

Sunday after Trinity and the following Monday. The services on the Sunday began with a celebration of the Holy Communion at 9 a.m., at which service about forty communicated. This was followed by Morning Prayer at 10.30, when the Rev. Rural Dean Swallow preached a powerful and learned discourse. At the afternoon service at 3 p.m., Rev. Wm. Walsh of Brampton preached, and at Evening Prayer the Rector of the Parish. The numerous services throughout the day were hearty and most encouraging. The church literally was packed from west door to altar rails, including vestry. It was estimated that fully fifty people had to return home, unable even to get standing room within the sacred edifice. The church was effectively decorated for the occasion, and throughout the day seemed to be wrapped in "solemn grandeur." The choir took special pains to make their offering of praise acceptable to the "Giver of every good and perfect gift." The special harvest thanksgiving services of the Sunday were followed on the Monday by a festival on the grounds surrounding the residence of Wm. Kersey, Esq. Here the glad heart gave vent to its feelings of gratitude for the joyful harvest of 1890. As one drew near to the grounds and heard the sweet notes of music, and the hearty cheer of the youth over their victory in battle, and beheld the glistening banners and numerous flags floating in the gentle summer breeze, there loomed up in his mind the words of the psalm—"Bring hither the timbrel, the pleasant harp with the psaltery, blow up the trumpet in the new moon, in the time appointed on our solemn feast day." Everybody worked with a right good will, and the consequence was everybody was pleased, and everything seemed to be "rich with the spoils of nature." Receipts \$140.37. "Deo gratias."

Rev. John McCarroll of Detroit, formerly of Toronto, sailed for Egypt, Palestine and Greece, on the Friesland, on September 10th.

NIAGARA.

GUELPH.—S. James'.—The building committee held a meeting at Mr. Saunders' office on Monday afternoon, 26th ult. Mr. Harvey gave a statement of the negotiations which had taken place respecting the purchase of a lot, and announced his intention of presenting the lot to the church. It was then moved, "That this committee learns with great pleasure the munificent offer of Mr. E. Harvey to present S. James' parish with the lot known as the Hadden lot, at the corner of Paisley and Glasgow streets, and gratefully accept his offer and decide upon the said lot as the site for S. James' church."

The rector and churchwardens were appointed a committee to go to Toronto and secure the services of a competent architect. It has been decided to have a harvest thanksgiving service on the evening of Thursday, October 2nd. The Rev. Professor Clark, M.A., of Trinity College, Toronto, has kindly promised to preach for us. Mr. R. C. Windeyer, architect, of Toronto, is hard at work upon the plans for the new church. The four lots given to S. James' church by Mr. E. Morris, before his removal to Toronto, have been sold to Mr. George Cadwell for \$160. This amount is applied to the building fund. The Earl of Selborne's handsome donation of £10 has also been received, and the \$48.44 which it realised has been added to the fund. We have now about \$400 in the bank, over and above the gift of the lot. And it must be remembered that no subscriptions have yet been asked for. The committee appointed to canvas for subscriptions has considered it wise not to begin their work until the plans are completed. They will thus be able to show those to whom they may apply for help what the proposed new church of S. James' will be like.

HURON.

MITCHELL.—Trinity church was crowded at both services on Sunday to hear Rev. Mr. Taylor's words of farewell to his congregation. The congregations were the largest that have attended the closing services of any pastor since Rev. Mr. De Lom's time. All denominations in the town were represented. Mr. Taylor referred but briefly to his ministry, preaching two sermons full of the Gospel of Christ. He pointed out, however, that the debt of the church had been nearly all paid off, that the Sunday school had largely increased in numbers, that the prayer meetings and week day services were well attended, and that the congregation had taken a foremost place in the diocese and had done well for mission work. He ascribed all praise to God for what had been accomplished. He thanked the congregation for so willingly responding to his appeals at all times. He was thankful that he had so many warm friends outside the Church of England, and earnestly appealed for love and sympathy to all. He left Mitchell and parted with his people with much sorrow, thankful, however, that he had had such a noble band of

women to aid him. The congregation were much moved towards the latter part of the discourse, and there were a great many eyes moistened with tears. There were, during the day, five baptisms and a very large number partook of the holy communion in the morning.—*Mitchell Recorder*.

Several handsome presents were made to both Mr. and Mrs. Taylor, and an address presented to them during the week.

COMBER.—Rev. Jeffrey Hill's congregation at this place have done so well that they now think that they can do better, and have notified the Bishop's commissioner, Rev. A. Brown, of Paris, of their willingness to contribute double the present amount of salary, on condition of having a resident clergyman and two services each Sunday. Should the Synod ratify this arrangement, Mr. Hill will continue in charge of Toridel, Tilbury Centre and Merlin, and Comber be connected with S. Paul's, Mersea.

HESPELER.—On Saturday, Sept 6th, the annual S. S. picnic was held in the Public Park on the banks of the river. During the morning a drizzling rain fell, but towards noon the sky cleared off and when 2 o'clock, the hour for the picnic, arrived, the sun shone out brightly, and a gentle breeze served to make the day one of the most pleasant we have had for some time. The arrangements for the day's festivities had been carefully made and everything which could contribute to the amusement of the children and the enjoyment of all, was provided by the superintendent, teachers and friends of the school.

The attendance was large and manifested an appreciation of the kind interest taken in the scholars by the teachers. Games of all kinds were organized, prizes awarded to the winners in the various races, and the day's pleasures entered into with zest by old and young. Towards evening tea was served by the ladies of the congregation, and thoroughly enjoyed by all.

Too much praise cannot be given the ladies especially, who worked so hard for the pleasure of the children and contributed so successfully to the enjoyment of all present. This congregation is one which deserves the praises which have been given it by the various clergymen who visited it.

ST. MARY'S.—The harvest home service of S. James' church were held on Sunday last, and were conducted by the new rector, the Rev. W. J. Taylor. It was his first duty in his new charge and he was greeted with overflowing congregations. His discourses were clear, forcible and eloquent, and created a very favourable impression upon the minds of his hearers. The church was beautifully decorated with all the emblems of a rich and bountiful harvest. Long wreaths of golden grain, appropriate mottoes and handsome emblems graced the walls. The pulpit, reading desk, choir, stand, gaseliers, etc., were tastefully trimmed, and the rich stained glass windows were charmingly decorated and loaded with fruit, grain and vegetables. That which was perhaps most admired of all was the huge anchor on the centre of the chancel steps, wholly covered with the rarest of cut flowers. The vestibules as well as the space in front of the chancel were loaded with vases full of flowers, carefully and tastefully arranged. Miss Nellie Sharp had charge of the decorations, and to her and those who assisted her in carrying out the designs is due the credit of so delightful a scene. On Thursday evening a reception was given to the new rector and his family. There was the largest gathering that has been seen for years, the opera house being filled. An address of welcome was read by Mr. T. D. Stanley. The hall was beautifully decorated, and an abundant supply of refreshments was provided. An excellent programme was rendered during the evening, the Rev. W. M. R. Seaborne, of Thorndale, acting most efficiently as chairman.

Algoma.

SAULT STE MARIE.—Would you kindly acknowledge through your columns the sum of \$223.57 received from the Treas. D. and F. M. S. for the following purposes: For Home at Medicine Hat, from Fredericton, \$90.08; for Shingwauk Home, from Fredericton, \$80.93; for Shingwauk Home, from Montreal, \$5.00; for Wawanosh Home, from Fredericton, \$10.00; for Indian Homes, from Fredericton, \$52.44; for Indian Homes, from Montreal, \$85.12; total, \$223.57.

F. B. WILSON.

PORT ARTHUR.—The Rev. E. J. Machin sailed last month for England, where he will spend the winter. All letters and papers are to be sent to him, care of S. P. G., London, England. The Rev. E. B. Jackson will take duty for Mr. Machin during his absence.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

"Tactical Succession" and "The Historic Episcopate."

SIR,—Among the "distinctive principles" of Wycliffe College, "which are the basis of the instruction given," is: "7. An historical episcopate, traceable to Apostolic direction, as conducive to the well-being, but not necessary to the being of the Church; in opposition to the dogma of tactical succession, 'a fiction,' asserts Dean Alford, 'of which I find in the New Testament no trace.'"

As this is one of the battle-cries too frequently heard within this diocese, it demands, in the interests of truth and peace, more investigation than it seems to have secured. In this and the two following letters I desire to address myself to the subject, and to say nothing merely to wound, or by way of retort, in spite of the extremely irritating harpings so steadily kept up, and the conviction, which it is hard to resist, that they are more designed to pain the brethren than to maintain the truth. Now, first, whether the episcopate is necessary for the being or the well-being of the Church, is a question that may be lawfully discussed in the schools, as a piece of theory; but for members of our Church it can have no serious practical interest, as the whole Anglican Communion is pledged to the maintenance of the episcopate, and no one is pledged to any belief as to the results of its loss to those who have it not. On this point we may differ without injury to the Church or mutual offence. Again, the words "an historical episcopate traceable to Apostolic direction," would not, of themselves, occasion any disagreement, so far as High Churchmen are concerned. To them the words would signify: We have ground for believing that the episcopate is no late invention, that it has been in the Church since the Apostles' days, that inspired Apostles so shaped the growth of the ministry, and that thus it has continued ever since, by successive ordinations, from age to age, as history testifies. Thus, it is to be presumed, the Bishops at Lambeth, the American House of Bishops, and our provincial synod, have understood the "Historic Episcopate." But it seems quite certain that not so does Wycliffe Hall understand it, because it takes the "historic episcopate in opposition to a tactical succession." That is, it takes the word "historic" to mean only this: that "Scripture and ancient authors" bear witness that the ministry of the Church consisted of three grades or orders, Bishops, Elders, Deacons; and that whenever or wherever a new church is originated, as the Methodist Episcopal Church of the United States, if the ministry is modelled on this plan, a true ministry, agreeable to Scripture and antiquity, comes into existence without any laying on of hands by predecessors in office, or, for that matter, by anyone; for this is the "tactical succession" which is "in opposition to" the "historic episcopate."

This mode of transmitting and continuing the ministry is declared "a fiction." Against this I boldly state that "history" furnishes no evidence of the transmission of the ministerial office by any other than "tactical" means, the laying on of hands, and in the later Western Church the giving into the hands of sacred vessels; and I challenge all concerned to produce any such evidence if it exists. I shall not dwell, however, on the ground of history; for I know too well that the continuous life of the Church weighs very little with those who deny the unbroken line of the ministry. I shall give myself entirely to exposing the foolish assertion of a shallow man—Dean Alford, whom nobody ever accounted a theologian, and who is now almost forgotten as a commentator. "A fiction of which I find in the New Testament no trace." I call this "foolish" on two accounts. (1) Because the New Testament is not a history of the Church, and its design was not to chronicle the successions of the ministry. Moreover, if we except the Gospels and Epistles of St. John, the other writings cover no more than the first generation of the Church's history. (2) Because the most unlearned reader of the English Testament must see that it is simply folly to say that there is "no trace" of the transmission of the ministry by "tactical succession," alias "the laying on of hands." As I purpose, later on, giving this a full examination in the light of Holy Scripture, I shall content myself for the present with a few words on the phrase "tactical succession." It cannot be denied that this is the pet phrase of the party that uses it. In its plain meaning it bears quite as hard on universal Protestant practice as it does on High Churchmen. Why this darling "tactical" should be coddled as it is, I cannot understand, unless because of its offensive suggestiveness, viz., that we who insist on this