

calls upon us to lay aside, as much as possible, all worldly thoughts, and to reflect seriously in our heart during the holy season of Lent. It is surely a suitable time for reflection and consideration, for it reminds us of Our Saviour's preparation for death. For forty days and forty nights he fasted and prayed. Were we to fast and pray, even for one whole day, how much light would it not bring to our souls. How many sins forgotten would be revealed; how many wrong motives of action would be laid bare. God in his awful grandeur and glory would seem to shine before our souls. We would recognize him as our Creator, and we would realize what "an evil and a bitter thing" it was to have ever left him. In the pure light of his eternal years the earth, and its pleasures, vanities and honours, would seem less than nothing; the vile nature of sin would horrify us, whilst duties which now appear mean and wearisome would grow light and inviting. The darkness of our road would be dispelled; the folly of those who have become fools by esteeming themselves to be wise, would be so plainly seen that we would wonder how an intellect could become so benighted. Our resolutions to lead a good life would be strengthened, and our sorrow for past sins intensified. These are some of the benefits of fasting, recollection and prayer, for even one day. If, then, "with desolation the whole land be made desolate, because there is none that considereth in heart," do you, Dearly Beloved, enter upon this Lenten Season fully resolved to consider in heart your eternal Salvation. If you cannot fast every day, you can, at least, fast sometimes: or if the nature of your work, or reasons of health should hinder even this, you can occasionally mortify your appetite by eating less than usual. You can abstain from all unnecessary luxuries, and especially from the use of intoxicating liquors. Let each one resolve to overcome, with God's grace, his bad, or dangerous habits, so that all may comply with the Apostle's teaching: "I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service." (Rom. XII—1.) We are to present our bodies a "living sacrifice" by resisting our bad passions, and by seeking, not our bodily comfort first, but the will of God and his justice. We are to present them a "holy" sacrifice by keeping them undefiled, by respecting them as "temples of the Holy Ghost," and by guarding our eyes lest they "should see iniquity;" our ears lest they should hear evil; and our tongue lest it become what St. James calls it, "a restless evil, full of deadly poison" (III—8.) It is, indeed, a deadly poison when it vomits forth curses and imprecations, or obscene speeches regarding things which the Apostle tells us should "not even be named" amongst us. And this service is a "reasonable"