

salem, since last we wept bitter tears at the foot of the Cross, as on Calvary's height we viewed Him, whose Precious Life was sacrificed for our sakes—for our sins—dying the malefactor's death. We thought then that we could never forget the dying love of Christ—that we could never more be guilty of those sins which most really “crucify the Lord afresh, and put Him to open shame,” and we promised ourselves and our God ever to serve and think of Him and His love. Alas! alas! how have we lived?

But still, thank God, we have not lost all desire after a better life. We have still hopes and aspirations which are beyond and above. We can find no solid, lasting peace and joy in the pleasures of sin. We long for something higher, nobler, holier, than carnal delights.

Having once tasted that the Lord is gracious, when wandering far away from Him, we have been led, out of the midst of our degradation and misery, to recall our Father's love and the comforts of our once happy state, and we have longed to arise, and—shaking off the defilements of earth—to go unto Him, that we may fall down before His footstool, and in deep anguish of soul, cry, “Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son.”

May God direct us all this penitential time to see and feel our need of Christ; and may we be led to bring our burden of sin to Him, that we may have it lifted from off our shoulders; so that all the dark spots which now defile our robes may be washed and cleansed, and made white in the precious Blood of the Lamb.

THERE is something very unreasonable in the charge of narrow exclusiveness so repeatedly brought against Churchmen because they will not join in observing the “Week of Prayer,” &c. Holy Week has been kept about eighteen centuries, the Week of Prayer about eight years. If it be desirable that these sacred seasons should be merged into one, let the latter be changed. Surely here is a case where it is more reasonable to ask Mahomet to go to the mountain than to expect the mountain to go to Mahomet.

It is to be hoped that Christian Church people will include in the work of Lent the practice of self-denials, not only for the spiritual good it may do their souls, but also that they may be able to save some money—no matter how small the amount, if only it be their fullest and best offering—for the cause of Missions.

Let some fixed and definite system be adopted, and there can be no doubt as to the result.

RETURN! RETURN!

“Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up.”—*Hosea vi. 1.*

In health and prosperity we too often wander from God; we forget our obligation to Him, and fail to realize our dependence upon Him. Then comes the rod; at first, perhaps, a gentle stroke; if that is not heeded, then comes a heavier; at length we are not only smitten but torn. Then we reflect, are convinced of our folly, begin to feel after the Lord; but all is dark, dreary, and dead. We begin to sigh and groan,