

brought, and if he should then and there remember that he had committed any offence against his brother, so that his brother should feel aggrieved, and think that he had reason to complain, he was to proceed no more with the sacred work which he had in hand, but leave it until he had made satisfaction to his brother. Clearly the case is a very urgent one, and has applications far beyond its immediate significance.

Its connection with the spiritual interpretation of the sixth commandment is quite clear. What our Lord meant to teach in the previous verses was, that every violation of the law of love was an offence against the spirit of the sixth commandment. Hatred and malice are the fountain of murder; and wherever those exist even in germ, or are illustrated in any measure of evil doing, there is the principle which leads to that most heinous sin.

And we see the connexion of this with the caution, not, while in the possession of any such spirit, to make an offering to God, because such an offering could not be accepted until the evil spirit had been put away. The more deeply we meditate upon this principle, the more clearly does it come out into light. The service of God is a service of love. We love because He loved us; and because we love we are able to render Him acceptable service. But the love in which we serve God is not a mere love for Him which excludes or ignores the love of man. Such a love would be an impossibility. No doubt there might be a kind of admiration for the works of God, a kind of gratitude for His favours, and even a complacency in His character, whilst little thought was given to our fellow-creatures; but a real love for God, a love which sought Him for what He is, which adored His holy beneficence, which yielded itself absolutely to His holy will—in short, a love which reflected His love—could not be in a man's heart without having the love of man included in it. S. John tells us plainly that the man who loves not his brother whom he hath seen, cannot really love God whom he has not seen. And every one who is not wholly destitute of spiritual insight must perceive the necessary connexion of these principles.

Thus, then, we are taught that no religious service is of any value before God, unless it is prompted and animated by the right sentiment and motive. God has no need of our services; and if He accepts them at all, it is for our sake. But no service could be either acceptable to Him or worthy of His children, or profitable to them, save the service of love. What, then, shall we say of much of the service which is offered to God by those who draw near to Him here on earth? If God accepts it, this must be because He desires to make it better. If men knew what they did, when they bring their cold, selfish, unloving offerings to the altar of God, neither could they offer them, nor could God accept them. But here there is an intercessor, an advocate with the Father, who pleads for them, "Father, forgive them, for they know not what they do."

Surely this must be our consolation and our hope, when we think of the unworthiness of much of our offerings to God, and how far we are from that spirit of love which He seeks to stir up within us. God accepts our poor services, and makes the best of them, and leads us on to more perfect service just in proportion as we are true to our light and walk in the light which we have. Yet this must be no encouragement to our neglect of any means whereby our vision may be made clearer, and our knowledge of our duties to God and man more complete. We must fail to ask whether our brother has aught against us, and we must do what in us lies to live in peace and love with all men, if we would hope for God's blessing.

The two verses following afford another illustration of the evil and danger that result from hostile feelings and actions between man and man. The case supposed is that of one who has done an injury to another, and who is about to be summoned to answer for it before the judge. He is to make his peace with his adversary; and, if he fails to do this, he will have to answer to the utmost for what he has done. He must pay the uttermost farthing before he can be set free. This parabolic language is not a whit too strong. No

word or deed in human life is unfruitful. The cup of cold water will be remembered. The idle word will have to be answered for. Whatsoever a man soweth, that shall he also reap. Thus will our Blessed Lord have us to know the excellence and the obligation of the law of God, in its letter and its spirit; and thus will He urge and guide us to love it and to keep it.

#### Influence.

"I am only one and have no influence." Such is the plaintive wail, or sniffling cant, of hundreds of people calling themselves Christians, hence they do little or nothing in the line of Christian work. Reader! Are you one of them? If so, what are you thinking about, or do you think at all, or only dream along the pathway of life? "Only one." So it is, but always leave out one, and you will never get a hundred nor a thousand. Leave out the single grains, and there is no sand on the seashore. Leave out the single drops, and there is no rain, and leave out a single member, and the church is not complete. So stop your whimpering and whining, get up, go to work, and do what you can, be it much or little—do what you can. That is required of you. Besides, you are either not sincere in what you say, or deceiving yourself. Suppose some brother were to answer you thus, "Yes, brother or sister, you are indeed a very poor critter, and have no influence!" How would you take it? Why, you'd get as mad as a hornet and quickly show you had some pride and some temper if you had no influence. But the whole thing is false on its face. Every man and woman who is not a born idiot has more or less influence over their fellow creatures, and they are under solemn obligations to use that influence for the benefit of others, and for this they must give account to God, and there will be no special pleading at His bar in the judgment day.

#### The Mother's last Journey.

When the doctor came down stairs from the sick room of Mrs. Marshall, the whole family seemed to have ranged themselves in the hall to waylay him.

"How soon will mamma dit well?" asked little Clyde.

"Can mamma come downstairs next week?" asked Katie, the eldest daughter, and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions. "I am in a great hurry," he said, as he took his hat. "I must go to a patient who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the doctor's instructions were all concerning the comfort of the patient; he was discreet and silent. The children playing on the stairs were told to make no noise. The day wore on, the patient slept and was not disturbed. But that night, before they went to bed, the children were allowed to go in and kiss their mother good-night. This privilege had been denied them of late, and their little hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives.

She was very pale, but smiling, and her first words to them were; "I am going on a journey."

"A journey," cried the children. "Will you take us with you?"

"No it is too long a journey."

"Mamma is going to the South," said Katie; "the doctor has ordered her to go."

"I am going to a country more beautiful than the lovely South," said the mother, faintly, "and I shall not come back."

"Are you going alone, mamma?" asked Katie.

"No," said the mother, in a low, tremulous voice. "I am not going alone. My Physician is going with me. Kiss me good-by, my dear ones, for in the morning, before you are awake, I shall be gone. You will come to me when you are

made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which she had safely arrived while they slept.

"How did she go? Who came for her?" they asked, with tears streaming down their cheeks.

"A messenger from God," their father said solemnly.

#### "The Life that Now Is."

When we think or speak of life we usually turn our thoughts backward to the past—to what has been, or to the future, and speculate as to what may be or will be. To a degree this may be right and profitable. The past is a great experience, and should be full of instruction and suggestion. We may gather much wisdom from experience if we will. A wise person is never too old to learn. And so of the future. It may, and generally should, afford inspirations of hope and high endeavors. Sad is the condition of one who has no future. But "the life that now is" most deeply concerns us. Each day, each hour, each moment, by every fleeting thought, word and act we are developing ourselves, our minds, our hearts, our affections; indeed, our whole character. We are making ourselves to be what we shall continue to be through all time, and, so far as we know, to all eternity. And this being which we are developing, the character we are shaping and building up, are to be our own. By them we are to be known to be called by name by all who live with or about us. And as these are, so God will know us and judge us. How should such a thought startle the Christian out of every evil way, into the life of righteousness and true holiness. May the life that now is be daily fashioned after the divine pattern of the Son of God.

#### Hints to Housekeepers.

FIVE WAYS TO STOP OR CURE A COLD.—The *Medical News* is authority for the following suggestions: 1. Bathe the feet in hot water and drink a pint of hot lemonade. Then sponge with salt water, and remain in a warm room. 2. Bathe the face with very hot water every five minutes for an hour. 3. Snuff up the nostrils hot salt water every three hours. 4. Inhale ammonia or menthol. 5. Take four hours' active exercise in the open air.

FRENCH MUSTARD.—Is very much relished by some epicures; this is prepared by slicing an onion in a bowl, covering with good vinegar in a basin and add one teaspoonful of pepper, one tablespoonful of salt, one tablespoonful of brown sugar, and mustard enough to thicken. Smooth the mustard with a little of the vinegar, as you would flour for gravy, mix all together, set on the stove and stir until it boils, remove and use cold.

FOR COLD IN THE HEAD.—There are a number of ways of aborting cold in the head, but most of them are by the means of quite powerful drugs, which a person unfamiliar with their use is never justified in taking on his own responsibility. The Swiss method of treatment is one of the simplest and most efficacious. It is applied in this way: Half fill a jug with boiling water, and into that put a teaspoonful of well-powered camphor. Fashion out of writing-paper a funnel with which cap the top of the jug. The camphorated steam should be inhaled through the nose for ten or fifteen minutes, the inhalation being repeated, if required, every four or five hours. If, in spite of its unpleasantness, the inhalation is persisted in, it is said that three repetitions will always effect a cure, however severe the "cold in the head" may be.

Nicotine, the extractive principle of tobacco, is so powerful a poison that a single drop of it applied to the eye of a cat will destroy the animal's life in a few minutes. Cats, dogs, or rabbits will die in twenty or thirty seconds if even less than a drop is placed upon the tongue, so rapid is its absorption, and so virulent are its poisonous properties.

"Out the glister, her, as where of the ferns before m filled wit than the and whic well, tho stone sa been dasl large sha when she her, and ed to m girl, she soms and ing down could he

"O And

"The she reach stroked smile sh 'Twas n narrow a ning strc that the as it had

"O, her say. ed back boat wo thy bega leave he

"A s sunbeam her, car beautiful that had her sayi but go yourself. and exer broad, se

"Dor could he very mu can I m current nearer; to cry a

"The hands tv obedienc ward.

"Litt boat to hawthor



FOR CL tifyin curing and pimpl with loss CUTICURA CUTICU SOAP, an and CUTIC fler, inter blood dise Sold eve 35c; RESC DRUG ANT Send fo

Baby

Ki cure instu