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in this oft-repeated petition we make our forgiveness of others the condition of being ourselves forgiven by God. Thus our duties to our neighbour begin in sympathy for the miserable, and end in forgiveness for the guilty. But love is manifested in another way—in abstaining from evil. The propriety of this is obvious, when we limit its exercise to our relatives, friends, or benefactors, but there are few who recognise its justice, when we wish to extend the principle to those who injure and wrong us, and yet christianity requires that even they should not be recompensed with evil. “Dearly beloved,” writes the Apostle, “avenge not yourselves but rather give place to wrath, for it is written ‘Vengeance is mine—I will repay, saith the Lord.’” But we should abstain, not merely from injurious actions towards our neighbour, but from unkind words or ungenerous suspicions. Oh! if this rule were observed amongst men, how much of human sorrow would be removed! What feuds, what divisions, what quarrels arise from evil speaking and slander! How do men pervert to their own misery that noble faculty of speech, which a gracious God has given them for the increase of human happiness, and the alleviation of human woe! Will you say, my brethren, that that man loves his neighbour, as he is commanded, who is ever on the watch to make sarcastic reflections on something that appears inconsistent or unamiable in his character,—to circulate every slander, and give publicity to every injurious insinuation? No, my brethren, such waters of bitterness flow not from the spring of Christian love.

Another manifestation of love for our neighbour is, abstaining from giving unnecessary offence by word or deed. One of the most genuine characteristics of