

ada. Certainly judging from the reports of the work which has been accomplished by the clubs existing in New York, Chicago and Boston, the system is well worthy of wider extension. Why not have a Church Club in our greater centres, such as Montreal, Toronto, Halifax, St. John, etc? At the annual dinner of the New York Church Club in January last, there were present several of the Bishops of the Church in the United States, as well as leading clergy and laity, and some notable utterances were made.

President Low spoke of "The University" as the Church's ally in the investigation of the truth and the education of Christian men.

Bishop Talbot remarked upon the fact that the laity are awakening to a realization of their opportunity and privilege in the Church, and are becoming more and more important factors in its growth and development. He spoke of the resuscitation of lay interest in the Church within the past twenty-five years "as one of the most hopeful signs of the age in which we live." He also thought the quality of the clergy was improving, and that they were coming more and more into touch with the civil as well as the spiritual life of the community, commanding more and more the respect, reverence and regard of all classes of men.

BISHOP COLEMAN, of Delaware, has warm words of appreciation for Church Clubs, which he said he had found "valuable weapons of resistance," and which were highly advantageous and beneficial to the Church and the members in the better understanding brought about between Churchmen in different parts of the diocese. He said further, "I cannot say too much as to the value of such organizations. . . .

Being a diocesan, at least an ultra parochial organization, the Church club is very influential in lessening, if not altogether obliterating those congregational lines which so often bar the Church's progress. In such assemblages, the members realize their relation to the Diocese as such, and that there are responsibilities and privileges which have wider scope and significance than those which belong more exclusively to other parishes."

ANOTHER notable and timely utterance at the New York club dinner was that of Bishop Coleman in reference presumably to the late Congress of Religions in Chicago. He is reported as saying: There is a disposition among some in the Church to restore paganism, one feature of which was the lack of dogmatic instruction, and another feature of which was the ease with which men might believe anything and worship any person or thing. It seems now to be a mark of culture to recognize as worthy of study and meditation all the teachers of the world, and this was the very idea which underlay paganism at the time of the introduction of Christianity. Never, for the sake of reputation for liberality, will I submit that the *one Saviour of the world shall be put on a par with those who from our very infancy we have been taught to avoid as false deities and false teachers.*" He emphasized the necessity of dogmatic instruction, as that for which Christianity came to the world and by which she drew to herself those wearied with the unprofitable discussions of paganism.

If from certain quarters there come uncertain sounds from time to time as to the nature and necessity of the Apostolic and Catholic ministry, (such for instance as those lately put forth and so generally condemned by the Bishop of Worcester in England), yet from others true and certain testimony is given in regard to the same

matter. Amongst such we note some remarks of the Right Rev. Dr. Neeley, Bishop of Maine, at the first annual dinner of the Massachusetts Church Union over which the new Bishop of Massachusetts presided (who is supposed to be, perhaps, a little inclined to so called liberal views in this matter.) Bishop Neeley is reported to have given an interesting summary of the evidence that from the time of the Apostles there had existed this ministry in its three Orders. It was an Institution, he said, founded by our Lord among other reasons for the preservation of the truth; and sad indeed was the task of those who, while remaining within this Apostolic Ministry derided in their public utterances the truth, as this Church has received the same." Strong and perhaps necessary words in a diocese wherein the late presiding Chief Pastor might have been classed amongst those who, if not deriding, made little of the value and necessity of Apostolic succession.

Assuming that there is nothing inconsistent with the character of a true Christian in the constant use of tobacco, and assuming that the large majority of those who do daily expend more or less—as a rule more—money in cigars, cigarettes and tobacco are Christian men, why should not the clergy of the several parishes throughout this great Dominion make an earnest appeal to such Christian men to deny themselves the luxury (for so, we assume, they are regarded) of cigars, cigarettes and tobacco in whole or in part during this Lenten season, and to keep what they would so expend, to be presented as an Easter offering to the Lord? We believe that if a "Smoker's Self-denial Club" could be formed in every congregation throughout our Dominion for the six weeks of Lent alone, and the money so saved were applied to the purposes of the Church, it would go far to carry on for a year the Domestic Mission work of the Church in Canada. Who will be the first to start a "Smoker's Self-denial Club?"

LENT.

At this blessed season the Church bid us to make use of the many means of grace so freely offered to us during these forty days, which should be forty stepping stones to heaven, in following the footsteps of the Son of God, "who loved us and gave Himself for us." The Lenten Fast should be to us a season of self-denial and spiritual discipline, and we should give more time to prayer and meditation by watching at the cross of Christ. At such a time let us frequently make a searching examination into the whole course of our lives, and out of the many sins we have committed in thought, word and deed, let us also consider what special sin is hindering our growth in grace; then let us, with the aid of the Holy Spirit, strive to amend our lives. In such a contest we must enter into a hand to hand struggle with Satan, praying that grace may be sent down; and if we do not succeed at first, we ought not to be discouraged. We may fail again and again, but with patience we must start anew each morning with new efforts, with the resolution of conquering and to conquer. With each successive victory the temptation will not be as strong, but let us remember that nothing but the grace of Christ will give us the victory.

Our blessed Lord teaches three acts of self-denial in the Sermon on the Mount, and these are Prayer, Almsgiving and Fasting. During Lent we should spend more time in prayer, not only in the services of the Church, but in our

own private devotions by thoughtful reading, by meditation, and an honest self-examination. The services of the Church will be of very little help to us unless our spiritual life corresponds to the blessings which they convey. Almsgiving is another act of devotion, and let us, in our self-denial, lay aside a certain sum each week, and give the whole amount of our savings as a thank-offering on Easter day. Let us bear in mind that fasting is a physical act, and ought to assist us along with all our spiritual acts of devotion "to crucify all the sinful lusts of the flesh that we will not follow nor be led by them;" and remember, Christian soul, that Jesus calls you away from the world to watch with Him forty days in spiritual retirement, that by learning of Him you may with more readiness take up your cross and follow Him. Whatever you do, let it be an honest confession in the sight of God, so that Easter will bring to you much joy, whether you keep it here, on earth, or in Paradise.—*The Arrow, N.Y.*

TEMPTATION—THE TEMPTER.

If we realized the character and power of him who tempted Jesus in the wilderness, and who tempts us, we should use every special means, and every special hour, set apart for penitence and discipline. We have too vague notions as to the character of the Devil. We too often regard him as a power of evil, an essence, an influence; instead of recognizing him as a person, a being infinitely stronger, more cunning, more swift in movement and execution, than ourselves. We fail to see that Satan's whole time and energy are occupied in planning our destruction by means of countless agencies, whose work is to shut us out of that heaven where they were once admitted. With such a being for a foe, we dare not neglect any means of grace, any spiritual training and medicine of the soul, however bitter. No new art or amusement is discovered, no change in our fortunes takes place, but Satan tries to extract from it some new poison, some fresh temptation. The temptations of our Saviour were entirely from without, since in him is no sin; our temptations are both from within and without. They come from the promptings of our nature, from peculiarities of our temperament, constitution and health, from the character of our work, or our associates.

There is no place nor time free from the dangers of temptation. Jesus was tempted when engaged in prayer and fasting; so in the house of God, at the very altar itself, we may meet the tempter. No door locks out our thoughts, and no exile can escape from himself. Those whose work is the highest and the noblest are often the most sorely tried; against such Satan uses his keenest weapons, his most subtle temptations.

Moreover, he suits his attack to the person and the opportunity. It was when Jesus was faint with fasting, that Satan appealed to his natural appetite. It was when David had changed the hardness of warfare for the luxury of an idle palace, that the Devil showed him his neighbor's wife. It was when Ahab wandered discontented through his dominions, that Satan told him how convenient was the vineyard of the Jezreelite. The Devil knows what we do not know—all our weak points. Think not that he who spared not the Son of God will spare you. But rather use the opportunities given to you, and look into your hearts, consider your ways, find out when and how you are most easily tempted; then fly to Jesus who was tempted; fly to prayer, to the armory of God's Word, to the blessed Sacrament of love. And so shall we feeble folk be more than conquerors, through Him who for our sakes was tempted, and for our sakes triumphed over temptation.—*Church Reader for Lent.*