, and towards making the services more flexible by affording the clergy greater liberty in the use of the Prayer Book than at present. As will be seen from the list of changes given below, many of them have been in operation for several years in the Church, and it will be news to a great number to know that their use has really been technically illegal. This is, of course, due to the intense conservatism of the General Convention, which makes haste very slowly, and only sanctions changes after they have been for some considerable time in operation in the various dioceses, even in individual parishes. As a rule no alterations, even those which are clearly and acknowledgedly for the better, are formally allowed by the Convention, till after much deliberation and often not without great hesitation—if not with great searchings of the heart. But the fear has already worked well, and will not be thrown overboard just yet.

THE ALTERATIONS AS APPROVED

by the Convention as a whole. First of all, the Order of Morning Prayer, the Litany, and the Office of the Holy Communion may be used separately, provided that none of these services be habitually disused. The Litany may be said at Evening Prayer if desired. The minister may, under certain circumstances, use such devotions taken from the Prayer Book as he thinks best. The Bishop of each diocese is empowered to set forth special services. Proper psalms are appointed for a number of feasts of the Church not now provided with proper psalms. Twenty selections of psalms are appointed, being double the present number of selections. The common custom of singing a hymn or anthem at the beginning of a service, and before and after sermons, is legalized. Except on Sunday morning the Exhortation beginning "Dearly Beloved Brethren" may be omitted, and when the Holy Communion is to be administered the Exhortation, the General Confession, and the Declaration of Absolution may be omitted. A number of additional opening sentences in the morning and evening services, appropriate to special seasons, are added; the Gloria Patri need only be used after the whole of the Psalter for the day is said. A part of the morning services may be omitted in certain contingencies. Certain offertory sentences are added. The singing of a hymn or anthem during the presentation of the offertory is authorized. A slight addition is made in the Confirmation Office, and the use of the Canticles in the morning and evening services in Lent is made obligatory. Previously it was allowable to substitute Psalms xlii. and xliii. for them. A few verbal changes of minor importance were ratified, as was also the obligatory recital of the Nicene Creed as already mentioned. The House of Bishops passed, while the House of Deputies rejected the clause granting permission to say the Litany in the afternoon, to omit it on the great feasts and to allow it on certain days and at certain seasons at the priests' discretion. To this the lower house objected on the ground that the clause impunged upon the personal liberty of individual clergymen and tended to deprive the Prayer Book of that flexibility which was the aim of the other amendments.

A MINORITY REPORT

on the revision of the Prayer Book, presented by the Rev. Dr. Swope, of Trinity chapel, this city, and signed by the Bishop of Mississippi, Dr. Swope, and the Rev. Dr. Gold, Professor in the Western Theological Seminary, Chicago, was presented to and accepted by the House of Deputies. To sum it up briefly, it took the ground that finality in Prayer Book revision should be reached in this Convention and ratified in 1892. That will probably be the case.

THE HYMNAL REVISION

made such slow progress in the House of Deputies, only 27 hymns having been reviewed in one day's sitting, that the members grew impatient. The criticism to which each hymn was subjected was most searchings, grammar, rythm, rhyme, and theology being most rigidly examined into. It was wonderful to see how the High Church party was as if by one consent to be accorded the task of defending or reprobating the theology of the disputed hymns. From the steps taken by the Convention the Hymnal will not be revised this year. Proportionate representation has likewise been shoved under probably never to be dug out again.

MARRIAGE AND DIVORCE.

The committee on Marriage and Divorce, Dr. Dix, Chairman, presented a revised canon on this subject, whose terms are very stringent. Marriage within the Levitical degrees of consanguinity and affinity, clandestine marriages, the marriage of any person under eighteen years unless in the presence of or with the written consent of the parent or guardian, are forbidden by the canon. Marriage is made indissoluble except for adultery, and the guilty party to a divorce for adultery is prohibited from marrying again during the lifetime of the other party. Persons divorced are forbidden to marry each other again if meanwhile the woman shall have married again. A clergyman is forbidden to solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with both contracting parties. Clergymen are required to keep an official register of marriages recording the name, birthplace, age, residence, and condition of each party, the record to be signed by the parties, and at least two witnesses to the marriage and by the officiating clergyman. The penalty for violating the provisions, in the case of the officiant, is subjection to trial and admonition for the first offence, and to suspension or deposition for its repetition. In the case of the parties to the marriage the penalty is deprivation of the Communion, "except upon penitence and after avowed final separation."

THESE SEVERE PROVISIONS

meet with the approval of the secular press. One, the *Sun*, run chiefly in the Roman Catholic interest, considers them "reasonable and desirable." It points out that while there is much outcry against our civil divorce laws as dangerous to the institution of marriage, members of some of the "churches," meaning outside sects, denouncing them are not slow to take advantage of these laws to escape from marriages, and they do not find it difficult to get ministers of their own or other communions to marry them again. Nor are they or the ministers subjected to any ecclesiastical punishment in consequence. The *Sun* is not far wrong, though theoretically such offenders were to be cut off from Holy Communion, and by many priests were so cut off. If this canon is made obligatory, as it most likely will, it will tend to place the Church on a still higher pedestal in the land. The canon once enacted its provisions will be obligatory and will be enforced. Of that the *Sun* may be assured. Thus the Church will stand openly opposed no only to divorce itself, except for the one cause, but also to that multiplication of the grounds for divorce, which prevails throughout the Union with few exceptions among the States, South Carolina being the only State where the law admits of no divorce under any circumstances.

THE NAME OF THE CHURCH.

Mr. Corning Judd, of Chicago, lay delegate, has given notice of a resolution to change the name of the Church and to have its style printed on the Prayer Book as the American Church. The name will not be changed this year.

THE COLORED QUESTION

may be solved this year, if the Rev. Mr. Strong, of St. John's church, Savannah, Ga, brings forward a motion affirming the equal rights of the negro in the Church and its conventions. South Carolina and Virginia will kick, but the rest of the South will probably agree.

CONVENTION NOTES.

The interest in the proceedings of the Convention among non-delegates has never flagged from the beginning. The galleries are daily filled, not by ladies only, but by men who follow all the discussions with the keenest attention, and form a most intelligent audience.

Several of the most noted Nonconformist divines of this and adjacent cities have been present during the debates. Among them may be mentioned Dr. Howard Crosby and Dr. Parker (Presbyterians) and Dr. Philip Schaff, the well known Biblical scholar.

Dr. Dix makes an admirable chairman. His knowledge of parliamentary law is very thorough. He has his work cut out, and more than once has had to reprove the delegates through remarks apparently addressed to the galleries, with reference to applauding the speakers.

In the House of Bishops the Presiding Bishop is assisted by the Bishop of Maine as assessor. Dr. Neely was elected by the votes of the bishops.

Hardly a Convention passes over without death robbing it of some one or more of its members. This time the Right Rev. Thomas Hubbard Vail, D.D., Bishop of Kansas, has passed away. He was consecrated in 1864, first Bishop of the newly organized diocese of Kansas, the diocese having barely the number of clergy canonically necessary for its organization. It has grown so much as to require in 1887 an assistant-bishop, the Right Rev. Elisha Smith Thomas, who is now the Bishop of Kansas.

Bishop Vail is the tenth bishop who has died since the General Convention of 1886.

An absurdly ridiculous New Mexico delegate provoked great laughter by proposing a motion levelled against archdeacons and ecclesiastical officers of that sort, that only the titles of right reverend and reverend should be recognised by the Church.

That same erratic delegate proposed another resolution that a rubric should be added that every opportunity should be afforded communicants of receiving at every celebration.

The Rev. Father Hall, of Boston, is as much the