

courses, or some of the Apostolical Epistles, or of the prophecies—all are fuller of Christ than any of us imagine till we have tried their richness—and live with it alone for sometime, making it our only reading, and our chief companion. Each of these things is what we can best do in a season of retirement from the world, when we shut out especially its pleasures, and everything approaching to that “fullness of bread” that makes man proud and thoughtless of spiritual things.

And the issue of our work should be in new ways of living, or at least in the amendment of our ways. Resolutions are not to be lightly made, for it is a very bad thing breaking them; but in such a time we have leisure to consider well what rules of life we really might follow so as to keep nearer to God, and to fix them at least for a temporary trial if they are only what we judge may do good, or to be kept as long as we live if we are fully assured that such is our duty. Let every thing be well considered, before we venture on such a step, and except in the very clearest cases let a spiritual guide be consulted. But whether we come to formal resolutions or not, our keeping of Lent should issue in acts of the *will*, and should leave us *doing* better than it found us; and it will do so, if we search with a true heart, and a firm purpose to set right what we find to be wrong.

Forty days of deliberate, settled self-denial,