

no. He expressly says he hates them because they hate God. Love to his fellow-man was strong within his heart, but stronger far was love to his God. When the two came in opposition, the latter would prevail. The glory of God was to be sought under every circumstance, and devoid of all selfish considerations.

Far otherwise is it with the man who loves the enemy of his God, so long as gain can be drawn; and when offence has come, even although now he may be changed and love his God, counts him as his enemy. My readers, I doubt not, can recall many such occurrences in their own history. Trifle no longer, I beseech you, with your hearts, but train them to love the people of God, whether in worldly things they may be enemies or friends. What are the paltry considerations that produce offence here, when compared with the great matters of eternity? There no strife can enter,—there no two that are enemies can meet. Can it be supposed that he who says to his neighbor, "thou fool," shall be permitted to join the choir wherein this neighbor sings the glories of the Lamb?

I have said that no selfish motive enters into the pure and holy love which guides the Christian in his devotedness to God. He does not keep the commandments because he expects by this to gain heaven, but because through Jesus he has received mercy and loves his God. So in the fulfilling of the law towards his neighbor, the active principle is love. From a friend even the natural man desires not to steal. Neither will he bear false witness against a friend. The commandments generally will be kept even by him as far as his actions bear on his friends. But not so in reference to his enemies. Have we not again and again to deplore the depravity of our nature, even in the case of professing Christians, when an enemy is his target? He may not kill his enemy. But if we consider the spiritual interpretation of this commandment given by our Lord, we fear that it is too often willfully and deliberately broken by those who bear a good character in the world as Christians. Of the eighth and ninth commandments the same thing might be said, that they are often deliberately broken by many who foolishly fancy themselves on a fair way to heaven. All that because they understand not that feeling of love to man as a creature of God, and cannot yet take home to themselves, in all its force, the injunction, "Love thy neighbor as thyself," even though he should be thine enemy. Have the same care that you do not wrong him that you have against wronging yourself. So far as you are concerned in his matters, have the same regard for his good as if he conducted your own matters. And especially in matters of religion, let it be your aim to lead him to know his Lord and Saviour.

To the faithful followers of Jesus, who will now be the more able to understand their hearts, and to decide whether they are on the side of the Lord or of man, I would say in conclusion: knowing how God has loved and

does love you, and experiencing the happiness of the man whose sins are forgiven, ye cannot but have an earnest wish that all others be as you are. Let not this wish cease there, but be up and doing; exert yourselves in leading the strayed lamb to the fold of God. It is a principle of your life, to do to others as ye would wish them to do to you if ye were in their place. If ye were in the place of the many blinded, ignorant and careless people that are in the world, you feel that the greatest blessing others could confer would be to lead you to that happy state which, as ye are, ye enjoy. Do likewise to others; convince the ignorant around you; pray for the backslider; sympathize with and comfort the afflicted, and if an enemy is numbered among your acquaintances, strive to lead him also to Jesus, that ye may be enabled to love him as a servant of God. Show that because he bears the image of God, ye love him by using means for his conversion, and if through the grace of God your efforts are attended with success, you will have a cup of joy in rejoicing with your loving brother in Christ. Is it possible to conceive a more unholy sight than that of the brethren in Jesus' fold speaking evil of each other? Did we love even our enemies, where would be room for those feelings and that language which prevails so much among the professing Christians of our land?

Do I address any whose minds cannot yet appreciate the importance of this state of feeling as evidence of a renewed heart? I ask you to read the word of God, and see whether there my statements are not borne out. Yes, with terrors and threatenings are such truths as I have brought before you inculcated. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "If ye love them which love you, what reward have ye? Do not even the publicans the same?" If ye act according to the world's law—which is, love your friends and hate your enemies—the reward of the publican is yours. If ye act according to the Saviour's law, "Love your enemies; bless them that curse you," etc., the reward promised by our Saviour to his followers is yours. May our heavenly Father in his mercy grant, that we being enabled to live in the spirit of forgiving love here, be permitted through His forgiving love to join together in those glorious songs of praise that are ever sung on high. Amen.

CHURCH AND FAMILY.

A MESSAGE TO MOTHERS.

It is, under God, to the prayers and perseverance of Monica that the Church owes Augustine. It was Judith, the step-mother of Alfred, that first moulded his heart, and prepared him to be one of England's saintliest monarchs. Bishop Hall records his indebtedness to his mother in terms that place her beside Monica. Halyburton acknowledges his