

Catholic Church owes the inception and organization of the Brotherhood of St. Andrew, "whose praise is in all the churches." Another American organization which also is exercising a far-reaching influence is the Church Club, which has a branch in most of the American dioceses. It has both clergy and laity in its membership, and of the latter there are some of the most prominent professional and business men in the country. Why cannot we in Canada get a greater proportion of our men to do church work and take an interest in church affairs? It is the churchwomen in Canada who do the church work, and they do work splendidly. It is of no use the men telling us that they have no leisure time for church work: we know that they have as much spare time as have our brothers on the other side of the line. Our curling rinks have seldom a lack of players—night after night one finds them well patronized. Our hockey matches are well attended. Are we to suppose that those who frequent these very enjoyable places belong to other religious bodies? No, no, there are lots of churchmen there, and we don't blame them for going there, if it were not that they tell us they have no time for anything connected with the church, save on one day in seven. Let the churchmen of Canada take a lesson from American churchmen, and evince a more living interest in that work which at present is left mainly to the clergy and the ladies!

The Epiphany meeting of the Church Club of the Diocese of Minnesota took place last week in the Hotel Ryan, St. Paul. Vice-President Hector Baxter presided in the unavoidable absence of the president. After partaking of supper served in the ladies' ordinary, the annual business session of the Club brought forth most satisfactory reports from both secretary and treasurer. The meeting proceeded to elect officers for the ensuing year, after which the secretary announced that a course of lectures would be delivered in the Twin Cities during Lent, under the auspices of the Club, on the subject of the "Prayer Book." An enjoyable discussion then followed on the question of "Preaching from the standpoint of the pulpit and the pew." The principal speakers were Rev. D. W. Rhodes, D.D., Mr. S. M. Hayes, of St. Paul, and Mr. H. C. Theopold of Faribault. The guests of the evening were Right Rev. M. N. Gilbert, D.D., Assistant Bishop of Minnesota, Very Rev. C. L. Slattery, of Faribault, and Messrs. Frank, Frederick, and Paul Faude of Minneapolis. Over fifty members of the Club were present, a few of whom were clergy, but the greater number were of the laity. The Club aims at making men intelligent churchmen, able to give a reason for the faith that is in them, able to grasp church questions in a rational and practical manner, and willing to give of the best powers that they have to the advancement of Catholic Truth.

• SPIRITUAL WORSHIP.

The Ven. Archdeacon Fortin, D.D., gave the first of a series of sermons on "Worship and the Prayerbook" on the evening of the first Sunday after the Epiphany. His text was St. John iv., 24: "God is a Spirit, and they that worship him must worship Him in spirit and in truth."

The following are a few notes of the sermon:

"Worship is the highest act of the human soul. It lifts man at once above the world and its petty concerns, and translates him into the very presence of God himself. It claims the highest faculties of the heart and mind, and fixes them on the sublimest object. It requires previous preparation. It can only live in an atmosphere of calm, and faith, and holiness, and therefore every disturbing element should be carefully excluded. Any bustle in the household on Sunday morning,—arriving late at church in an excited or flustered state of mind, is enough to mar the worship. Sometimes we go to church and try to worship, but all seems cold and dead—we cannot rise on the wings of joy and enthusiasm:—some adverse influence pulls us down,—we feel that something is wrong,—and ten to one we begin to criticize the service. Ah! the responding is poor, the music is not of the right sort, the sermon is wretched, and so on. All the time is it not we that have not prepared ourselves for worship. An interview with an earthly monarch, or even with one of his petty ministers, is of sufficient moment to be prepared for: but we rush into God's presence, without reflection, without prayerfulness, without a fixed purpose: we expect nothing and we get nothing. But, more than this, we must crucify self, if our worship would be worth anything. To worship God in spirit, is not merely to praise God in sincerity of heart and of life; worship implies recognition of the sovereignty of God, not only in theory, but in actual fact, and this, in turn implies an entire surrender of our wills to Him. It is easy enough to be moved, to be touched, and to surrender oneself to enthusiasm, to go through all the external signs of devotion. To bow the head is easy: it takes some effort to bend the will. Yet, without this, adoration is insincere. The essence of worship is sacrifice. Self is laid on the altar and immolated. Under Moses, the worship of God demanded many sacrifices. Depend upon it, it is the same now. There must be genuine humility. See Mary sitting at the feet of Jesus and drinking in his words,—that was worship. Look at the Publican, with downcast eyes, smiting on his breast and calling for mercy,—that was worship. Behold the crushed Magdalene, bathing the Saviour's feet with her tears, and wiping them with her hair,—that was worship. In all of these, humility, a necessary element of true worship, had a place. There