

considering thyself, lest thou also be tempted." Gal. vi. 1. We are to do good to their bodies. "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink." Prov. xxv. 21. And we are to do good to their estates. "If thou meet thine enemy's ass or ox going astray, thou shalt surely bring it back to him again." Exod. xxiii. 4. And in addition to all this, we are enjoined to bless them, and speak well of them. "Speak not evil one of another, brethren, James iv. 11; and, "Bless them that persecute you, bless and curse not." Rom. xii. 14.

John. Thank you, Sir; I see that it is commanded, and that we must obey; but if it is not too much trouble, I should still like to know *why* we are to love our enemies?

Mr. B. We are to love them because they bear the image of God. "And God said, Let us make man in our image, after our likeness." Gen. i. 26. Also because it is the great and distinguishing duty which our blessed Lord commands and requires of his disciples. "This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." St. John xv. 12, 17. And herein are all men included; for, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18. Some men will not live peaceably with you, but the fault must not be on your side. If you cherish hatred in your heart, how can you perform rightly your duty to God, for "the wrath of man worketh not the righteousness of God?" James i. 20; nor will God accept your duty till you are reconciled: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and *then* come and offer thy gift." Matt. v. 23, 24. Neither is it possible for us to hate men and to love God. "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20; but it is a certain sign that we love God if we love our enemies. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John iv. 12. And lastly, when we appear before the tribunal of the most High God, we shall have to answer for our hatred of others; and with what measure we mete, it will be measured to us again. What right have we to expect that God will forgive our sins if we do not forgive those of others? and in doing so we must remember that it is for *our own* soul's benefit that it is required of us, for *our* forgiveness is *necessary* to no one. If, then, you would be a Christian in heart as well as in name, John, above all things "put on charity, which is the bond of perfectness."

THE PROMISE AS SURE AS THE THREATENING.

As two Rabbies were approaching Jerusalem, they observed a fox running over the hill of Zion. The one—Rabbi Joshua—wept. The other—Rabbi Eliezer—laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" said Rabbi Eliezer. "I weep," replied Rabbi Joshua, because I see what is written in Lamentations fulfilled: "Because of Mount Zion, which is desolate, foxes walk upon it." And therefore," said Rabbi Eliezer, do I laugh; for when I see with my own eyes that God has fulfilled his threatenings, I have therein a pledge that he will fulfil his promise; for he is more ready to show mercy than to execute judgment.

WHAT HAVE WE TO DO WHEN WE GO TO CHURCH?

It has become so usual now to consider more who is going to preach the sermon than to think of the part each individual has to perform in the service at Church, that it seems as if those who think so much of the sermon had forgotten all else. They have only to refer to their Prayer-book, and they will see in how many parts of the service *we* is used, meaning the whole of the congregation; that they are to join in the prayers, led by the minister, which, with attentive ears, all can do, whether they can read or not. Indeed, there are many instances of persons, ignorant even of the alphabet, having thus learnt by heart many of the prayers and collects, and great portions of the Psalms and chapters from the Bible. There are parts of the service which it will be observed are to be said *for* the congregation by the minister alone, but to these the whole congregation should express their assent by joining in the Amen.

How different would the time of remaining in Church be to us if we took our part, and having gone to the house of prayer had used it as such. If we take no part in the service, but merely remain while the minister "reads the prayers," which is the expression generally used, we are only anxious for the time when they shall be concluded, and the sermon begun. It may certainly happen that the sermon attracts the attention, and makes some impression; but however great that may be, it is not to be put in comparison with devoutly uniting in the prayers, confessing our unworthiness, and praying for pardon; and yet, unless we do our part, and join in the service, as we see it is appointed for us to do, we lose one of the chief benefits of our attendance; for those who go to Church chiefly to hear the sermon probably pay little attention to the reading of the Lessons and the Psalms; and thus, if the sermon should not be of a nature for them to understand clearly, or what more frequently happens, one, which if it might be of use in striking home to the conscience, they find