

day School Teacher, or District Visitor. This, invaluable as it is, does not meet the case. Nor is it the help of the ordinary Christian man, inducing his neighbour to come to Church, or reading a chapter to a sick friend. It is not the volunteer efforts of private individuals, indispensable as they are and much to be encouraged. But it is *special* work to which *special* persons are to be appointed. We want some means whereby in the absence of a clergyman (and alas! are not such cases sadly numerous at all times?) the Church people may yet be gathered as an organized congregation, and privileged to worship God together, under some authorized leader. We want something which will obviate the necessity, or take away the excuse (whichever way we put it) of Church people going to other meetings to obtain a participation in united worship or in hearing the Gospel. We want Lay Readers, or Catechists, or whatever they may be called, duly appointed by authority, and recognized by the people, who will do for the Church what the local preacher or class-leader effects for his denomination.

Nor is it amongst the Methodists alone that Lay Co-operation is so extensively employed. The Presbyterians with their Ruling Elders—the Baptists with their Deacons, and so forth, all have adopted *some* system of Lay Help. Indeed, look where we will,—whether at the Church of Rome on the one hand, or on the other, at the numerous conflicting Protestant sects—we see that, with the solitary exception of the Anglican Communion, all Christian bodies whatsoever recognize—in practice if not in theory, in principle if not in name—the necessity and right of some system of “*Minor Orders*.” We want Minor Orders. Let us not be shocked by the terms; for, as we have said, the principle, if not the name, is admitted by all. Nor on the other hand let us pride ourselves on our isolation and say—because we differ from all others therefore we are right. The fact is, with our present machinery we are not competent to hold our own. We are not doing so. Just let us consider what large proportions of the population of Canada are, or ought to be, Church people:—then take a Canadian Almanac, and note from the “Clergy List” how many Ministers the various denominations possess, and then again take into calcu-