

purpose, the first being not indeed to correct the law, for the law, as far as it went, needed no correction, but to complete it because it was necessarily imperfect. The Law revealed the Divine will and human duty as far as men were then able to receive it. It rested upon spiritual principles which were partially revealed and partially concealed by its structure, and which were discovered by man according to his spiritual condition, and these principles were brought clearly out by our Lord Who broke the shell of the legal precepts and revealed the spiritual kernel within. All in the law was good: every jot and tittle of it was sacred. But we are now taught that its requirement is not mere external conformity, not mere obedience to the letter; but the inward recognition of its meaning and fulfilment of its spirit.

On the other hand, our Lord certainly did intend to condemn the glosses of later teachers on many of the precepts of the Law. In some cases they had made it of no effect by their traditions. In other cases they had so added to its requirements that they could be accused of binding upon men's shoulders heavy and intolerable burdens.

But even the Sermon on the Mount does not contain the final enunciation of moral truth in its purely spiritual form. For this process men were not yet ready, for the Holy Spirit was not yet given; and our Lord puts forth the deeper moral truths in mystical, symbolical, and sometimes even paradoxical terms. Indeed so much is this the case, that it is quite as easy to take these words of Christ's in a wrong meaning as to miss the true sense of the Law. This has been done by the Quakers, for example, when they find the taking of an oath unlawful because Christ has said, "Swear not at all;" and when they discover in another saying the so-called Christian doctrine of non-resistance. Such a literal understanding of the words of our Lord is an unspiritual error and a distinct failure to appreciate His mind and teaching. In the time when these words were first spoken it might be excusable, but not with us to whom God has given His Holy Spirit.

When we speak of these teachings being expositions of the Law, we ought to note that only two of the passages actually deal with the decalogue. Our Lord begins with the Sixth Commandment and He quotes it in conjunction with its rabbinical gloss. The greater stringency of His own requirements is seen in the fact that "He visits the offence in its faintest beginnings with that very punishment which, in the pharisaic statute, was decreed against its open outbreak."

Let us note, then, the degrees of the violation of this command: "Thou shalt not kill." Our Lord begins with the passion of anger which, when indulged, leads to feelings of revenge and then to actions tending to injure or destroy its objects. It may seem startling that so strong a condemnation of anger should be uttered by our Lord, and the surprise thus occasioned accounts for the introduction of the words, "without a cause," which are not found in the best manuscripts.

Taken nakedly and without looking deeper into their meaning, these words are liable to be misunderstood. The passion of anger has a lawful place in human life and conduct. "Be ye angry, and sin not," we are told; so that we may be angry without sinning, and therefore without incurring guilt or being liable to punishment. Some, like the Stoics, have condemned anger, but this is because they condemned every passion. Aristotle was wiser when he said that anger under the control of reason is moral. The anger of which our Lord here speaks is selfish, sinful anger, which is cherished into positive ill-will.

The second stage is in the use of the word *Raca*, an exclamation of contempt. There are great differences of opinion as to the exact force of the word itself; but it is easily seen that it is the passage from anger to some more active state of mind embodying indignation and dislike. This, again, passes into the third stage of actual malevolence. The impulse comes first—the passion, next comes the settled thought full of angry contempt, and last of all the settled purpose to injure. It may come to overt acts, even to murder; and our Lord teaches us to trace back this horrid crime to its source in our purposes, our thoughts, our feelings.

Corresponding with the forms of the evil are the punishments denounced. The Judgment is

believed to stand for the subordinate courts of justice. The Council means the Sanhedrim, the highest court of the Jews. The Gehenna or Hell of Fire, in its first meaning, and probably as employed in this place, stands for the Valley of Hinnom, into which the dead bodies of criminals were cast, and in which fires were kept burning to consume the decaying flesh and to keep fresh the atmosphere. There is a gradation in the punishment as there had been in the sin. But the principal thought is to rebuke the unspiritual error of seeing evil only in outward acts. The angry emotion, if it is not regulated and repressed, is sinful; and still more sinful when it is formed into hateful and contemptuous thoughts; and more so again when it is uttered in words of angry hatred. He that hateth his brother is a murderer.

Easter.

The Lord our Redeemer lives; O sing
In songs of great joy His praise,
Let mountains and vales with echoes ring
While daughters of earth sweet music bring,
And sound of His glory raise.

Ye powers of the sky proclaim to-day
That Satan is overcome,
The Son of Jehovah holds the sway,
And death with its sting is cast away,
And work of salvation done.

Let children of men each other tell
What angels desire to know,
That now with the Saviour we may dwell
Redeemed by His blood from sin and hell,
And back to His Eden go.

The cherubims now have ceased to keep
The way of the Tree of Life,
We all may partake who truly seek
To enter by Him Whose power, though meek,
Victoriously gained the strife.

The grave has become a resting place,
For there the Redeemer lay,
We fear not its gloom for saving grace
Declares in the beams of Jesus' face
For us He is risen to-day.

—Rev. L. Sinclair, Incumbent Christ Church, Ilfracombe, Ontario.

Hot Water as an Insecticide.

A correspondent of *Gardening Illustrated* says that hot water is a clean, safe and effective means of destroying the green fly or aphid on pot plants. It has the merit of being immediate and thorough in its effect. No insect escapes when a plant is given a bath, and the operation does not have to be repeated several times before the plants are free from the pest. To the amateur who has a small stock of plants, and to those who dislike fumigation, or the application of tobacco water, it will be found a convenient remedy. There would naturally be some uneasiness felt in treating plants to a bath in which the water was sufficiently hot to kill animal life, but there is a margin of many degrees between the lowest temperature that will destroy the aphid and the highest that a plant will stand. One hundred and thirty degrees will do the work. The plant should be plunged into the water, and withdrawn instantly. The skin of the insect is more delicate than the plant, and will therefore be more quickly acted upon by the heat. If anyone is afraid to employ this remedy, let him experiment on one or two plants, and observe the result. In heating the water, don't "guess at it," but test it with a thermometer before dipping the plant. I have found that quite delicate, soft-wooded plants are able to stand a hot bath of this kind without the least injury.

Written to an Invalid Friend.

I am pained and distressed that you continue to suffer so much. I can say nothing to comfort you save in the words of the only source of consolation, which you well know and solely rely on. Well, if that be true, as I know it is, that is worth any amount of suffering, though we must plead with our loving Father not to allow our share to be above our ability to bear. If we can only, in resignation to His will, get through the wearisome

nights of our pilgrimage, we can see this as compensation for all we bear. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I have been trying to realize what it will be when the spirit is separated from the body, and have gained a little in the assurance that the latter in its present form is not essential to our being. It will not be you or me at all after the separation. That happiness of the spirit will not be affected by the separation, though it will wait the reunion for the perfect consummation in bliss, both of body and soul. He who has so fearfully and wonderfully made us can modify the conditions of our being to suit any change of circumstances, and we have the Saviour's assurance that he will for all those who love Him. Then tears will be wiped away from all eyes. With this hope for our anchor we must patiently keep on our appointed way, believing that it is ordered by One who loves us and asks that we cast all our cares upon Him. For myself, my great trouble is that my faith and love are so weak, and that I do not feel the assurance of God's love as I desire—not that I doubt His promises, but my own unworthiness. Yet I hope I am drawing nearer. It seems to me to have the undoubting assurance (and it is our fault that we do not), would make my experience of suffering light.

Hints to Housekeepers.

GRAHAM GEMS.—One coffee-cup of Graham flour, one egg, one tablespoonful of sugar, pinch of soda and pinch of salt, sour milk enough to make a good, stiff batter. Beat well, drop in greased gem-pans that are rather hot. When eggs are scarce, I make them without, but they are better with.

A GERMAN remedy for swollen feet, which should prove useful to laundry help and others whose business keeps them upon their feet all day, is composed of three parts salicylic acid, ten parts starch, and eighty-seven parts pulverized soapstone. This, sifted into the shoes and stockings, keeps the feet dry and prevents chafing.

A PLEDGET of cotton dipped into a mixture of equal parts of fluid extracts of belladonna, *virburnum opulus* and gelsemium, introduced into the ear, gives almost instantaneous relief in neuralgia.

TO EXTRACT grease, take equal parts of strong ammonia water, ether and alcohol. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water to render it "greedy," then with the mixture, and rub the spot with it. In a moment it will be dissolved, saponified, and absorbed by the sponge and blotter.

TO PREPARE A MUSTARD PLASTER.—Mix the mustard with the white of an egg, instead of water. The result will be a plaster which will "draw" perfectly well but will not produce a blister, even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

GLAZED POTATOES.—Parboil in their skins; peel quickly and lay in a pan in the oven. A crust will form on them in a short time. Baste with butter off and on until they assume a golden brown hue. Salt while boiling.

POTATO PUFF.—Two cups of mashed potato (that has been put through a sieve) season with salt and pepper; stir in two tablespoonfuls of butter beat to a cream, add two well beaten eggs and one cup of cream. Pour into a baking dish and bake in hot oven.

POTATO BALLS.—Boil the potatoes; have ready some hot milk, which should be stirred in as soon as the potatoes have been well mashed and beaten. Add butter, salt and pepper. Have ready a pan of hot water, form into balls, (between each ball dip the hands in the hot water.) Put the balls in a round pan, with one on top. Bake a light brown. This makes a delightful dish.

"O, papa, cried, as she of the Dear writing; through table she footstool. He back from her "Yes, Cecil was wondering "I was in there came into her large "In the —why I have since even-sing, dear?" "I wasn't only saw so and wonder tell you about her little hand, looking tive face, be "I went you know, I that sweet one was got square pew font, and wo grew up the and tell her gift from God her Dora or that hadn't ered if she baptized on cathedral w with flower over the cro Holy Ghost sun-Day. "I was w thy should no one ever God's child, if He would child, and if to have be "And su font stands were lilies a willows sha there was were puttin boat. I her of the Fath the Holy (you pushed shore, and but a soft w the sky and "I said, will drift av

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