

proceedings were closed with the singing of the Doxology.

Rev. E. J. Harper came to Grafton six years ago as curate assistant to the Ven. John Wilson, M.A., Archdeacon of Peterboro, and has laboured faithfully and perseveringly, and has through ill-health, reluctantly, severed his connection with this parish. The rev gentleman left for Colorado Thursday evening. Several of his parishioners were at the station to bid him adieu.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The annual Harvest Festival services at St. Paul's were every way blessed by God; the church was tastefully decorated, and spoke of God's goodness again vouchsafed in another abundant harvest. There were two celebrations of the Holy Communion at 8 and 11 a.m. The Rev. Professor Clark, LL.D., of Trinity College, was the special preacher for the day; his sermons were most able and brilliant; the congregations were large, everybody delighted with the church and services; the offerings were liberal \$52. On Monday evening the Professor lectured in the town hall on "Kingsley's Water Babies" to an appreciative audience. A most hearty vote of thanks was tendered to the Professor by the audience on motion of Mr. Hagarty, seconded by Rev. Rural Dean Belt, of Harriston; proceeds of lecture about \$25. Dr. Clark's visit was thoroughly appreciated.

A very successful Harvest Home service was held at "The Church of the Good Shepherd, Riverstown, last week, the Rev. Rural Dean Belt, special preacher, assisted by Rev. C. Scudamore, Bennetts Radcliffe, and Mr. E. A. Lewis. Afterwards the ladies of the congregation served up a splendid dinner. The choir of St. Paul's, Mount Forest, with the Riverstown choir then rendered a very pleasant programme in the basement. Too much praise cannot be awarded to Mr. W. E. A. Lewis, the earnest and clever lay reader of Mount Forest, for the successful way in which everything was managed; proceeds about \$50 *Laus Deo*.

LINCOLN AND WELLAND.—The conference of the Bishop with clergy and laity of the Rural Deanery of Lincoln and Welland was divided into two parts; one conference being held on Monday, Oct. 21st, at Niagara Falls for clergy along the line of the Niagara river, and another on Wednesday, Oct. 23rd, at St. Thomas' Church St. Catharines, for the rest of the Deanery. The Bishop spoke some earnest words about the effort now being made in behalf of prison reform, and a resolution was passed declaring the readiness of the Deanery to cooperate in the work of the Society which has this object in view. Careful consideration was then given to the waste places in the Deanery, and what could be done to supply them with services. Then the embarrassed state of the Mission Fund and Widow and Orphan Fund was discussed, and the amount which each parish could raise for this fund considered. Great good may be expected to follow these annual conferences in the various rural deaneries between the Bishop, clergy and laity.

The Rural Deanery of Lincoln and Welland Chapter meeting met at St. Thomas', St. Catharines, on Oct. 3rd. The morning was devoted to a consideration of St. John xxi. The afternoon session was shortened by a visit to Bishop Ridley College, at the invitation of the Principal. In the evening, instead of a sermon, addresses were delivered, the speakers and subjects having been decided on at the previous meeting. Rev. E. J. Lessenden gave a most eloquent and instructive extemporaneous address on Christian marriage, which was followed by the able paper by Rev. C. W. Macnab on the Deceased Wife's Sister Bill, and Rev. Canon Ball on Divorce. Although there was a speech by Mr. Laurier at the Opera House that same evening, which without doubt attracted many who

would otherwise have been at the service, about 200 people were present to worship God, and to hear what was said about the sacredness and dignity of marriage, and the need of guarding against any attempt to break down the fences which guard its sacredness as an holy estate instituted of God in the time of man's innocence.

BEAMSVILLE.—On Thursday, Oct. 24th, the corner stone of St. Alban's Church here was laid by the Rev. F. W. Piper, the earnest Missionary, through whose zeal a church and parsonage have been erected at Smithville, and a church at Wellandport (now the headquarters of another mission). All this has been done in about five years; and now over twelve hundred dollars having been collected for a church at Beamsville, the contract for a brick church has been given out. The service was read by Rev. Rural Dean Gwilt, and short addresses delivered by the clergy present, Revs. Canon Read and Ball, F. W. Spencer and T. Geoghegan. Mr. Piper has been overworking himself in this Mission, and was compelled to hasten home immediately after the service, having been unable to do any duty for some weeks.

DIOCESE OF HURON.

ALISA CRAIG.—The Harvest Festival held here recently was a very enjoyable service. The Church was tastefully decorated; this was largely the work of the wife of the incumbent, Mrs. Shore. After the shortened Form of Evening Prayer had been joined in, the Rev. J. Downie, of Morpeth, gave an interesting address, which was followed by the singing of a hymn, and then the sermon, a very instructive one, by the Rev. W. J. Taylor, of Mitchell. The offertory was towards the renovation of the church.

SANDWICH.—The Rector, Rev. Mr. Hind, of St. John's Church, Sandwich, asked his congregation a few Sundays ago for a collection of \$70 to assist towards painting the church. They responded by an offering of \$116.

DIOCESE OF ALGOMA.

SAULT STE. MARIE.—The Bishop of Algoma desires to acknowledge with many thanks the receipt of \$40 from "A. F.," New Brunswick, and to say that he will apply it towards the rebuilding of the Rev. R. Renisons Mission House at Negwonenang, recently destroyed, with all its contents, by fire.

GRAVENHURST.—On Sunday, October 20th, a Harvest Thanksgiving Service was held in Northwood Church, which was well filled with a very attentive congregation, and the Rev. T. Noble, B.A., Incumbent of St. James', Gravenhurst, who has charge of this out station, preached from Psalms ciii., 1-2, dwelling chiefly on the nature, causes and advantages of thanksgiving. The Sacrament of the Lord's Supper was also administered, twelve communicating and the infant son of Mr. W. Magee, one of the Churchwardens, being baptized. A few weeks ago Mr. Noble spent three days visiting the members of this little flock in the bush, and then baptized four little children.

ILFRACOMBE.—The Harvest Festivals were celebrated in this district on the 8th and 9th Oct. The interior of the churches of St. Jude, in Hoodstown, and St. John, in Stanleydale, and Christ Church, in the village of Ilfracombe, were beautifully decorated with the best of the fruits, flowers, and vegetables produced in the townships of Stisted, Chaffey, and McMurrich. The Rev. Rural Dean Chowne, B.D., of Rosseau, preached in each of the churches, and expressed his great satisfaction, not only at the decorations but at the enthusiasm manifested by the people.

CONTEMPORARY CHURCH OPINION.

The Church Year (Jacksonville Florida), says:—

It is time that the Christian sentiment of the country should settle the question, which is a fruitful source of discredit and debasement to religion, as to whether the clergy are merely *hired laborers*, following a profession by which, as a craft, they get a living, or whether they are spiritual officers, and moral teachers, devoting their lives and labor to the religious and moral elevation of the people; and so, by their teaching and influence, the strong bulwark of conservation and preservation, of law, and order, as the servants of God, and simply provided for against want, by the offerings of those for whom they labor, and for whose benefit they have thrown aside the beckoning temptations of mercantile, commercial and political ambition. The law of the land, (U.S.) which takes the first position, and places the clergy upon the footing of "contract laborers," is a blot on our Christian civilization; and Christian sentiment ought freely to protest against it, and demand its repeal. If this cannot be done, let it be, at least, uniform in its application, and taken out of the line of class legislation, applicable to Protestants; but waived in its application to Romanists, whose priesthood owes its first and supreme allegiance to a foreign potentate, while the others are the loyal adherents of the Republic.

The Irish Ecclesiastical Gazette says:—

When there is talk of union between Churchmen and Dissenters it is well to notice how helpless and hopeless is the question of union between the various bodies of Nonconformists among themselves. There seems but little hope of any satisfactory Home Reunion until there is some evidence of a drawing together of the sects. Here is the testimony of a Nonconformist paper, the *Cambrian News*, on the character of Welsh dissent:—"Signs are not wanting that the intelligent members of Nonconformist bodies in Wales are more or less alive to the weaknesses arising from sectarian jealousies, decay of spiritual life, growth of formalism, financial pressure, dependence upon creeds, and other causes. Welsh Nonconformity in its official aspects has become hard, narrow, cruel and bigoted. . . . Let any town be examined and it is impossible not to see that Nonconformist bodies are jealous of each other, and instead of working together are working each for themselves. . . . This sectarian jealousy is not only a weakness in practical work, but has brought about a multiplication of places of worship and ministers and a consequent financial embarrassment which reduces Nonconformist effort almost to the task of making ends meet." Another Welsh dissenting paper alleges that in some districts "the jealousy between the Nonconformist sects is stronger than the animosity of the whole put together against the Church of England. . . . If the religion of the Principality were more pure, sectarianism would get beautifully less." The *Cambrian News* says again:—"There are Nonconformist churches, for instance, where the poor are unknown, where the officials are not remarkable for morals, and where the grind of the money-making machinery is constant: there are churches where the ministers are 'dumb dogs that cannot bark,' where the rules of discipline are relaxed, and where the religious services have become as mechanical as the performances of puppets in a show of marionettes; there are churches where the social life and sufferings of the people are utterly ignored, and where dry creeds are separated and put together like skeletons in a school of anatomy; there are churches where hatred of rival sects and not love of suffering humanity is the ruling passion, where increase of members is more highly prized than growth in god-