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There must needs be some drawbacks in work of the sort, and the chief of them, as stated in the article, are these: First, the risk of this lay work being carried on independently of, if not in covert opposition to, the incumbent. But the rules in force in London have prevented this so far, and of course, they can be adopted everywhere. Next, the church is apt to be drained of its most active members, tempted away by the greater excitement of the mission chapel. The answer given to this does not seem to us to meet the case, and we think the true reply is one given in quite another part of the article—that the workers must be taught that the mission-room is to be a feeder to the church whence its own motive power has come, and that the test of success is the number of persons who will pass up through the one to the other; from the synagogue, so to speak, to the Temple.

But the clergyman has the key of the position in his own hands. We find here strongly urged a recommendation which we have at intervals put before our clerical readers, urging them, instead of either trying to do all the parish work themselves, or to let it alone entirely, to concentrate their energies on teaching thoroughly a few picked young men and women, the most intelligent and earnest they can find, to act as a staff for all kinds of teaching and missionary work in every parish, sure as they would be of access where the professional character of the parson would be a certain bar, if not to actual entrance, yet to frank intercourse. It is plain that readers and missionaries selected from such a confidential group will work with and for the clergyman who has chosen them.

But the clergyman must reckon with one result, all the more certain as this lay work succeeds, which is that the personality of the lay worker will be more evident in his operations than that of a curate, chiefly because while the clergy are bound down to a fixed routine in church services, the layman has free scope to do as he likes in his mission-room; while the very fact that this sort of agency is still new makes it more interesting to the public, and more talked about, so that an able lay missionary is apt to exercise more personal influence, and perhaps to achieve more popularity, than the clergyman. Hence, we are told, jealousy of the layman is exhibited by the clergy, or at any rate thought to exist by the laity, in far too many cases. This is a petty and mischievous feeling which should be sternly repressed by the man who is conscious of entertaining it; and if he trusts at all, he should avoid minute and vexatious interference. All that should belong to the preliminary training, after which general supervision should suffice. But this general supervision ought to be a reality, for the kind of confidence which induces the incumbent to make no inquiries at all after he has once put a piece of mission work into a layman's hands, may not only lead to disaster, if aught is going on wrong, but is extremely apt to be taken by the layman as want of interest and sympathy and so to act as a wet blanket on zeal. A system of periodical reports of progress might readily be engrafted on the scheme as it now stands, and the obligation be imposed on all clergymen connected with the association to examine these reports, and discuss them with the missionary who sends them in.

There is one great gain that we think might well come of making the mission readers' examination a fairly stiff one; that the presence of a layman known to have a good solid foundation of theological knowledge, and so able to criticise sermons acutely, might shame the non-reading clergy into study. At present, they console themselves thinking that at any rate they know as much as their hearers, and they are not ashamed to offer ignorant trash in the pulpit; but they would hardly have courage to do so when knowing that the truth must be perfectly evident to at least one person in the congregation. And any means of abating the serious evil we indicate is to be gladly welcomed.—*Church Times*.

SOME UNHEEDED RUBRICS.

THERE is a rubric in the Office for the "Ministration of Private Baptism of Children in Houses," which at the present time seems to be little heeded. It reads: "The minister of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause." Yet, not unfrequently, weeks and months, in some cases even years, pass before the children are brought to this Sacrament. Such a neglect of a plain duty on the part of the parents is wholly without excuse. And in this connection let another obligation be brought to mind. The rubric following the one above quoted, says: "And also they shall warn them that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism," etc.

The rector has in some cases been asked to admin-

ister the Sacrament in private houses, and therefore desires to call attention to these plain instructions of the Church, that it may be seen that any unwillingness to comply with the request is based, not on any personal views or feelings, but only on the duty that rests upon him to yield obedience to the rule of the Prayer Book.

In cases of necessity—as sickness, for instance—he will always be ready to administer the Sacrament at any time or place; but in such case, parents should always subsequently, as another rubric in the same Office requires, bring the child, if it live, "into the Church, to the intent that if the minister of the same parish did not himself baptize that child the congregation may be certified of the true form of baptism," and the child received as a member of Christ's flock. Let me ask of you, my parishioner, that you diligently heed these plain instructions in regard to these matters.

Hear also one word as to the celebration of holy matrimony and the burial of the dead. It is clearly the intent of the Church that in all cases where it is possible these Offices should also be celebrated in the church.

Marriage is to be regarded not as a mere civil contract, but as a religious rite. Its solemn vows are therefore most fittingly uttered before the Altar.

In the burial service the Church proclaims the comforting faith of the Christian in the resurrection of the dead, and it is becoming that the last rites of the Church should be celebrated in that same place where the infant is received into membership with Christ's flock, and where the believer has been fed with the heavenly manna in the Sacrament of the Holy Communion.

Let us therefore endeavour always to carry out these teachings of the Church, yielding any personal feelings or prejudices; for true wisdom has governed in the framing of all these rules for the government of the children of the Church.—*Parish Register, Gloucester, Mass.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MOOSONEE.

The following open letter has been prepared by the Bishop of Moosonee for general circulation amongst Churchmen:—

Bishop's Court, Moose, via Temiscamingue, Ottawa R., Canada, Jan 24, 1888.

My Dear Christian Friend,—Last year at this time I was travelling through my native land, declaring what God had done by means of his missionary servants in bringing Eskimo and Chipewyan, Cree, Ojibbeway and European into His Church, and the sympathy evoked among my hearers, and the help so kindly given, encouraged me once more to plunge into the wilderness and still work on amid the snows and isolation of Moosonee, where for more than two-and-thirty years my home has been already situated.

I left England on midsummer day, and sailed for New York, where, as well as in several of the towns of Canada, I had an opportunity of advocating the claims of my mission; but on Aug. 1st I left Mattawa, the last outpost of civilization, and travelled by canoe the remainder of way, which occupied eighteen days, the travelling being mostly very severe from the intense heat which existed most of the time. On Aug. 18th, however, I landed, quite well and ready for immediate work, at Moose, where I received a most hearty and enthusiastic welcome. A person can have no idea of the manner in which one is impressed in reaching Moose from the interior. A new world bursts on the view; a new centre of civilization, with all its civilizing agencies, a respectable and well built settlement, with its House of God, the greatest of all of them, rising in the centre. And here, a few hours after my arrival, I was able to meet my people, who filled the edifice. There knelt with me one of my eldest pupils, the Rev. Thos. Vincent, who had had charge of Moose for some months; the dear brother, who, amid greater hardships than I have ever endured, has for many years laboured among the Indians and Eskimo on the inhospitable east main coast. There, too, were two young brothers just from England, about to buckle on their armour and join in the honourable fray. There, too, the faithful Catechist, who, during my absence, had so satisfactorily fulfilled his duty. It was a blessed gathering.

Two circumstances will perhaps enable you to realize better than any thing else how things are going on amongst us. On August 27th, after due examination, I confirmed forty-five young Indian men and women; and subsequently three others, the whole of whom had been carefully prepared by Mr. Vincent,

except two, whose knowledge did not satisfy me; these were all the persons of the Indian congregation of a suitable age for Confirmation. Our Indian congregation, then, is composed of the entire Indian population, excepting such as are attached to the English congregation. The conduct of the candidates at the time of the service was marked with deep solemnity, and I could not but feel assured that the prayer at the imposition of hands was in many cases fully realized. The other circumstances occurred on Nov. 26th, when I confirmed all the English-speaking young people, half-caste and Indian, between the ages of fifteen and twenty; there was not a single exception; and during the preparation for the rite, which extended over many weeks, scarcely one was ever absent from the class. They came, too, from many quarters; from Moose, Albany, New Post, Matawakumma and East Main; all spoke English fluently, all could read their English Bibles, all were well acquainted with the Church Catechism, all appeared deeply impressed with the gravity of the step they were about to take, that it was something far deeper than making a mere formal promise they were required to take. The number was seventeen; another would have been present, but he had already "come to the company of just men made perfect." He was a young Indian, Benjamin Sutherland by name, who received his education at our mission school. When old enough he entered the service of the Hudson's Bay Company, and was sent into the interior, whence he returned to Moose last summer in feeble health, and when I first saw him he was confined to his bed; there I confirmed him; there, too, I administered to him the sacrament of the Lord's Supper, and within a few days he passed away in peace, fully believing that for him individually Christ had poured out His blood on Calvary.

Besides these Confirmations, I held one at Albany on the last Sunday of the year, when I confirmed twenty-three candidates. Albany is a station 100 miles north of Moose, situated on a river of the same name, about four miles from its mouth. I travelled to it by ice over the frozen Hudson's Bay, the journey occupying three days, while in returning I was no less than six days, so hard was it to get forward, from the boisterous weather and the deep snow. I neither saw a house nor met a human being either in going or returning. All is going on very well at Albany, under the care of the Rev. Thos. Vincent.

In the east main district Mr. Park is labouring as indefatigably as ever, receiving seals to his ministry from a people he loves with a love which nothing can cool, and whom he seeks out among their igloos in their winter haunts, that he may impart to them some spiritual blessing. He has now with him Mr. Softhouse, whom he is assisting in the study of the Eskimo language, as well as in mission work generally. He returns to England, for a short season, next summer, when I trust you may have an opportunity of hearing from his own mouth of the way in which God has blessed his labours.

Mr. Softhouse comes to Moose in June, and, after receiving ordination, proceeds to Churchill, by way of Manitoba, there to open a mission amongst the Eskimos and Chipewyans, who inhabit the surrounding dreary, but extensive, region; he will have an arduous post, but I trust that he will find that as his day so is his strength.

The Rev. Jas. Sanders, Ojibbeway clergyman, is this winter with me at Moose, receiving lessons in English, in which he preaches very fairly, and assisting me in my Ojibbeway translations; he has himself translated into his mother tongue "The Peep of Day," while the Rev. Thos. Vincent is engaged in translating into the Cree the Pilgrim's Progress; both books, I have no doubt, I shall find very useful in the Diocese.

All is activity; everyone is at work; all feel how necessary it is to work while it is still called "to-day," and so I hope it will ever be, in the immediate future we are to make great exertions, and during the present year there is scarcely a single tribe in the whole of Moosonee who will not come into immediate contact with either myself or one of my clergy. For myself I have marked out a most extensive journey, which will occupy me some months, through the South Eastern portion of the Diocese; it will be a very arduous journey, but God's help will enable me to accomplish it. For this S.E. portion I need a very good man, who would have his head quarters at Rupert's house, in the S.E. corner of Hudson's Bay. I greatly need the means for building a good permanent church there, as well as a clergyman's residence. A portion of the clergyman's salary I already possess through your and other friends' kindness; still, much is needed to make up such an income, where wants, through the severity of the climate, are many, and where one is subjected to many heavy charges.

I must likewise, at once, see about the erection of a suitable college for my native students: of this I have the nucleus in the house now occupied by the Rev. Sanders, but it will require to be enlarged to more than double its present size, and then I need the means of supporting the students whom I intend