

among whom were all the clergy, and the leading churchmen of the city. Then, under the safe guidance of Mr. Swann, I and mine were conducted to the Cathedral, where a solemn and joyous Eucharist formed at once our best thanksgiving for escaping the perils of the deep and our fittest dedication to the work now lying before us. After all, could a missionary Bishop have had a better introduction than this voyage, with its dangers and disappointments, but also its experiences of Christian kindness, its examples of earnest faith, and, above all, its lessons of Divine protection.

## 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.

### RIGHT USE OF LAY HELP.

SIR,—Your correspondent "R" has illustrated a very important point (apparently unawares) viz: that the Methodists succeed better numerically than the Church of England, because of the business like progression of their machinery. They use "lay help" as we do, but they raise their best lay helpers to their ministry; we do not, only very rarely. Their primacy and general form of lay help, according to "R's" correct description is:—1. Regular attendance and payment of dues. 2. Grade consists of class leaders. 3. Licensed exhorters. 4. Local preachers. 5. Ordained preachers. 6. Presiding elders.

On the other hand we say, practically, to any lay helpers we may use, *stay where you are*, don't dare to aspire to holy orders! If we ordain a low-grade of deacons, we say to them you belong to the permanent diaconate—don't dare to aspire to the rank of priest! "Hinc illa lachrymæ!"

So the ordinary Canadian parish priest has—instead of a dozen class leaders, and six or eight local preachers, as "R" puts it—a lot of lame, tame, timid churchwardens, sidesmen, visitors, without a grain of ambition, of right, for anything higher.

Yours,  
VERITAS.

### CHRISTMAS AND EPIPHANY—THEIR COLOURS.

SIR,—Having examined the application of the test of colours as indicating Catholic sentiment in regard to the nature and meaning of the Advent season, with special reference to the local "uses" of the Church in England, France, and the East, I will now proceed to observe upon the same consensus of sentiment in regard to the succeeding period of the Church year. I have coupled together in this consideration, Christmas and Epiphany, because these two "Tydes" are closely identified with one another. Blunt notes this fact by terming Epiphany "phase of Christmas," and remarks upon the usage of Armenian Christians in keeping Christmas Day actually upon 6th January—Epiphany. The original object of Epiphany being instituted after Christmas was to emphasize the fact of our Lord's baptism, as Christmas Day commemorated His earthly birth. It was a later development to associate with the day the feast of His manifestation to the magi; then the other manifestation, the "Bethphay" or home manifestation at the marriage feast of Cana, &c., took their places in the list.

The thought of the manifestation of Christ runs through the whole period without cessation or interruption, an extension of the Incarnation, as a fact to be commemorated. We are not surprised, therefore, to find that the prescription of appropriate colours for Christmas and Epiphany are identical, and practically unanimous. It is everywhere, almost, white, bright red, or other bright colour, throughout the whole of Christmastide (twelve days) and Epiphany right up to Septuagesima Sunday. It is curious to note the Roman use of green on the week days of the period, and even the Sundays; while the Sarum use keeps to white throughout, or red. It would almost seem that the devisers of the Roman use did not care how ridiculous they made themselves in such matters, as long as they managed to become *singular*. Britain, France, Germany, and even Northern Italy, practically ignored the Roman Use.

M.

### WORK FOR ANOTHER CLERGYMAN.

SIR,—Shortly after writing to you some weeks ago, about the district of Lake Temiscamingue, I was glad to see a letter in the *Church Times* about the same matter. The missionary bishop of Algoma, has just paid his first official visit to the country lying at the

base of this district, and seems to have met with a hearty welcome wherever he went.

How long will it be before his journey shall extend to Temiscamingue? An occasional copy of the *DOMINION CHURCHMAN* is sent to Temiscamingue, and welcomed by those who receive it. The people of the district hear of the progress of the mother Church among their more favoured brethren; but they get no relief for their own minds exercised over church ministrations in their own locality. One hundred miles is a long distance to go to get a child baptised, and they have very bad roads to travel.

There is plenty of work there for one clergyman, more already than he will be able to do. But one would think that the Church was waiting until the people became absorbed by some more enterprising association. This may not be the reason why the Church is waiting, but the work of absorption has commenced.

Can we not strengthen the hands of the Bishop of Algoma that he may be able to occupy this country? MILLAMUS.

### THE SOCIETY OF THE TREASURY OF GOD—DR. CARRY.

SIR,—I decline to discuss the tithe or anything connected with this Society with Dr. Carry. 1. Personally, because my experience is that if I had written to a brother officer on secular business, I should have received a courteous reply; I wrote to a brother clergyman on a subject of the greatest importance to the Church of Christ, and I found Dr. Carry's private communications as supercilious and arrogant, not to say rude, as his public letters.

2. Because we want peace and not war. "If it be possible, as much as lieth in you, live peaceably with all men." At the last meeting of the Synod, a circular was sent to all the members requesting their criticism, advice, and assistance in our work; we received none from Dr. Carry. Dr. Carry criticised one of our papers, not to us, but in your paper, and we circulated it no more. Being one of the clergy advised not to join the S. T. G. until the "Petard" had exploded, I appealed to Dr. Carry to let there be one subject in which we can agree in our Church of Canada, and that, because we were working for the glory of God and the good of His Church. Instead of pointing out our errors as a brother, he prefers a larger audience, and proclaims his "uncompromising hostility" to our Society to the Church at large. I decline to fight. He says that all we have belongs to God, so do we. I decline to be a party to rending the Church of Christ, on tweedle dum and tweedle dee. I would draw Dr. Carry's attention to the Presbyterians reunited by the grace of God; also to the Methodists reunited by the grace of God; and their Mother Church torn to pieces by men who are doing the devil's work of separating the brethren. There never, in the history of the Church, has been such an opportunity for reunion as lies before our Church—will not God judge us for our miserable divisions.

Having finished with Dr. Carry, I have a few words to write about the Society.

The Church of England Temperance Society achieved a great success by including temperance with total abstinence. In like manner the S. T. G., if any one believes in systematic and proportionate giving, he can become an associate, and give to God all that he has. If another thinks that tithes are due to God, he can become a member, and he can make free will offerings to the same extent as the widow who was approved of Christ, because she cast into the treasury "all that she hath, even all her living."

The most active members of our Society are those who like David, have found that the keeping of God's testimonies were the "very joy of his heart." They have found from practical experience that God's promises in Malachi are true, that those blessings are spiritual blessings, and because the greater contains the lesser, temporal blessings also. The law of the tithe, like the rest of the law, has acted as a school master to bring them to Christ. It has become a law of love, and in keeping it there is great reward. The fruit of it is trustful dependence upon God as the Sovereign Disposer of their "eternal life,"—of all secondary causes, as well as primary—in this world and that which is to come. They having found joy and peace in believing, invite others to find it in the same abundance.

Yours,  
C. A. B. POOCK,  
Hon'ry Organ'g Secretary.

### WHO WILL MAKE THE OFFER.

SIR,—A struggling congregation in one of the missions of the diocese of Toronto, have, after considerable effort, paid off the debt of their church, all but a hundred dollars, they require the loan of one half of this amount for twelve months; the other half for two years.

The missionary in charge desires to ask through

your columns, if any of your readers would (for the love of the Saviour) loan this sum without interest if ample security could be offered. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

For further particulars apply at the office of this paper. Yours, &c.,

Holy Week.

A MISSIONARY.

Care of DOMINION CHURCHMAN, Toronto.

## 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.

"The Man born Blind."—St. John ix. 1, 11.

Our Lord in chapter viii. 12, had proclaimed Himself the "Light of the World." He had pointed out that the only way to happiness and safety was in following Him. Keeping close to His side, and thus getting farther and farther away from darkness, i. e., ignorance, sin, misery. The Pharisees refused to recognise Him, because they loved darkness, even going so far as to attempt to stone Him, verse 59. But though they refused to believe Him, He proved Himself to be so to a blind man.

1. *Jesus Sees Him.* Leaving the Pharisees, Jesus passes calmly out of the temple gates with His disciples, here a pitiable object meets His view, a man blind from his birth sat begging by the roadside; probably the disciples were familiar with him, as very likely the man himself tells of his sad case. This is the only instance out of six cases recorded, where we are told the man was born blind, it, therefore, made a greater impression, verse 32. The Jews believed that great suffering was caused by great sin; so Job's friends argued, Job iv. 7, until in anguish he cried, Job xix. 21. "Have pity upon me," &c., see also, St. Luke xiii. 2, 4. The disciples seem to have thought so, verse 2, see our Lord's answer, verse 3, meaning that the true cause was that God's glory should be set forth; indeed, suffering sometimes is a proof of God's love rather, Heb. xii. 6; Rev. iii. 19, then listen to verses 4 and 5.

2. *Jesus Cures Him.* How strange the words of Jesus would sound to the blind man "I am the Light." How he had longed all his life for light. What is Jesus doing? verse 6, putting clay on the sightless eyes, then, verse 7, gives the man something to do, testing his faith, He washes, he can see. We cannot tell why our Lord sometimes by a word, at other times by slower methods performed cures; no doubt in each case He judged which would most conduce to God's glory.

3. *Jesus Confessed by Him.* What a change! his friends hardly know him; all the blank look gone, his face bright and joyous, verses 8 and 9. Such a miracle could not pass unnoticed. The Pharisees hear of it; the man is brought before the council, and made to tell his story, verse 13 and 15. How are they affected by it? They beg in objections, they hated Jesus, so we see in verse 16, they pick what they think is a fatal flaw, the Sabbath day, but they were wrong; the law allowed works of mercy, St. Matt. xii. 12. The council, however, was not unanimous, perhaps there is a mistake somewhere, they call the parents, verse 18. Fear keeps them from acknowledging the relationship, verses 20, 21. See what a tyranny the Pharisees wielded, verse 22, they would neither believe themselves, nor let others. Excommunication in its lightest form meant exclusion for thirty days from the synagogue, the heaviest meant entire exclusion. See what the man confesses Christ to be, verse 17, a prophet, verse 31. One whom God heareth, therefore, He cannot be the sinner they take Him for. He is not going to be argued out of his belief, "one thing I know," &c. This brave confession brings on him reviling, verse 28, excommunication, verse 34. How true was St. Luke vi. 23; St. Matt. v. 11.

4. *Jesus seeks him.* Jesus does not leave His servant thus suffering for His sake, verse 35. He reveals Himself to him as the son of God. The man was very ignorant, but willing to learn, verse 36, and he meets with His reward, his faith is increased. Not only with his bodily eyes does he see Jesus, but with the eyes of his soul he recognizes his Lord and falls prostrate in adoration, verse 38. Blessed are those who thus believe and thus adore.

This miracle, like others, a parable, see here a picture of a true Christian. Christ has opened the eyes of his soul, brought him "out of darkness into His