

were alike the victims of the same fierce and reckless zeal. Although the most hateful forms of religious intolerance have ceased, yet no one who looks around on the dissensions and the suspicious with which Christians still regard each other, can be sure that we are altogether free from its contagion. On this day, therefore, the Church of Christ, whether Roman or Protestant, whether Episcopalian or Presbyterian, may veil its head under a sense of common guilt, and, as on a day of deep humiliation, ask how it is, that we in these latter days have, by God's blessing, been raised above our fathers, and how, for the future, the least beginnings of this greivous evil may be avoided. There are many and various answers which may be given to this question. I propose to take one which is suggested by the chapter which you have just heard from the Gospel of St. Luke. If we look over all the great persecutions which have in former times devastated churches and kingdoms, we shall find that all, or almost all, have been carried on in defence of doctrines which the Bible, or which the calmer judgment of a later time pronounced to be at least secondary—few, very few, in defence of those great doctrines which the Bible and the judgment of the best men of all ages acknowledged to be primary and fundamental. It is, therefore, as the best antidote, as the best remedy of these stormy strifes out of which arose the massacre of St. Bartholomew and the blood-stained recollections of our own or other churches, that I venture to fix your attention on the two great commandments which our Saviour himself declared to be the sum and substance of saving doctrine. If we have these in their full meaning rooted in our minds, then we shall be best secured from all danger of intolerance on the one hand, and of indifference on the other. They are the truths of truth; and they will best drive out the master-falsehood of which the massacre of St. Bartholomew was the outward expression. The righteous zeal which should be felt for them will best drive out the unrighteous zeal which Christendom this day deplores. In order to understand these two great commandments fully, let us examine first what was the occasion and manner of their delivery: second, what it is which they contain; and, third, what is their relative position to the other parts of the Christian dispensation. In the mode of introducing these two commandments we have the best illustration of all revelation. We have the best condemnation of that barbarian exclusiveness and ignorance which lie at the root of all persecution, and which it is the direct object of Christian revelation and of Christian civilisation to counteract and to regenerate. I will now endeavour very briefly to unfold their meaning word by word. The first commandment thus begins.—“Thou shalt love the Lord thy God.” To feel that there is one being supreme, just, and wise, through whom all the trials of this mortal life can be turned to our good—whose judgment is not in the least degree affected by the struggles of party, or the respect of persons, or the honour, or praise, or fashion of the world—who sees things not as they seem to be, but as they really are; to reverence this supreme perfection because it is the perfection of all that is noble, generous, beautiful, wise and just, in what we know amongst ourselves—to be content with nothing short of this in our ideal, our image of God—to feel that in growing like to His ideal is our only happiness, that in entirely resigning ourselves to His justice and mercy is perfect peace—this, or something like to this—this, and nothing less than this, is to love the Lord our God. And what is meant by the other part of the commandment? “Thou shalt love Him with all thy

heart, and with all thy mind, and with all thy strength, and with all thy soul.” It means that in whatever measure we have attained to the Love of God—that is, the love of the highest goodness and truth—we must carry out and not only into one part of our nature, but into all. It has been the chief source of all corruption of religion that those who have been religious have often brought to it but one element, but one single part of their nature. A strong religious imagination, a strong religious affection, may often be seen side by side with a mind altogether weak and uncultivated. A strong logical belief may be seen unsoftened by the genial influence of a loving heart and a heaven-aspiring soul. A strong will and powerful fancy may be seen side by side with a reckless disregard of prudence and of common sense. Every one of these forms is but the half or quarter of religion. But God cannot be divided. He is one God, not many. He must be served by all our nature, not by parts of it. The intellect must seek truth with undistracted, fearless zeal, else we don't serve God with our whole mind and understanding. There was an old barbarian chief who, when he was baptised, kept his right arm out of the water that he might still work his deeds of blood. That is the likeness of the imperfect religion of so many Christians. That is what they did who of old as on this day in their zeal for religion broke their plighted faith, did despite to their natural affections, disregarded the laws of kinship, of country, of honour and of mercy. It is this shutting up of religion into one corner of our being which is the cause why so many good men are not better—why so many religious men have been so unwise—why the world seems often more charitable than the Church—why so many a saint has been untruthful—why so many a faithful believer has been uncharitable or cruel—why so many an earnest seeker after truth has been irreverent or undevout—why so many a generous temper has been coupled with self-indulgence and coarseness. The true religion of Jesus Christ our Saviour is that which penetrates and which receives all the warmth of the heart and all the elevation of the soul, and all the energies of the understanding, and all the strength of the will.

(To be Continued.)

### House and Farm.

#### AIR YOUR SPARE BEDS.

Here is a hint for housekeepers, and a very important one. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness than a pane of glass would keep out light. The spare beds should be kept regularly aired. Many a dear friend or welcome visitor has been sent to an untimely grave, by being put into an unoccupied bed.

#### THE EPIZOOTIC.

Not only in Toronto, but in the immediate eastern and western neighbourhoods, have our horses been afflicted with this strange epizootic. Its symptoms are a violent hacking cough, severe inflammation of the throat and an incessant running at the nose. If it is nothing but a severe influenza, then careful treatment, partial cessation from work, good food, pure water and plenty of fresh air will work all the cure that can be worked; although of course there is a patent remedy for sale which is worth quite as much as other patent remedies are.

#### TO TREAT BALKY HORSES.

It is not natural for the horse to balk; his driver teaches it him by ill-usage and overtaxing his strength. Spirited and nervous horses are generally the ones whose education is thus spoiled. Now harness him beside a sturdy true one, see that his harness fits well, so as not to chafe and gall him; drive quietly and kindly. Load so that your good horse can start the load. When you see he is going to stop, do it yourself; let them stand a few moments, and start again. Keep quiet and calm. Practice him a short time, gradually increase your load, and under no circumstances whip nor kick nor speak loud nor swear at him; for swearing is abominable to a well-bred horse. Always be kind and calm. Speak gently, and caress and pet him when you are handling him, and in a short time he will reward you by drawing true and well, and appear to take a pleasure in doing what you require of him. Let the same person, if possible, handle him until he is cured of the habit. Such horses invariably require kind treatment, and not banging with an iron rod, until the rod bonds, his ribs ache and his skin rise in shameful welts that should be transferred to the hide of his brutal owner.

#### TO FATTEN A POOR HORSE.

An exchange says:—“Many good horses devour large quantities of grain or hay and still continue thin and poor; the food eaten is not properly assimilated. If the usual food has been unground grain and hay, nothing but a change will effect any desirable alteration in the appearance of the animal. In case oatmeal cannot be obtained readily, mingle a bushel of flax seed with a bushel of barley, one of oats and another bushel of Indian corn, and let it be ground into fine meal. This will be a fair proportion for all his food. Or the meal, or the barley, oats and corn in equal quantities may first be procured, and one-fourth part of oil-cake mingled with it when the meal is sprinkled with cut food. Feed two or three quarts of the mixture two or three times daily, mingled with a peck of cut hay and straw. If the horse will eat that greedily, let the quantity be gradually increased until he will eat four to six quarts at every feeding three times a day. So long as the animal will eat this allowance, the quantity may be increased a little every day. But avoid the practice of allowing a horse to stand at a rack well filled with hay. In order to fatten a horse that has run down in flesh, the groom should be very particular to feed the animal no more than he will eat up and lick the manger for more.”

Nature stretches out her arms to embrace man, only let his thoughts be of equal greatness.—Emerson.

A talking man makes himself artificially deaf, being like the man in the steeple when the bell rings.—Jeremy Taylor.

Were not the eye made to receive the rays of the sun it could not behold the sun; if the peculiar power of God lay not in us, how could the God-like charn us.—Goethe.

It is the riches we keep that perish; that which we give away abides with us forever; it impresses itself on our characters and tells on our destiny; for the habit of charity formed in this life will accompany us to the next. Let us, then, now, and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.—Nott.