

the Father; and the Presbytery as the Apostles; and reverence the deacons, as the command of God. Let no man do anything of what belongs to the Church separately from the Bishop. Let that eucharist be regarded as well established, which is either offered by the Bishops, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people be; as *where Jesus Christ is, there is the Catholic Church*. It is not lawful without the Bishop neither to baptize, nor to celebrate the Holy Communion; but whatever he shall approve of that is also pleasing to God; that so whatever is done may be sure and well done." The words in italics are those quoted by Dr. Grant to imply the catholicity of sectism and the non-essential nature of the episcopal polity to the existence of the Catholic Church. The intelligent reader will judge for himself whether the quotation separated from the context is a fair and candid presentation of the author's meaning as regards the Catholic Church; and will also note whether Ignatius disparages or exalts the episcopal office; and above all, whether he favors the idea of a Catholic Church apart from the Episcopate. It would seem that by a vicious method of reasoning, even learned dissenters are fain to argue that because they have discarded the primitive constitution of the Church, they necessarily, and for that reason, must be the Catholic Church, and for the same reason that they alone must have the presence of Christ with them. These interchanges of friendly deputations between the Church and the denominations may seem more pleasant than they are really useful. Candidly conducted, and divested of gush and platitudes, they might in a measure tend to unity; but as carried on at present they are little better than mere flirtations between the Church and dissent in which the Church loses much and has nothing to gain. The effect upon our people, especially the young, is hurtful when in the face of uncandid statement derogatory to the Church courtesy ties our tongue. How few of the laity who listened to Dr. Grant, ever read or even heard of Ignatius or what he wrote 18 centuries ago! Perhaps few of the clergy noted the difference between the furtive meaning of the quotation and the real meaning of the author who wrote it.

WM. STOUT.

Clinton, July 17th, 1895.

An Appeal.

SIR,—Will you allow me through your valuable columns to make another appeal on behalf of a new church which is being built in this mission at Sand Lake. The land has been given and deeded in trust to the Bishop. The stone foundation is built, the logs given, hewed and got out and waiting for an opportunity to raise after haying. One man has spent weeks at the work of chopping, hewing and hauling. Another has spent days at drawing stone for the foundation; the same man has been coming every Sunday, that service was held there, five miles to church, and the same handed me \$73 for the building when money was actually needed, and would have given \$25 more, but lost a horse a few days before. Another man has built the stone foundation. The windows and doors are made, the shingles bought and paid for. We are at present holding service in a barn during the summer months, and in the winter in the house. Are there not any true Churchmen who remember in the early days of Canada, how thankful they were, or would have been, of a helping hand under the like circumstances? Now we do not ask anything large, but just what each feels he can give out of that with which God has blessed him. I trust some will respond as the wet weather comes on early and we have a nice congregation there.

ALFRED W. H. CHOWNE.

Enisdale, G. T. R'y, Ont.

Modern Officials, Called Lay-Readers.

SIR,—I beg to offer my sincere thanks to the "Churchman" who kindly replied to my "enquiry." I had no doubt whatever as to the meaning of the 23rd Article—for though there is no ambiguity in the wording of that article, as Bishop Harold Browne points out, the ambiguity does not turn upon the point, whether Bishops, or the Pope himself, can authorize the laity, whether educated, or uneducated, to preach the Word of God to the congregation. The enquiry was made to satisfy others, who did not read the meaning, as I did, and who thought that the Bishop had power to use his private judgment, and authorize any layman, whom he thought a worthy man, to preach, as well as to read in the Church. Honour to God and His Church absolutely forbid that we should submit to it. Let such as he, listen to their own Apostle Luther, who "condemns it as an error invented by the devil, that men should say that they have a talent from the Lord, and, therefore, must assume the office of preaching. If they teach uncalled, it will not be without injury to themselves and their hearers; for Christ will not be with them."

Therefore to avoid the recurrence of this innovation, we beg of our spiritual masters, that when a casualty occurs, of a parish being left without a priest, a volume of Church sermons be ordered to be provided in the vestry, and such only to be used. And now, Mr. Editor, will you kindly allow me space to draw the attention of those who have the rule over us in the Lord, to two growing evils, which press painfully upon us here, and, I fear, in many parts of this diocese, draining out all Church life. The first is the absence of Church teaching in our Sunday-school, and the other, which is closely allied to it, the improper position assumed by, and granted to, these modern officials, called lay-readers and Sunday-school superintendents. And first, the basis of instruction in our Sunday-school is drawn from the "International Leaflets," which, as is known, has no Church teaching, and these are authorized in this diocese—so that teachers, who desire to shirk their honest duty of teaching on Church lines, have ample opportunity to do so. To give an example: On the Sunday after Ascension Day, this year, the subject on the leaflet was "the Crucifixion." This subject was taken up, and that of the Ascension of our Lord was dropped. So our dear children heard not a word, of how by this last act in the life of our Lord, "the Life Everlasting" was purchased for them—and in which they weekly at least, profess their solemn belief. Can this be called an honest discharge of duty to the Church of England? As a corollary to bringing in colourless leaflets, is the driving out of all Church teaching on the Church Catechism. In our Sunday-school, the superintendent makes the questions on the Catechism to suit his own particular views, and as he is of the type lately described by the Bishop of Derry, they are very peculiar. Nor does it stop here, he gives a weekly instruction to the teachers; and makes out questions for the senior classes, on the 39 Articles!!! "Bad it is for a blind man to need a guide," says St. Chrysostom, "but more dangerous when he desires it to guide others." This might be thought to be assumption, and presumption enough, but even here it does not stop, for to this is added narrow-mindedness. To give one illustration, though many might be furnished. Last Christmas the teacher of the 1st class of girls, with kindly Christmas greetings, gave each of them a copy of the senior grade of the "St. Paul's Series of Christian Doctrine." She never dreamt of raising a disturbance. It should be noted here, that this series has the Imprimatur of the Metropolitan of Canada on its first fly-leaf, and an Introductory Preface, by that very moderate dignitary of the Church, the late Dean Church, of St. Paul's. Surely such names should command respect, and be an absolute guarantee that no Romish or erroneous doctrine could be contained in them. The teacher shortly after received a letter of protest from the superintendent. He! had not been consulted—he! had a great objection—he! should not be authorized—and he! begged the Catechism to be withdrawn!!! It might be supposed we were a mission parish, with a catechist or lay-reader, and getting weekly services from a clergyman. There was not an allusion to the rector. Faithful Church members are distressed and aggrieved, and do their best to be patient—but offence follows offence, till the full cup overflows. Therefore the standards of our own loved church are to be banished, and the teaching in the Sunday-school dragged down till all Church teaching is sapped out, and like salt that has lost its savour, is fit only to be thrown out and trodden underfoot. Truly, we have lain in the dust many a long day. I write it with an aching heart. It has been publicly asked, why does not Church life grow in the Huron Diocese? Why do the sects thrive, while we stand still? Is the reason far to seek? When we feed them so generously, how can they do otherwise? The children are not rightly catechized in the way they should go, and therefore it is not their fault that when they are grown up, they should wander like shepherdless sheep, into any fold that will take them in. In view of the unvarnished facts now stated, we plead with our Right Rev Fathers in God, that in their collected wisdom, they would take this subject into their consideration at the Provincial Synod, and see that the teachers and children of our Sunday-schools, be properly provided with Church text-books and leaflets, and that they will authorize such only to be used. We do not ask for High Church, or Low Church, to use objectionable terms, but only for Church teaching. We also pray that these modern officials may have their duties defined, and their limits prescribed, as are those of parish clerks and churchwardens. Further, I am convinced, that if more attention were paid to the formation of Sunday-schools and parochial libraries, where teachers might have books of reference (for many are very young and inexperienced) and thus teach themselves, instead of being left to the mercy of blind guides, it would greatly promote the growth of Church life. If a list of educational Church books were made out by a committee of clergymen from the different dioceses, there surely should be no need of querulous contention about

Church parties, which is so odious. "For where envying and strife is, there confusion and every evil work." I feel sure we should all be interested in helping to supply and furnish such a library. Mr. Editor, it is really a matter of conscience with me to bring these matters before the Church. We cannot have peace in ourselves, when the salt of Church life and doctrine are lacking. It is our Lord's own admonition—"Tell it to the Church." I hope that we may, in due course of time, find relief.

C. A. DYKES.

Galt.

Blackfoot Mission.

SIR,—I have seen in the *Evangelical Churchman* a notice to the effect that I have left the Blackfoot Mission, and that the Rev. F. Swainson will probably take my place there. As this notice may affect the work in both missions financially, since our supporters may withhold their subscriptions until they know to whom to send them, and as finances in both missions are in such a state just now that we can ill afford to let subscriptions be held back for even a month, I will be glad to be allowed to make the following statements: 1st. I have decided to retire from the Blackfoot Mission, and have asked the C.M.S. to appoint me to some other post. This is a great sorrow to me, but in the interests of the work I believe it to be best. Your readers will have seen many of the reasons for this step in the issue of the *Toronto Globe* of 4th July. There was nothing exaggerated in the report there given of the state of affairs, notwithstanding the denial given to it in the House of Commons by the Minister of the Interior. In fact, the state of affairs at that time was worse than reported. 2nd. My post has been offered to the Rev. H. W. G. Stocken, of the Sarcee Mission, and as he is in Japan just now, it may be some time before it is known if he will accept it. 3rd. It is not proposed to move Mr. Swainson from the Blood Mission, where he is doing an excellent work. Subscriptions may therefore be sent to him there. 4th. Until some one is appointed to take my place the two large boarding schools on the Blackfoot Reserve are being managed by me, though not actually on the spot, and I am personally responsible for the salaries of the staff and the payment of all other bills in connection with these institutions. I shall be glad, therefore, if friends will send forward their subscriptions without delay, and earnestly appeal for additional help just now, as the month's holiday to all the children in the Homes means a loss of \$800 cash from the Government, since it only pays a grant in aid for days the pupils are actually in attendance in the schools, although the salaries and board of the staff in both institutions have to be provided as usual.

J. W. TIMS.

The King's Daughters.

SIR,—As in your issue of April 5th, there appeared a letter from Archdeacon Dixon making grave charges against our International Order of the King's Daughters and Sons, I ask you in the interests of justice to kindly give insertion to the enclosed letter from the General Secretary of our Order. From the wide circulation of your valuable paper, the Archdeacon's letter has been sent to me again and again from different quarters, even as far as British Columbia. The gravity of the mis-statements (made, not from the desire to injure us I am sure, but from mistaken ideas, without having facts to corroborate them), has caused considerable questioning, and the only way to correct these mistaken statements that have gone abroad, is by your doing us the kindness and justice of printing the reply written by the General Secretary in New York, and sending it out through your paper, thus reaching the minds of those who have read the Archdeacon's letter. As we have never before had such an accusation made against our Order, it has taken a little time to hunt up the facts of the case and have them duly corroborated in New York, where both Orders took their rise. Also our General Secretary broke her ankle some weeks ago, and this has caused further delay in placing her letter in your hands.

E. M. TILLEY,
General Secretary of Canada.HEADQUARTERS OF THE INTERNATIONAL ORDER OF THE
KING'S DAUGHTERS AND SONS.

158 West 23rd Street,

New York, June 11th, 1895.

To the Editor of the *Canadian Churchman*, Toronto,
Canada.

DEAR SIR,—In your issue of April 5th appears a letter entitled "The Daughters of the King" and "King's Daughters," by which latter term I presume the writer refers to The International Order of The King's Daughters and Sons.

In compliance with urgent and repeated requests from members of the Anglican Church, I send you a statement of facts touching a few of the points on