

where there is not confidence on both sides; but I do think much of the prejudice "Plain Dealer" refers to is begotten of some sad experience like to my own. I could sound the praises of "lay helpers" by the dozen, with whom I have been associated in years gone by, and whose influence for good is still felt in the churches. I am yours, C.

DOES THE CHURCH NEED TO UTILIZE LAY HELPS.

LETTER No. 3.

SIR,—In my last letter I gave an affirmative answer to this question for two reasons: (1) Because our lay helpers, not finding themselves useful "at home," have been taken up by other religious bodies, or have set up for themselves, or both,—and (2) because of the wonderful growth of Methodism,—a sect which differs from the Church chiefly in its thorough utilization and organization of Lay Help, and which I showed to have grown faster during the past twenty years, than any other religious body in Ontario.

An unexpected proof of my first proposition is furnished by the enclosed item which I clipped from a Toronto daily paper of Saturday last.*

But another strong argument for the use of Lay Help is to be found in the fact that the Church cannot, with her clerical staff alone, begin to overtake the great work committed to her: "Preach the gospel to every creature."

Even in the city of Toronto, where she is stronger and better organized than in her rural Parishes and missions, how many are there who seldom or never hear her message or attend her services. Before me are some statistics compiled four years ago by a leading Toronto paper, whose reporters undertook to ascertain what proportion of the citizens of Toronto attend public worship on Sunday. The figures (which I take to be at all events approximately correct) indicate that over 55 per cent., or more than one half of all the people of that church-going city are not to be found on Sunday in any place of worship. Allowing another 15 per cent for infants, invalids and others who cannot go to church, and we have still 40 per cent. of the population to whom no gospel is preached. If this proportion holds good to-day (and Toronto now contains a population of 150,000), we are confronted by the startling proposition that 60,000 of its inhabitants need some extraordinary effort on the part of the Church to bring them within the range of its influence. Can the clergy—already overburdened with work—accomplish this? Shall we lie on our oars and wait until we have clergy enough to do it? The very statement of the case shows its absurdity. How then shall the Church's message reach these thousands who throng the parks and walk the streets or spend their Sundays in listless idleness, or in positive wrong-doing? I believe the best—the only possible answer is to be found in the organization and employment of bands of lay workers. And if this be true of Toronto, what shall be said of our outlying parishes and missions where a single priest or deacon is striving single-handed to carry the Church's message to hundreds of scattered households? No wonder that discouragement, almost despair, tempts his energies and hinders his work. "The harvest truly is plenteous but the laborers are few."

Let it be remembered that I am proposing no new plan—nothing which has not long since received the approval of the authorities of our Church. Fifteen years ago our Synod unanimously resolved "That there is a sad want all through our Church of means of instruction, even in the first rudiments of our young people, and even more so among those of adult age. This want is not only a grievous present evil, but it is also a growing one. The means of religious instruction now in operation do not keep pace with the increase of population, accompanied as it is by largely increased means of secular teaching, together with a flood of cheap literature, often of a very deleterious description."

(2) That the measure now generally sanctioned by our Bishops, and adopted in many Dioceses, for the employment of the gratuitous services of laymen, willing to consecrate a portion of their time to the more immediate service of the Church, indicates another source from which much valuable assistance may be obtained."

I think these arguments sufficiently warrant the conclusion that, if the Church is to do her Master's work according to His Divine commission, she must learn, however late, the need of utilizing her lay helpers. At the same time, I agree most cordially with your correspondent, "Eiremicon," that Lay Help is to be regarded not as the normal and proper state of things, but only as an exceptional and temporary substitute for the ministrations of our regular clergy. Yours, R.

*The item reads thus:—"His Worship Mayor Howland will preach in Berkeley St. Methodist Church to-morrow (Sunday evening)."—(Ed. D. C.)

REFORMATORY FOR BOYS PENETAN-GUISHENZ.

SIR,—Will you kindly give me space to place before your readers a way in which they might use part of their offerings to the service of God to very great advantage. I refer to our church and Sunday school in the reformatory. We have boys here from every part of the province, of every denomination and every grade of character. Some are simply unfortunate, others have been thoughtless and giddy and easily led astray, whilst others again are radically bad. Now, Sir, many of these lads are showing decided efforts to redeem their characters, and I think you will agree with me, that every effort should be made to encourage them to persevere. Will some of your many readers kindly assist in this good work, by sending a contribution for prizes of books, etc., to Yours faithfully,

REV. GEO. LLOYD, Protestant Chaplain.

P.S.—All money contributed by Churchmen will be used for Church boys if so stated. G. E. L.

COLOURS AND SEASONS.

SIR,—I have enjoyed "Catholicus's" letter of April 15th, with its kind "chaff." I hope he will let me remind him as good humouredly, that the example of Moses in Ancient, and (to quote no other) Charles Lowder, in modern times show that there is no incompatibility in God's sight between the most spiritual, devoted, and zealous service for His people, and an earnest and minute care for the dignity and beauty of His worship, extending even to the colours of vestments and tabernacle. To "Common Sense?" I would reply.

1. My previous letter was merely written to prove that certain statements of W., as to Epiphany, &c., were so far from resting as "Sarum" seemed to imagine upon his "ipse dixit" that they were the undoubted practice, for the past fifteen years at least, of the great body of English Churchmen who have revived the due observance of colours and seasons. I am free to admit that a small but respectable body of Ritualists, as at St. Columba's, Kingsland Road, and St. Paul's, Lorrimer Square, in its old days, prefer the antiquarian, and as I venture to think, complicated system of Sarum, they constitute, however, but a small, and I believe, scarcely increasing section.

2. Why in the name of "common sense," when "Sarum" can flourish his "ipse dixit," and "Common Sense," himself blight me with the withering epithet of "Philo-Roman," may I not use the familiar ecclesiastical terms "octave" and "ferial" season? "Common Sense" seems to think that I and my Philo-Roman friends, have "coined" these words to "enslave" his ideas. Would he be surprised to learn that St. Augustine in fifth century, heads some of his sermons "Dominica in Octavis Pasche," "on the Sunday in the octave of Easter," and that old fashioned Bingham, certainly no Philo-Roman, speaks without shuddering, but quite calmly of the "octaves" of Easter and Whitsun Day? The octaves of three great feasts are recognized in the rubrics for the proper prefaces in the Prayer Book communion office, and Trinity was originally the octave of Pentecost.

3. I should like to say one word for the ordinary modern use of the ecclesiastical colours which is thus adopted by so large a number of Anglican Churches. Is it not simple "common sense?"

White is the recognized colour of joy and purity everywhere, save, perhaps, in China. It is the Church's colour for Christmas, Epiphany, Easter, and all feasts of virgins.

Violet is as generally recognized as sub-mourning. It is as naturally the colour for Advent—which was in early times a fast, e.g., the first Council of Macon orders it to be kept like Lent, and it is now certainly a solemn season of awakening and preparation for the Christmas festival and communion—Septuagesima to end of Lent, all vigil, ember, and rogation days.

Red is the natural emblem for fire and blood. Hence it is fittingly reserved for Whitsuntide, and feasts of martyrs.

*Green is the colour of nature, and fitly used on ordinary or ferial seasons.

Why should this simple, straightforward use be branded as Roman any more than surpliced choirs, collections, sermons, or the creeds which we share with Rome?

It seems a little absurd at this time of day, when for many years priests and people all over the Anglican communion, have grown accustomed to the regular use of the modern colours according to their natural and simple order, to be frightened back to the antiquarian rite of Sarum by the well worn bogies cry of "Popery."

D. U. S., April 17th. PRESBYTER ANGLICANUS.

*P. S.—I foresee a crushing retort from "Common Sense" at this point. "Yes," he will say, "Green may well be the colour of your nature." Never mind, I make him a present of this joke in advance, it may be tied on to "Sarum's" "Tyde" we will both take over it tidily.

TITHES AND CRITICISM.

SIR,—I am not going to worry you or your readers with answers to any piecemeal criticism of my two light letters. I shall by and by say more fully what I have to say, and let it go for what it is worth with thinking people. But even unthinking people might just know that anonymous sneers are not an "orthodox" style of argument; and I expected something kinder and better from Mr. Harding than the charge that I "hint that thirty-five Episcopal patrons are ignorant and insincere." I do not think that my candour deserves that. I had reason to say what I did say, and I hinted nothing. But Mr. Harding did not consider that his own defence of the Bishops (if they need any) is open to an equally disrespectful construction, viz: that they were ignorant or insincere for many a long year past, seeing that they did not, as a plain fact, preach the "dogma" of tithe by divine right. "Defend us from our friends." Yours, Port Perry, 22nd April, 1886. JOHN CARRY.

P. S.—As to Gen. xxviii. 21, let me beg Mr. Harding to look at the margin of the Revised Bible. J. C.

WRIGHT VS. HURON SYNOD.

SIR,—The DOMINION CHURCHMAN merits the approval and thanks of all churchmen for honestly and impartially making known through its columns affairs which concern the cause of truth. This is the function and province of the Church press. And it is due to this that the Huron litigation is now comparatively well understood; as to its origin and merits, the Rev. Mr. Wright's last letter on the "Clergy Trust" must occasion very great surprise to many, revealing as it does amount of deception too shocking to contemplate, practised upon the Church by misrepresentation of facts.

The matter is so serious that nothing but the most searching investigation should satisfy the members of the Church throughout the diocese. By their just resolution which was passed, condemning Mr. Wright with such severity, it is declared that the Church had proper tribunals to settle the matter, if only opportunity had been afforded the authorities before it was carried to the Civil Court.

Surely, if this means anything at all—it must mean that it would have done so, thereby saving great expense, not to say disgrace to the Church herself. Now, the plaintiff declares in the strongest language that this opportunity was afforded. He declares that no less than three letters were written by his solicitor to the official of the Synod, the proper medium, I should suppose, of communication with the representative body of the Church.

How was it that these letters were not produced? Such injustice makes an honest man's blood to boil with indignation. The burden of responsibility for such unfair conduct is acknowledged by the resolution to rest with the person, who did not "bring the matter before the proper authorities."

But Mr. Wright did do so, and therefore, all the responsibility for the distress, which has been occasioned the Church of Christ can only be attributed to the fact of those documents not having been produced.

Had they been, I do believe from my heart, that all strife and bitter discord might have been spared the Diocese of Huron.

It is to be hoped that the Synod will look into matters, and do what is right in this painful case as soon as it possibly can. Why should it be allowed to go on? Any other Christian body would have settled it long ago. It has never been brought before the Synod at all, so far as I am aware.

May God direct the Synod to a proper decision is the earnest prayer of TRUTH.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

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BIBLE LESSON.

"Two Blind Men at Jericho."—St. Mark x. 46, 52.

Our Lord was on His way to Jerusalem to attend the Feast of the Passover, verse 52. He comes to Jericho, at that time a busy thriving city, standing in a beautiful plain, abounding with palm trees, it was called the city of palm trees, see Judges i. 16, it was situated about eighteen miles north east of Jerusalem, the road to the latter city being a steep incline rising