

the deliverance of the spirit from those impulses and influences which (if not subdued) would clog and hinder man's higher nature from communion with God. This is the end which fasting ought always to have in view, and if our fasting be upon these lines, it will both be acceptable to "Our Father, which seeth in secret, who shall Himself reward us openly," and blest to ourselves.

*Prayer*—Lent is a season in which we should seek to deepen the spiritual life by special and increased attendance on the means of Grace. From what has been said above on the subject of fasting, it will readily be seen that our bodies may be brought to such a condition that the soul can attend more closely to the needs of the spirit. The things of sense will be felt to be of less importance than the things which are unseen, God, Death—the penalty of sin—Eternity; and we shall by self mortification be assisted to meditate on these vital truths, and to profit by our meditations. Further, by freedom from social amusements and recreation, we shall have more time for spiritual exercises, and by voluntary surrender of light literature—for the time—more leisure for careful study of the Bible or other devotional books. We ought to increase our attendance upon the public ministrations of the Church: e.g., not only to be present both morning and evening on Sundays, but also at the special instructions that shall be arranged for us during the week. If we do no more, at least Friday and one other day in the week should be specially observed. We should seek also, in our private devotions to be more strict in our self-examination, in the discovery of besetting sins and weaknesses; to be more eager in our supplications at the Throne of Grace; with a view to more frequent and more worthy reception of the Blessed Sacrament of the Body and the Blood of Jesus; with a view to the uprooting of all sins, and to the gaining of strength to resist temptation. And here too, we must remember that prayer—i. e., all spiritual exercises—is not an end in itself, but a means to an end, viz.: The bringing of the spirit into perfect harmony with the Spirit of Jesus our Divine Saviour.

*Almsgiving*—We ought to be careful to be systematic in the giving of our substance to God; to His Church, for its material maintenance, for the continuance of Divine service, and for mission work at home or abroad; to Church societies for the promotion of good works; to our poorer brethren. We shall be able to give up something that otherwise we might have spent upon ourselves. By our fasting we may be able to save something which we may bestow elsewhere. And all this not as an end in itself, but as a means whereby we may grow less covetous of this world's goods, and more eager to promote God's glory and the welfare of our fellow men. For the right exercise of these duties, and the spirit in which they should be carried out, it is well to read carefully and to consider our Lord's injunctions concerning them in S. Matt. vi: 1-19.