

RESISTING THE DEVIL.

The chief point in resisting the Devil is to do it decidedly and at once. There was no delay in our Lord's answer to him. He instantly repelled every suggestion of the adversary, just as a man does not wait when a fire has fallen among combustibles, but stamps it out at once.

Some devilish sophistry will be urged by Satan as in the case of Eve, and the longer the tempted listens and answers the more surely will he waver and be lost. Suppose a man is travelling the road toward a groggery, where he has again and again been overcome and made a beast of; and as he travels along something whispers to him that he will be very moderate this time, that he is in a state now to require the stimulant and must have it, but that he will break off by degrees and not drink at all; he knows not, but ought to know, that Satan is talking with him. What should he do? Keep on debating the matter till he makes a decided spring for the door, and the glass is at his lips? No, let him turn right about in the road as soon as conscience whispers that it is the wrong road, and run, if need be, till he has left his evil companion far back. And so with every enticement. If it be wrong in trade, get thee hence, Satan; not one cent dishonestly will I take; I will starve first. If it be to gluttony, "Put thy knife to the throat," says Solomon. If to despondency, rise up and do good to some suffering creature, and it will be like a bucket of water thrown into a well where mephitic vapors have gathered, scattering them at once, and leaving the atmosphere pure. If to delay duty to God, as in a sacramental confession of Christ, take up the duty at once, and the hindrances will afterward appear as a barrier does when it is passed—fermidable in front, but slight in the rear. Decision is the great secret of success against the wiles of the Devil. What a fool and traitor a sentinel would be to suffer a suspicious person to come nearer and nearer to him in the dark, talking with him and persuading him that he was a friend, till he got beyond the bayonet and muzzle of the sentry's gun, knocked it up, slew him and let the enemy into the camp; he should fire at once, if any answer come save the watchword. That Scotch proverb says, "He needs a long spoon that sups kail with the Devil." And the words of inspiration give us many warnings against the first appearance of evil.—*Rev. Wm. H. Lewis, D.D., in the Churchman.*

DEBT BURDENED CHURCHES.

Debt-burdened churches are the rule, not the exception, in America. A few illustrations have been made public. The Episcopal churches are the most in this respect, although perhaps composed of the wealthiest portion of the community. St. Thomas's Church, New York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$189,000. The Church of the Holy Trinity owes about \$150,000. The Episcopal Church now lays down the rule that no church shall be consecrated until entirely free from debt; and it is a fact worth noting that not in seven years has an Episcopal church in New York city been consecrated. In Chicago the Park Avenue Church, after the most untiring efforts, has succeeded in reducing the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims in Brooklyn has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in the most of the

cities and large towns of the country. It is said that there are more heavily-indebted churches to-day than ten years ago; but worse than that, there is not the anxiety there ought to be to wipe out old debts. The church property in New York city is valued at \$80,000,000. Since the churches pay no taxes on this vast amount, they ought with greater speed to pay off all encumbrances. The Roman Catholics in some of the European countries are often a century in building a church, because they pay as they go. The Press here are urging the same plan amongst Protestants.

CHEERY PEOPLE.

Oh, the comfort of them! There is but one thing like them—that is sunshine. It is the fashion to state the comparison the other end foremost—i.e., to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine, to say that it is almost as bright and inspiring as the presence of cheery people.

That the cheery people are brighter and better even than sunshine is very easily proved; for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold all doing their very best to make it dismal? Therefore I say, the fair way is to compare the sun to cheery people, and not cheery people to the sun. However, whichever way we state the comparison, it is a true and good one; and neither the cheery people nor the sun need take offense. In fact, I believe they will always be such good friends, and work so steadily together for the same ends, that there is no danger of either's grudging the other the credit of what has been done. The more you think of it, the more you see how wonderfully alike the two are in their operation on the world. The sun on the fields makes things grow—fruits and flowers and grains; the cheery person in the house makes everybody do his best—makes the one who can sing feel like singing, and the one who has an ugly, hard job of work to do, feel like shouldering it bravely and having it over with. And the music and mirth and work in the house, are they not like the flowers and fruits and grains in the field?

The sun makes everybody glad. Even the animals run and leap, and seem more joyous when it shines out; and no human being can be so cross grained, or so ill, that he does not brighten up a little when a great broad, warm sunbeam streams over him and plays on his face. It is just so with a cheery person. His simple presence makes even animals happier. Dogs know the difference between him and a surly man. When he pats them on the head and speaks to them, they jump and gambol about him just as they do in the sunshine. And when he comes into the room where people are ill, or out of sorts, or dull and moping, they brighten up, spite of themselves, just as they do when a sudden sunbeam pours in—only more so; for we often see people so ill they do not care whether the sun shines or not, or so cross that they do not even see whether the sun shines or not; but I have never yet seen anybody so cross or so ill that the voice and face of a cheery person would not make them brighten up a little.

If there were only a sure and certain recipe for making a cheery person, how glad we would all be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!—to have everybody's face brighten the minute we came in sight! Why, it seems to me that there cannot be in this life any pleasure half so great as

this would be. If we look at life only from a selfish point of view, it would be worth while to be a cheery person, merely because it would be such a satisfaction to have everybody so glad to live with us, to see us, even to meet us on the street.

People who have done things which have made them famous, such as winning great battles or filling high offices, often have what are called "ovations." Hundreds of people get together and make a procession, perhaps, or go into a great hall and make speeches, all to show that they recognize what the great man has done. After he is dead, they build a stone monument to him, perhaps, and celebrate his birthday for a few years. Men work very hard sometimes for a whole life-time to earn a few things of this sort. But how much greater a thing it would be for a man to have every man, woman, and child in his own town know and love his face because it was full of kindly good cheer! Such a man has a perpetual "ovation," year in and year out, whenever he walks on the street, whenever he enters a friend's house.

"I just likes to let her in at the door," said an Irish servant one day, of a woman I know whose face was always cheery and bright; "the face of her does one good, shure!"—*H. H. St. Nicholas for April.*

In the Dublin Court of Exchequer on Saturday, in the case of the Attorney-General v. the Roman Catholic Bishop of Cork, the Chief Baron, in delivering the unanimous judgment of the Court, decided that bequests for masses for the repose of souls to be celebrated in private were not charitable, as they could not tend to the benefit of the public, not being celebrated in public. The legacy-duty was therefore payable, and judgment should be for the Crown, with costs.

EASTER SUNDAY.—Easter will fall this year on the 16th rather than on the 9th of April, because Easter day is regulated not by a solar, but by a lunar cycle—the cycle that regulates the golden number. Now, by a solar calculation a day always begins at midnight; but by a lunar calculation it begins at noon. If, therefore, the Paschal noon falls on Saturday, after 12m., it is counted as falling on Sunday, and then Easter day is, under a rule of the prayer book, the Sunday following. This is what happens in the present year. The Paschal moon falls on Saturday, April 8, at 2.43p.m. It is therefore counted as falling on Sunday, April 9, and Easter day is the Sunday following—i.e., April 16.

SOCIAL ENGAGEMENTS IN LENT.—I beg to remind you that Lent will begin on the first day of the ensuing month, March, and to ask that in planning for social entertainments of your own, and accepting invitations to those of others, you bear this in mind. Studiously avoid everything which may cast any discredit upon this season of the Church, or may tend to lessen its opportunities of doing you good. It is to be observed in acts of self-denial and abstinence, of retirement and greater piety, whereby more time and attention may be gained for the higher interests of the soul. I earnestly beg that you will not permit yourselves to be distracted by merely worldly or sensual pleasure from spiritual exercises which are at this time more especially enjoined upon you. See to it, also, that your business and household affairs are so arranged that you may be able to attend upon the more frequent services which will then be held. A little forethought on this subject may materially assist in securing you the proper use and advantage of these Forty Days.—*Rev. Dr. Coleman, in Parish Guide.*