

2. *By Deed.* Never return evil for evil, but try to do little kindnesses to those who have injured you. Boys are apt to take pleasure in tormenting the little ones, sometimes inflicting severe pain for the mere love of teasing, cultivating a cruel disposition which may lead to actual murder some day. God hates all cruelty, even cruelty to animals (Prov. xii. 10).

### III. "TO BEAR NO MALICE NOR HATRED IN MY HEART."

Sinful acts and words spring from sinful thoughts and feelings. Murder, like other sins, comes "from within, out of the heart" (St. Mark vii. 22). A man kills another because he hates him, and therefore "whosoever hateth his brother is a murderer" (1 S. John iii. 15) in heart, even though he may not dare to be one in act.

### IV. LOVE.

The positive side of this command is best expressed in S. Paul's words, "be ye kind one to another, tender-hearted, forgiving one another" (Eph. iv. 32), imitating Christ by loving others as He loves us. (See text for repetition and also the Bible Lesson for to-day.)

### V. THE SEVENTH COMMANDMENT.

1. *"The Holy Estate of Matrimony."* Because it was not good for man to be alone, God gave him a wife, and this new relation became closer than his nearest blood relations (Gen. ii. 24). Divorce, which is now so terribly common, is forbidden by God, and the marriage of divorced persons is declared by Christ to be adultery (S. Matt. xix. 6, 9). The marriage bond can only be loosed by death (Rom. vii. 2, 3; 1 Cor. vii. 39). If young people would follow the advice of the Church and never marry "unadvisedly or lightly," there would not be so many anxious for divorce. Marriage is "honorable," being the institution of God, "adorned and beautified" by Christ's presence (S. John ii. 1, 2) and above all, being chosen as the symbol of the "mystical union that is betwixt Christ and His Church." As Christ loves His Bride, the Church, protecting, nourishing, and cherishing it; so should husbands love their wives. As the Church is "subject unto Christ," yielding Him a loving obedience, so should wives love their husbands (Eph. v. 22, 33). Although S. Paul says that those who are married "care for the things of the world," while the unmarried "care for the things of the Lord" (1 Cor. vii. 32-34); yet he prophesies "by the Spirit" that "in the latter times" some shall forbid marriage, and declares that such have departed from the faith and speak lies (1 Tim. iv. 1, 3).

2. *Cure of the body.* The body must be kept "in temperance, soberness, and chastity."

(a) *"Temperance."* This word does not mean total abstinence from intoxicating drinks, but rather good government. The body is like fire, "a good servant but a bad master, and must be 'kept under' and brought into subjection to the spirit. It is therefore necessary to be 'temperate in all things' (1 Cor. ix. 25, 27).

(b) *"Soberness,"* means quietness and moderation in all things, never running to extremes, or indulging too much in anything. Flightiness, giddiness, love of finery, should be restrained. Women should dress in "modest apparel, with shamefacedness and sobriety" (1 Tim. ii. 9). The young women are also bidden "to be sober . . . discreet, chaste, keepers at home"; and the young men to be sober-minded (Tit. ii. 4-6).

(c) *"Chastity,"* i.e., cleanness and purity. The body must be kept pure and clean because it is the temple of the Holy Ghost, and "If any man defile the temple of God, him shall God destroy" (1 Cor. iii. 17). It is necessary to be pure not only in deed, but in word and thought. Uncleanness must not even be named, filthiness and foolish talking are forbidden (Eph. v. 3, 4, 12). The "pure in heart" shall see God, and this commandment must not be broken even in thought (S. Matt. v. 8, 28).

## Family Reading.

### Danger Drives Men to the Only Shelter.

"There are times when the utterly reckless are forced in spite of themselves to recognize and acknowledge the reality and worth of the Christianity which at other times they would probably laugh at. A reckless young Virginia soldier was fighting under General Stonewall Jackson, a true Christian soldier, in the American Civil War. It was at the battle of Kernstown, Va., where took place the hardest fighting General Jackson ever was engaged in. 'I was scared,' said the young soldier. 'I tried to keep as near old Jack as I could. I saw his lips move, and I knew he was praying, and somehow I felt safer whenever I could get near him.'"

### Love for Holy Church.

Lord, Thy Church shall, next to Thee,  
Best beloved of all things be:  
Thither, at each hour of prayer,  
Shall my hastening steps repair,  
And my longing soul shall wait  
For the opening of the gate,  
Lest a word I fail to hear  
Of the holy service there.

At what time the welcome bell  
Shall of prayer and praises tell,  
Let its notes be heard at morning,  
Or at eve ring out its warning,  
Sweetly tolling shall it sound,  
Bid me to the holy ground.

Vain excuses, idle pleas,  
Well may suit cold, worldly ease,  
Hearts that warm and thankful are  
Will for God no trouble spare;  
Help me, Lord, then, lest I stray  
From Thy Church and Thee away.

Tho' the sultry sun may glow,  
Tho' the wintry wind may blow,  
Weak though I may be or strong,  
Short though be my road or long,  
Feast, or fast, or common day  
Be it when I'm called to pray,  
Give me but a willing mind,  
And Thy courts I needs must find.

### A Point for You,

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to suppose that it will be of benefit to you? For Scrofula, Salt Rheum, and also other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, That Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is an unequalled remedy.

Hood's Pills cure sick headache.

### "Should Auld Acquaintance be Forgotten?"

"Auld Langsyne" goes straight to the heart of every man who—well, who has a heart. A year or two ago I heard the grand old tune played by a veritable Scotchman on board a steamer on the entrancing Clyde. My hand involuntarily found its way to a small coin, as a token of English appreciation; and ever after, whenever I stepped on that steamer again during my holiday visit, my arrival was speedily announced—at least to myself—by a further edition of "Auld Langsyne!"

Our good friend in an illustration has evidently discovered a new application of the famous National song. An "Auld Acquaintance," in the shape of a good and useful and long-tried friend—the battered protector of many a rough walk in foul weather—has vividly recalled recollections of the past; and gratitude and thrifty considerations have combined to prompt him to try to "mend" and so retain his faithful and helpful companion for further aid and service.

A good lesson this for us all! There are no friends like the old friends. We may indeed have found out in them, as life advanced, some of the flaws and imperfections which young folk do not at present see in their friends. But we have learned almost to love even the flaws and imperfections we have discovered, because they have helped to test and so to strengthen and draw tighter still the "true love knot," which binds old friends so closely together.

The phrase, "Auld Langsyne," or, "For Auld Langsyne," is very old. The words cannot be translated—they need no translation. They have passed into our language as the expression of one of the deepest and most sacred feelings of the heart. Burns says the phrase had often "thrilled through his soul." He was thus led to write his incomparable verses, which, however, appear to embody several lines borrowed from old Scotch songs.

The first verse awakens old memories and associations. The second and third verses recall enjoyments of early days, and the home of youth, contrasting these with the trials and changes of later years. Running about the "braes and pu'ing the gowans" in the morning of childhood are exquisitely contrasted with the wanderings and the weary foot of the evening of our days. So also is

the picture of "paidlin' in the burn," which sparkled in the summer morning as it ran past the early home, with the oceans crossed in the journey of life.

The only drawback to the song, to our mind, arises from the chorus being associated with the drinking habits that prevailed in Burns' time, as well as in our own. The "cup o' kindness" and the "richt guid willie waught"—a draught with right good-will—are significant of customs which we hold to be more "honoured in the breach than the observance." We shall, we fear, hardly be forgiven across the Border for our presumption,—but with the hope that we may enable many to sing the song who would now hesitate, we have ventured to introduce a very slight alteration in the chorus.

"Should auld acquaintance be forgot,  
An' never brought to min' ?  
Should auld acquaintance be forgot,  
An' days o' langsyne ?

For auld langsyne, my dear,  
For auld langsyne,  
We'll aye be one in richt guid-will  
For auld langsyne !

We twa hae run about the braes,  
And pu'd the gowans fine ;  
But we've wandered mony a weary fit  
Sin' auld langsyne.  
For auld langsyne, etc.

We twa hae paidl't in the burn  
Frae morning sun till dine ;  
But seas between us braid hae roared  
Sin' auld langsyne.  
For auld langsyne, etc.

And here's a hand, my trusty frien',  
And gies a hand o' thine ;  
We'll aye be one in heart and life  
For auld langsyne !  
For auld langsyne," etc.

The melody of the song is remarkably simple, but most effective—so easily picked up, and when learned, never to be forgotten. A curious illustration of this occurs in the account of the travels of the venerable missionary, Dr. Moffat, in Southern Africa. In teaching a barbarous tribe the alphabet, he found it impossible to get them to remember the letters so as to repeat them in order. The happy expedient occurred to him to set them to the tune of "Auld Langsyne." The lesson was not only speedily mastered, but became a pleasure, instead of a weariness.

### What we Can.

There are some people who in any need or emergency seem always to ask themselves, 'What is expected of me? What am I obliged to do? Considering so and so, and so and so, can I not be excused from doing anything at all?'

And there are others who seem to ask themselves, 'What can I do? Can I not manage this or that?' who if prevented from helping in one way will contrive another, like kindness that 'creeps where it cannot gang.'

These last put themselves to a good deal of trouble, no doubt; make themselves their brother's keeper when others think they might very well let him alone; and are often enough disappointed. But sometimes they achieve even more than they have dreamed of; results that give them beforehand a foretaste of the bliss of the 'Well done, good and faithful servant!' and sometimes results of which they will never know until they come to rest from their labours and find their good works follow them.

There was once on board a ship a sailor who was off work from illness; confined to the cabin, and lying helpless in his hammock.

Lying so, one night he heard a sudden tramping on the deck above his head, and a wild cry that seemed to thrill through the very timbers of the ship—*Man overboard!*

Doubtless many of the brave hearts among the crew were realising their own helplessness with a bitter pang, but none so much as he who could not even see what was happening.

It might be his own dearest friend—certainly it was one of his comrades—who was struggling out there in the dark waters, while he could only lie and do nothing.