

and that God, ever gracious and merciful, waits to give the baptism of the Spirit when the baptism of water is faithfully administered, and where man's faithfulness (his part in the covenant) meets God's, there newness of life is given, even regeneration.

No, no! Let us not alter the expressions of the Prayer Book. Shall we alter the truth to meet the requirements of a worldly, faithless and half-believing generation? Shall we lower the standard to accommodate it to the degenerate religiousness of the age? Shall we desert God's way because it has been abused? or abandon what is good because it is misused? Shall we say, these men look as if the men who penned them really believed that God was faithful and man believing, let these standards which imply such thorough-going faith, be modified and lowered? No, no, God forbid.

Shall we not rather seek to bring the age back to the standard? Shall we not rather—leaving the expressions of the baptismal service there—so seek to fill men with the life of God, that when men and women in Christ bring their children to baptism the utterance of these words, "We yield Thee thanks, most merciful Father, that it hath pleased Thee to regenerate this infant," shall not be mockery and form, but the thanksgiving of praise for the grandest blessing God can give to me or my children, even eternal life.

DYSON HAGUE.

LABRADOR \$1.

SIR,—Mission board, domestic and foreign missions, treasurer's department, report of receipts for the closing of the books on July 31st, 1886, to November 30th, 1886. So-and-so for Algoma, so-and so for North-west missions, &c., the amounts trifling and not worth mentioning, and—Labrador \$1.

As I read this last item I think of the hard working missionary, isolated from all his friends, poor food, humble dwelling, hard work, little fruit perhaps to his labors, many trials, many discomforts, ice, snow. And I am reminded also of another missionary friend who pathetically wrote, lately, to these same Church papers, not complaining, not begging, but simply stating that during the cold winter the heat of the stove made the snow melt on the miserable roof of his miserable hut, and come dripping in drip, drip, drip, over his bed and furniture, and that the bread for the sacrament froze, during service, on the communion table.

And I think, too, of the Lord of the harvest sitting up above and I wonder what He thinks of all this. And I remember how St. Paul and his co-workers labored, and how peoples' breasts were fired with holy zeal in those days, and how people out of their poverty gave liberally to help him in his work.

And I declare that this so-called missionary work, with all its circuitous windings and channels through which the little dribblets of offerings are required to pass, is a farce—a miserable farce. What is this board of domestic and foreign missions but a farce? To what object is all this machinery and organization while peoples' hearts remain unstirred, while people calling themselves Christians are wholly given over to nineteenth century idolatry.

It seems to me that the Lord of the harvest is sitting on high, above those feathery clouds, and that He is looking down sadly, aye, it seems to me angrily, aye, in hot displeasure, upon this miserable caricature of Christian charity.

Why do you Christian men who have your thousands stored away, let your wives give their \$5 nest eggs, and your daughters go round with their collecting books getting a quarter here and a half-dollar there, to "carry on" this great missionary work, instead of yourselves stepping forward and proving the truth of your Christian profession by laying your hundreds and your thousands at the feet of the Saviour.

I tell you the work of the church cannot prosper, the cause of Christianity must languish and die so long as this terrible spirit of selfishness and worldliness holds sway in our midst, so long as the missionaries are on the forefront of the battle, and you aid them not. Yes, your sin, it seems to me, is that of David who sent his brave captain Uriah to the front to fight and die, and never shed a tear over his death.

I cry shame and disgrace on the church that can act in this manner. Send your secretaries and your treasurers and paper missions to the winds, and let us see some manly and Christ-like work. Let there be no more of reporting publicly as the whole result of four months' systematic collecting for Christian missions—N. W. missions a mere handful of silver, Saskatchewan \$4 20, Labrador \$1.

E. F. A. W.

A "JERUSALEM SOCIETY."

SIR,—To-day throughout Europe there is a "smell of smoke"—the precursor of a deadly conflict. Who can tell what may happen within the next twenty years. In face of the approaching storm I do think it is the duty of every true churchman to lay aside his

extreme points, whatever they may be, and to go with Hannibal across the Alps once more. We are in the conflict from a spiritual side, and we must never rest satisfied till we see Jerusalem the centre of Christendom. I do believe that within a very short time from to-day we shall have in existence *de facto* as well as *de jure* and *de jure* as well as *de facto* the churches of England, Ireland, Scotland, France, Germany, and Sweden, with the churches of America, Canada, New Zealand, Japan, &c. These churches must make an agreement with the Greek Church, and try to reform it, and having done so there must be a grand front shown to the Vatican, and the Apostate Rome, (the so long enslaver of the souls and bodies of the people), must be set aside and a true Bishop placed there. The army of God is advancing and it only remains for young Canada and young America to-day, to say whether or not they will take part in the great conflict. We must put aside our incense on the one hand, and our slovenly half-heartedness on the other, and go forward as true patriots and priests of God (clerical and lay people), to once more rescue the Holy Sepulchre. We have our Church of England Temperance Society, it is doing a grand and a noble work. I would propose that we have a "Jerusalem Society," pledging itself to work and to pray on behalf of that city which is so dear to God. The King of the North and the Queen of the South, are going to make the Holy Land red with the blood of the slain. Let us anticipate this day and may the prayers of the faithful throughout the world cause that blood to become the seed of the Church. If some one in Toronto, (for Canada), will take the matter up I should be glad to assist him. The membership fee should be only ten cents. This money should be spent in trying to assist the Church's missions in the Holy Land, and in the cause of the Re-union of Christendom. I propose sending a copy of this letter to the Archbishop of Canterbury. No year seems so suitable for a "Jerusalem Society" as the year of the Jubilee of Victoria, Queen of Great Britain and Ireland and Empress of India. Let the word "Victory" be the motto in our banners. I am Sir, C. A. FRENCH.

Formerly Chaplain of St. John the Evangelist and St. Mary, Ripon, and now missionary in Algoma, Canada.

EXTRA PAROCHIAL OBJECTS.

SIR,—A circular has been issued by the Executive Committee of the Diocese of Niagara to the Clergy of the different parishes, asking each of them to name the amount, which in his opinion and that of his wardens or vestry, his parish should contribute to extra parochial objects under the scheme of appointments which has been adopted by the Synods in this Diocese.

In this connection and with the view of inciting the parties to whom this circular is addressed, and others interested in this matter, to extend their efforts in the direction of raising funds for extra parochial objects, I am anxious to direct their attention to a point which the experience of those congregations which are already contributing most liberally to such objects will easily corroborate, viz. that liberality in extra parochial objects, has a tendency to increase the general liberality of a parish.

It has been frequently remarked that it is good for a parish to be in debt, which is but an instructive application, on the parts of those making the remark, of the principle that when the life springs of liberality are dried up by the absence of any strain upon its resources, a congregation is liable to become figuratively stagnant and dead, from the very fact of there being nothing to stir it into life and activity. My object in writing is two-fold, to endeavour to arouse the sympathies of those who have hitherto been somewhat indolent in the matter of contributing to extra parochial objects, on the ground that 'charity begins at home,' and further as a means of evoking some discussion in your columns, from those from whom (as the circular states) constant complaints are received from the Executive Committee, and who have little idea of the difficulties with which the Committee has to contend in making the appointments among the different parishes of the diocese. Yours, &c.,

Ancaster

EDWARD KENRICK

ST. ALBAN'S CATHEDRAL.

SIR,—As this is the jubilee year in honour of our gracious Queen, and as she is the nominal head of the Church of England, no greater opportunity presents itself than now, for the members of the staunch old Protestant Church throughout the Diocese of Toronto to assist the Bishop in carrying forward the erection and completion of St. Alban's Cathedral. All petty strife and jealousy should be laid on one side; party differences, if any, should be thrown to the four winds, and both clergy and laymen should stand shoulder to shoulder, and push on the good work which our Bishop has so nobly entered upon. Opinions may have varied on the question of the site,

but it is now generally conceded that the one selected is good, and will ere long, be a centre of one of the most eligible quarters of Toronto. The design as exhibited in a store window on King St. met with the approbation of the public, and many people after seeing the plans, went and viewed the work as far as it had been carried on, and expressed most favourable opinions of the site. Several thousand dollars must have already been expended in building the massive foundations of the Church and aisles, and the members of the Church of England will be derelict to their duty if they do not make St. Alban's Cathedral an accomplished fact within the next two or three years. Other denominations can find unlimited means for the erection of their places of worship, and can even afford to tear down tolerably decent edifices and put up ones more in accordance with the spirit of the age. It is a matter of much doubt that the poverty stricken appearance of our Churches, has not in a great degree barred the extension and growth of the Church. Let the Church of England men therefore, in the Diocese, and especially in Toronto, see that a Cathedral, worthy of such a Church as it is their privilege to belong to, is speedily raising its spire and lofty tower towards Heaven. The Methodist, the Baptist, the Presbyterian, and some other denominations, do not, in order to carry out their peculiar views, or to speak more accurately, their objects, require a grand central edifice, in which all the clergy and laity can assemble. A Cathedral is a right and proper development of the faith and principles of the Church of England, and for this and other reasons, all good, sound, orthodox and well wishers to the Church should contribute to the building. I am, Sir,

"LAYMAN."

Family Reading.

ADVICE FOR LENT.

The following advice was given by the present Bishop of Maryland to the members of his Parish when he was rector of the Church of the Epiphany, Washington.

HOW TO KEEP LENT.

General Rule. Withdraw from the world; draw nearer to God.

Special Rules. Give greatly increased time and earnestness to daily private prayer.

Try yourself in earnest meditation by God's laws, and our dear Lord's example.

Single out some special sin or failing for special amendment.

Attend, unless absolutely hindered, every daily service. Let business and pleasure give place to God's worship.

Receive the Holy Communion as often as it is administered.

Give very freely for the poor, and visit them personally.

Lay aside, by self-denial, something every day to be given on the Altar at Easter.

Do your utmost to forgive, to be gentle, and to seek reconciliation if any are at variance with you.

Make devotion your first great duty in Lent, and for every day of it. And as a help to this—

FAST 1. Spiritually; by real sorrow for sin.

2. Mentally; by abandoning all light reading, and taking God's Word, and books that may help to devotion.

3. Socially; by entirely withdrawing from ordinary amusements and gaieties.

4. Bodily; by real self-denial in meat and drink.

Results to be hoped for: a true sense of your own position as a sinner; a warmer love for the Blessed Jesus who died to save you; a life in some respect nearer to God, and more alive with holy affections.

"FORTY DAYS TEMPTED OF SATAN."

"And the Philistine drew near morning and evening, and presented himself forty days.—1 Sam. xvii. 16.

The Temptation of Christ has its type or parallel in the conflict of David with Goliath of Gath. To study the accounts of each together, cannot fail to be helpful and interesting, and throw much light upon the former.

By way of suggestion, we will mention one thought that has occurred to us in connection with David's choice of "five smooth stones out of the brook," in preference to Saul's armour in meet-