

for lay reading can be procured at no very great expense, and should be supplied by the Rector or incumbent of the parish, who is the recognized and responsible religious teacher.

We would not, however, be understood as referring to what has been suggested in England, viz., the licensed Lay Preacher. Such an one would, either possess peculiar gifts or special previous training, and as to the advisability of such an officer we express no opinion.

Nor would we be understood as throwing any impediment in the way of the more full employment of lay help in the work of the Church. We regard the increased use of this agency as one of the most cheering signs of the times; but let not the layman usurp the place and prerogatives of those in orders. Whilst it is doubtless true, as the Rev. J. H. Blunt asserts in his "Book of Church Law," that "much more freedom is now used and permitted in the matter of preaching than at the time these Canons (1603) were set forth," it is equally true that "it is clearly the law of the Church of England that none but duly ordained clergy are to preach publicly, and even they only under the authority of the Bishop of the Diocese."

EDITORIAL NOTES.

We would call attention particularly to the appeal made in our correspondence columns in behalf of Rev. Mr. Quinney, who has suffered so grievously through the rebellion in the North-West. We feel sure that there are many who will count it a privilege to aid in replacing, as far as money can do it, that which he has lost.

The people of Montreal have frequently been accused of having little if any taste for solid instruction by way of Public Lecture; but the attendance at the lecture of Archdeacon Farrar, indeed too at those of Mr. Murray on Canada, effectually refutes the accusation. The Queen's Hall, holding 2,000 or more people, was simply "crammed full" on the occasion of Archdeacon Farrar's appearance. Mr. Murray too had large audiences.

A MR. FARRAR FENTON favours us with a version of St. Paul's Epistles in modern English, and gives this rendering of a well-known passage in Romans. "For disconnected from law, sin is non-existent, and I was formerly living lawlessly and sin revived against the commandment; but I died, and for me the living enactment was mortal, for sin, taking a base of operations against the commandment defeated me, and by itself slew me." Was there ever such an outrage against good Saxon English? The gentleman who would thus "bring the Bible into harmony with the times," is a fair type of those who would do for its sense what he would do for its language.

It is commonly said that the chief danger to the Church of England from the presence of "Ritualists" within her pale is that it has a tendency to send English Churchmen over to Rome. It is claimed by a writer in one of the Church papers that this is a fallacy. Since "the forties," when the secession of Newman and his satellites occurred, the facts, he alleges, have been all the other way; and not only do the Ritualists form a permanent barrier to

the encroachments of Ultramontaniam, but they actually have been, he says, the mean of reclaiming many from the errors of the Papal communion. Only the other day, at St. Agatha's Church, Landport, the Rev. Richard R. Boyle, who for some time past has been one of the priests at Portsmouth Roman Catholic Cathedral, was formally received into the communion of the Church of England, by the Rev. Robert Linklater.

THE Bishop of Rochester, in a remarkable letter to the laymen of his diocese, lays bare the solitary purpose of the English "Liberationists." They seek to destroy the religious influence of the Church of England, and to confiscate money at present devoted to the maintenance and propagation of the Gospel of Christ. "For the widow and fatherless who have no helper, the children who never needed more than now the incessant care of a diligent and resident clergy, the religious bodies outside us, which sometimes recognize with generosity the value of a national Church, with its activities, scholarship, and devotion; the artisan who welcomes a clergyman in his home, though he may seldom follow him into his church; the peasant who would soon regret the friends he had lost when missing the refined and kindly inmates of the parsonage—the great question is now at stake: Is it or is it not for the welfare of the people at large that the national Church should be maintained?" We can hardly doubt what the answer of the intelligent people of England will be to the question thus tersely and forcibly put by one of the ablest and most active members of the English Episcopate.

DR. BRADFORD, a prominent dissenting Minister of Montclair, New Jersey, has been devoting earnest attention to the question, "Why the artisan classes neglect church." He took pains that letters should be placed by responsible people known to himself in the hands of such non-church-going artisans as could be depended upon to give fair, honest, and wise answers to the questions in the letter. He gives in the New York *Christian Union* specimens of some of the answers, and make the following suggestions in the way of remedies. A recognition of the fact that a prejudice is as potent as a real grievance, also of the consciousness on the part of these classes that they are not justly treated by those who profess to be Christians. He suggests that all churches should be absolutely free and open. He calls pew-renting "a device of the devil for keeping out of church the very people they are designed to attract." He makes as his final suggestion towards the solution of the difficult problem that "to those who will not come to the churches, the churches themselves must go." These are no new suggestions to Churchmen, but it is gratifying to find outsiders beginning to recognise truths which the church has long accepted and acted upon.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is positively dangerous to the health interests of the community to admit such letters as that of "Visitor" without comment of the Editor, in correction of their foolish blunders. The mortality statistics, and the sights that present themselves in extensive quarters of the city,—even if, other quarters are comparatively

free from the pest, will confute such thoughtless statements. H.

[We do not share the views expressed by former correspondent. We believe the danger exaggerated; and also think that in view of the special means taken to overcome the epidemic and prevent contagion, there is probably less danger now than in ordinary years, when no such precautions existed.—Ed.]

KING'S COLLEGE GRADUATES.

To the Editor of THE CHURCH GUARDIAN:

SIR,—“Presbyter” might have my sympathy if I knew of any King's College graduates who have no parish or mission. I quite think native labour should all be employed before we import. The appointments to parishes are in the hands of natives, and if they do prefer others for the better posts it must be because natives do not think natives the best. Will “Presbyter” kindly inform us where the seven or eight men are to be found which are needed for vacant cures at this moment in Nova Scotia?

“Presbyter” should also recollect that natives ordained from King's College do not always stand by their native province—three or more are on the Chaplain's List of H. M. Forces. Many more hold good preferment in England, and “it is a poor rule that won't work both ways.”

I venture to suggest that the main object of the ministry of Christ is to win men to Christ, and not to multiply loaves and fishes for the successors of the Apostles—the original Apostles distributed such things to the hungry multitude in the wilderness. If the best man can be found in Nova Scotia for the See of Canterbury in God's name let the appointment be made, and if the best man for one of our Canadian missions can be brought from Timbuctoo, let us raise a fund to bring him—“The Field is the world.”

I write feelingly. I have been many years in the one diocese, but I have worked on both sides of the Atlantic, and under Queen, King and President, and few incidents have gratified me more than to find a Scotchman, ordained in the United States, occupying an important British chaplaincy in Paris. “We are not divided; all one body we,” so we sing—so let us feel.

Yours,

TRUE CATHOLIC.

A MISSIONARY'S TRIALS.

To the Editor of THE CHURCH GUARDIAN:

SIR,—When at Fort Pitt with Gen. Middleton's column, last June, Rev. Mr. Quinney and wife, who had escaped from Big Bear's captivity, came into camp.

At the time of the Frog Lake massacre they escaped from their Mission at Onion Lake, and found refuge with the Mounted Police at Fort Pitt. When the police evacuated the latter place, Mr. Quinney and his wife shared the fate of Mr. McLean and family, Mrs. Delaney, Mrs. Gowanlock and the other whites and half-breeds who surrendered to Big Bear.

The story of the hardships and anxieties of their seven weeks' captivity, as I have heard it from the lips of the escaped prisoners, is most thrilling.

Mr. Quinney lost at Onion Lake all his personal effects, clothing, books, &c.

In fulfilment of a promise made at Fort Pitt camp, I am writing to Mr. Quinney, who has returned to his dismantled Mission at Onion Lake.

I purpose sending him a thank-offering for the restoration of peace and the return of our brethren.

Will any of your readers join me?

Any donations sent to me for this purpose I will forward to Mr. Quinney and acknowledge in your columns. Yours truly,

REV. CHAS. E. WHITCOMBE,

30 Maitland street Toronto,