

as a processional. Miss Lockhart, the daughter of the Rector, presiding at the new pipe organ, which for the first time had been used in the church. The church was very much in need of this new instrument, and during last winter a very successful concert was held to obtain funds to pay for the same, which with what had been collected at weekly offering by the young ladies of the congregation amounted to a considerable sum. A few days before the Bishop's visit, a Harvest Home Festival was celebrated in connection with St. James' Church. The day was everything to be desired, being one of the most beautiful of the season. The Church was beautifully decorated with flowers, fruits, grain, &c., by the wife of the Rector, and the young people of the congregation. The service, which was the form of Thanksgiving for the ingathering of the Harvest, was held at 11 a.m., and was conducted by the Rector, assisted by the Rev. N. P. Yates, of Franklin Centre. The Rev. Canon Fulton and the Rev. H. Gomery were also present. The Rev. G. Rogers, Rector of St. Luke's, Montreal, preached an eloquent and appropriate sermon on the occasion. The singing of the appropriate hymns and chants by the choir was remarkably good.

After the service, the people, with the clergy, adjourned to the grounds in rear of the church, where a bountiful repast, which had been provided by the congregation, was partaken of. During the afternoon, the fine cornet band from Huntingdon, which had been engaged by the Committee, played a selection of excellent music. Games, races and other amusements were entered into and enjoyed by numbers of the young people, while overhead floated a number of splendid flags, kindly lent by Henry Morgan, Esq., of Montreal. All present seemed heartily to enjoy themselves, and after an early tea had been served, separated, feeling that a happy day had been spent in thanksgiving to the bountiful Giver of the Harvest, and in the social intercourse of friends. The net proceeds from the Harvest Home amounted to upwards of \$70, which after paying the band and other necessary expenses, left a handsome sum to go towards the new organ fund.

DIOCESE OF NIAGARA.

MOUNT FOREST AND NORTH ARTHUR.—The Rev. R. S. Radcliffe, Rector of St. Paul's, leaves this parish in a few weeks for the United States, where he has received a unanimous call to the Rectorship of All Saints, East Saginaw, Michigan. This Church has only been built for 29 years; has a population from 5,000 to 10,000 to work amongst; a surplice choir of over forty strong; three live guilds in good working order, and the Church holds about 500. When Mr. Radcliffe sent in his resignation to the vestry of St. Paul's, Mount Forest, the following resolution was unanimously carried by a standing vote:

Moved by Mr. Wm. C. Perry, seconded by Mr. Thomas Wood, That this meeting having received the resignation of our beloved Pastor the Rev. R. S. Radcliffe, desires to express their sorrow and regret that circumstances have arisen that he has deemed it in the interests of the Church to transfer his labours to another field, and we also desire to assure him of our entire confidence and deep appreciation of his untiring zeal and interest in everything pertaining to the welfare of this parish and community at large, and we earnestly pray that God will abundantly bless him personally, and all his efforts for the welfare of souls committed to his charge in whatever part of the vineyard he may be called to labor.

CHIPPewa.—The quarterly meeting of the Ruri-decanal Chapter of Lincoln and Welland was held at Chippewa, Monday and Tuesday, Oct. 8th and 9th. There were present: Very Rev. Dean Geddes, Rev. Rural Dean Gribble,

Canons Ball and Houston, R. Cordner, B. J. Fessenden, A. W. Macnab and T. Motherwell. At Evensong on Monday evening Rev. R. Cordner preached a most appropriate sermon on the Christian ministry, from II Cor. iii, 15-16. There was an early celebration on Tuesday morning. The morning session was most profitably spent in the consideration of St. John xix, 7-28. In the afternoon the report, resolutions, and the part of the Encyclical of the Lambeth Conference on Intemperance were discussed. It seemed very clear from a comparison of the first resolution on Intemperance with that on Purity, in the former of which the Conference was careful to say, that while commending the report they do not pledge themselves to all its statements and opinions; while in the latter they earnestly commend this report, and add that it expresses the mind of the Conference on this great subject, which resolution was also carried unanimously that there were more things in the report on intemperance which did not commend themselves to the Conference as a whole. It appeared to the Chapter that those parts of the report especially which attribute all that has been done to check intemperance to the work of Temperance societies were objectionable. Surely the increased zeal and spiritual life of the Church, and the care which has been taken to impress upon men the meaning and obligation of the Baptismal vow, and the careful preparation of candidates for Confirmation must be regarded as having had no small part through God's grace in the work. The Chapter therefore felt thankful that the Lambeth Conference had guarded themselves from a full acceptance of the report. They were pleased too that subjects had been referred to in the resolutions and Encyclical of which no mention was made in the report. They felt very strongly the preparation of the Lord's Supper, which was involved in the substitution of unfermented grape juice for wine, and were glad that the Lambeth Conference has declared such a substitution to be unwarranted by the example of our Lord, and an unauthorized departure from the custom of the Catholic Church. They also marked the words "wine diluted or undiluted" as giving a warrant to the undoubtedly primitive use of the mixed chalice. And it was thought that the objection which is sometimes raised that the use of wine in the Holy Eucharist has led some to intemperance, might be answered by the mingling water with the wine. Surprise was expressed that the Conference made no special mention of the great work which has been done by the Church of England Temperance Society.

DIOCESE OF COLUMBIA.

ESQUIMAULT.—St. Paul's.—Services of Thanksgiving for the ingathering of the Harvest commenced in this beautiful little Catholic Church on Sunday last, Oct. 7. There were celebrations of Holy Communion both at 8 and 11 a.m., the latter being choral. A good number of communicants were present at both services. The preacher being the Rev. W. W. Bolton, rector, delivered an eloquent sermon to a crowded congregation.

The Church had been very appropriately and tastefully decorated for the festival by members of the congregation. Around the font were arrayed many beautiful flowers, small sheaves of wheat, apples, pears, &c., many beautiful banners being hung on the walls. But it was on the altar, as most fitting, that the greatest care had been lavished; the beautiful arrangement of the flowers, corn, &c., amidst the numerous lights on the retablo, made the altar look grand indeed. The celebrant was vested in the principal vestments of the priest, "alb. and chasuble." The hymns (Chopse) "Harvest Carol," *Agnus Dei*, *Benedictus*, &c., were well taken up by the congregation. Esquimault is a small village, but the Officers and crew of H.M.S. "Caroline" crowded the Church. Evensong being said at 5 p.m., I was unable to be

present, but a second evensong at 7 p.m., in the parish mission room, Victoria West, your correspondent was present, Mr. Bolton again taking the service and preaching; this room is also used by the Methodists in the afternoon, this a very plain service having been started by Mr. Bolton in August last; the room will hold 60 persons and every seat was taken, and the service is a congregational one from the start, there being no choir; but the Canticles and hymns went with a swing and seemed to gladden the heart of every one present, notwithstanding there was amongst the congregation Romanists, Methodists, Presbyterians, and of course Anglicans. The little room was decorated with choice flowers, and only one ear of wheat which the good lady who placed it told me she picked up on the sidewalk; I am sure she must have been pleased that she did so, when she heard Mr. Bolton describe in his sermon the story of the Missioners going to Brittany, how the stormy weather had spoiled the wheat they were taking with them, and after the good men had built a Church and raised a spire a robin was seen one day perched on the cross with an ear of wheat in its mouth, and how one of the men threw a stone and frightened the bird, which made the bird drop the wheat to the ground, how the grain was planted year after year by the Missioners until the one ear became a million; so let us hope that there is a glorious future in store for the Victoria West Missions. I am pleased to tell you that out of the 60 persons present, including 10 children, 46 coins found their way into the plate that night amounting to \$10.15, the highest number of coins in one night amounted to 53 and the amount \$12.20. I mention this because I have just read in the CHURCH GUARDIAN the amount and number of coins given at St. Mary.

The Mission room is over a blacksmith's shop, and I think might well put some of our Victoria Churches to shame, some holding 600 and the offertories on an average Sunday evening does not exceed that amount. But then the pews are rented, and the seats in the Mission having no backs are all free.

CONTEMPORARY CHURCH OPINION.

The Scottish Guardian, referring to Prof. Shield's article the Historic Episcopate, which has appeared in many of the Church Magazines and papers on this side of the Atlantic says.

Written originally by a Non-Conformist, for a Non-Conformist journal, the article nevertheless bears the most emphatic testimony to the value of the Episcopate—in its widest sense—as furnishing the only possible basis on which to work out the desiderated union. No other church system, says Prof. Shields, "is at once so large and so cohesive." In and through Episcopacy, the principal Christian denominations may secure "comprehension without compromise, concord without concession, unity without uniformity, oneness amid variety." It would be difficult to frame a more comprehensive summary, or one more entirely to the point.

Sectarianism, or rather sectarian rivalry, has been often regarded as one of the most conclusive proofs of abundant religious vitality, and zeal. Happily, views are changing in regard to this. The recent Pan-Presbyterian Synod has condemned internal schism, at least among Presbyterians themselves, and by implication, among others also. This gives promise of better things to come. Meanwhile there are, as the Professor points out, common foes who must be resisted at all costs. Leadership must be sought, capable of marshalling "both the extreme right and left wings of the church militant" to the fray. A Dissenter writing for Dissenters admits that it is in the Historic Episcopate that such leadership will probably be sought and found!