

THE TENTH COMMANDMENT.

Eddie Marks was sitting at his mother's knee one bright Tuesday afternoon, learning with her help the lesson he was to repeat on the following Sunday.

He studied it a little every day through the week, then when Sunday came his verse was all ready, and it never seemed much trouble.

On this occasion he met with a word whose meaning he did not know, and looking up with grave inquiring eyes to the sweet face beaming over him, and which seemed always ready to smile away his difficulties, he said: "What does it mean, mamma, 'covet'?"

"It means, my son," replied his mother, "that we must never want to take other people's things away from them—never look at them, or think about them wishing they were ours. Do you ever do it, Eddie?"

"I don't know; is it very bad?" asked Eddie.

"It is very dangerous—it is the beginning of wrong—the eighth commandment forbids us to injure our neighbor in act, the ninth in word, while the tenth goes still farther, back at the very beginning, and says that shall not wrong thy neighbor in thought. A thief begins by thinking and then acting—coveting and then stealing. Be careful about the tenth commandment, Eddie, and it will be easy to keep the eighth."

Eddie looked very thoughtful, and for some time he sat silently watching his Uncle Edgar who sat at the window carefully cleaning his sporting-piece preparatory to a day's gunning over the west hills. Presently the little boy turned to his mother with rather a downcast face and said: "I'm afraid I did break that commandment yesterday, mamma."

"How was that, my darling?" asked Mrs. Marks gently. "I'm sure you could not have meant to do that."

"Well," replied Eddie, "ever since you taught me to earn five-cent pieces helping you in the garden, I have thought it real nice to have my own money, and I was thinking of buying a pretty birthday gift. So yesterday when Uncle Ed was paying the man for his horse being kept at the livery, I saw his wallet was stuffed just as full of nice new bills. I couldn't help thinking how nice it must be to have such a lot, and I said aloud to myself: 'Oh, I wish I could have a grab.' I don't think he heard me, but it was coveting, wasn't it, mamma?"

Eddie's face looked a little grieved and ashamed as he finished his confession.

"Yes, my son," answered his mother gravely, "it certainly was, and shows you how very careful you must be about even your thoughts. It is quite right for you to earn your own money, and to enjoy that, but you must be watchful never to want what belongs to another without being willing to give in return its value; in other words, you must not steal even in thought. Whenever you feel like that, my child, just remember that God has said that must never be done, and that will keep you safe."

Thus his mother, not wishing to tire the boy, kissed him and sent him away to play. Uncle Edgar continued to tinker over his gun, apparently unconscious of what had passed, but he loved Eddie, and had very sharp ears, though they were little ones, and lay up close against his head.

On the next afternoon some boys and girls from a neighbor's house came to play croquet with Eddie, and they were just getting nicely into the game when Uncle Edgar sauntering down the rose alley, called his nephews to come to him. The boy went at once, though he was annoyed at having to leave the game which he dearly loved.

"Eddie," said his uncle, "I have two little jobs that I want attended to right away, and Patrick is too busy. I should like to have you do them for me. You can give up your croquet. You wouldn't like to do that, I suppose?"

"I don't want to do that," replied Eddie honestly, but with his eyes on the path where he rubbed one foot uncomfortably into the gravel.

"Well, I suppose I must manage some other way," said Uncle Edgar and resumed his walk towards the house.

Eddie jammed a firm heel into the pebbles as if to force his uncle to lay there, and following his uncle quickly, he said: "I don't mean to be disobeying, uncle. I'll do what you want me to do."

Uncle Edgar halted again, looking very much pleased, and said: "Thank you, my boy. I want you to take your hammer and some nails down to the brook and fasten up a loose plank which will see you in the foot-bridge, and which makes a very dangerous place for any one passing over after dark. Then I should like you to walk over to Gray's and tell Hugh to bring the two setters and meet me at the foot of Fawcett's rise at six to-morrow morning. It will take you till almost supper-time, but if you do all well, I will pay you fifty cents for your trouble, between now and Saturday night."

"Thank you, uncle," said Eddie, and run away to exchange a few words with his little friends, and to bid them to go playing. Then he got his tools, called Fan, his pet terrier, and went off to do his uncle's bidding. The sound of the mallets followed him clear across the meadow to the bridge, but he was glad he had overcome a selfish feeling, and thought happily how rich he should feel next week with fifty cents more toward papa's gift.

The next day, and the next, Eddie's uncle was away shooting over the west hills, so the two did not meet, but on Saturday afternoon Eddie was returning from the foot-bridge having been there to see if his work held well, when Fan sprang from his side with a joyful bark, and Eddie looking up saw his uncle seated upon the stile waiting for him to approach.

"Well, my boy," he said, "when Eddie stopped before him, 'you gave up your pleasure and did your work like a little soldier, and now I am going to pay you for it. I said I would give you fifty cents, but as you were so obliging I think I must let you pay yourself.'"

Then extending his hand with his open wallet in it the boy, he bade him take whatever he wanted.

Eddie was astonished and delighted, and was just about to select a fat roll of bills when a sudden thought made him pause with his hand uplifted. This was the thought: "I don't earn but fifty cents and it is coveting to want any more than I earned. I will not break the tenth commandment this time." Then peeping closely into the wallet he drew forth a fresh fifty-cent stamp, and thanked his uncle politely, perfectly satisfied with his pay.

Uncle Edgar thrust the wallet half-back into his pocket, and pushing back the Scotch cap from Eddie's curly head he placed a broad, brown hand under his chin, and turning the boy's frank face upward he laid a very tender kiss on either rosy cheek.

He never said a word, but Eddie knew very well that his dear uncle loved him all the better because he had remembered to keep God's law, and to respect his mother's lesson.—*Christian Weekly.*

HE MAY BE SAVED.

Dr. H. I. well remember as an educated gentleman, not only educated in the science of medicine, but in literature generally. Possessed of a moderate fortune and genial spirit, he had fair to a good race, and did run well for a time. But the tempter got in his way, he tumbled and fell, and great was the fall; he fell very low, poor man; he went downward from bad to worse, till he reached the step next to the last—the drunkard's grave. So degraded he had become, and so wretched he had rendered his family, that in a moment of despair he saw and felt himself lost—lost to all respect, lost to the respect of all who had known him and cared for him in better days, and he determined to lay violent hands on his own life, and to effect his purpose he sought the river to drown himself, but at the point to do the deed, moved by an intervening impulse, better counsels prevailed, and he resolved on a change of life.

One night, at a Methodist meeting, when an invitation was extended to penitents to come forward, to the mortification of the good and the disgust of the serious, this poor wretch went to the altar as a seeker of religion. No one had confidence in or any respect for his act, supposing him to be under the influence of strong drink, and hence no word of encouragement was spoken to him. He came forward the next night, again and again, and so continued to do till converted. He lived to be an old man, respected, honored, and loved in the Church and in the world—a firm advocate of total abstinence, and a life long 'Son of Temperance.'

Every week he would walk five miles to town to attend the meetings of his 'Division,' and five miles back home again after night.

I have heard him make telling temperance addresses—I have heard him exhort and pray in the church, and ever knew him, after his reform, as a happy Christian man. So he died. Now who will say that a drunkard may not reform?—that he may not be saved?

GATHER UP THE FRAGMENTS.

A late statesman, one of the conspicuous names on our country's roll of honor, told me that he always carried in his pocket a small volume, now one author and now another, which he took out and read while he was waiting for others. In this way he had read the little intervals of time through many years, and had, (though without early educational advantages) made himself a learned man. Scarcely a day passed in which he have not to wait five, ten, or fifteen minutes, in office, parlor or committee-room, for others to meet their engagements with us, or for others to attend to one's call. This waiting in down away from our own business, and so the precious moments are usually wasted. Suppose we have an average of fifteen minutes a day of such waiting. It will make, in the business days of the year, a total equal to seven and a half business days of idle waiting! Now think of seven and a half days of careful reading in history—for example, seven and a half long days, of ten hours each.

WINE AND WINE. Wine-drinkers make a great show of argument in favor of their bad habit, by quoting Paul's words to Timothy, "Drink no longer water, but take a little wine for thy stomach's sake, and for thine often infirmities."

They forget that this passage shows that Timothy was so temperate that he would not overtake "a little wine," in case of sickness, without the special direction of an inspired apostle, and therefore there is little in this case to justify the course of men who take wine freely to wit with no special infirmities to justify its use.

Such would do well to adopt the sentiment of the man who when this passage was quoted replied in substance, "My name is not Timothy, and I do not have often infirmities; and I do not need the matter with my stomach; and I do not need even a little wine."

Another much-quoted passage is the account of Jesus turning water into wine at the marriage feast of Cana of Galilee. A poor man in England was presented very strongly with this argument, which was brought to try to show that our Lord himself was pleased to turn the water into wine, that the guests might drink it; and the man replied thus:—"I desire always to follow my blessed Lord in all things, and I find him saying, 'Fill the water-pots with water.' I therefore fill my glass with water, and if he is pleased to turn it into wine, I will drink it, and then I will not refuse to drink it. But," he concluded, "till that has been done I will stick to my water."

There was a very great lesson to be learned there,—"I always desire to do what my blessed Lord commands me," and when we have neither indication nor appetite to control us, but only the Lord to serve and obey, it will be difficult for us to know the right path and walk in it, and find rest to our souls.

CARE OF FARM TOOLS. Most of our farm implements sooner rust out from careless exposure to the inclemency of the weather than are worn out by actual use. We are glad to see that our agricultural journals keep pelting away at the thick coats of our thin-skinned farming fraternity, who lose money every year for the want of a little reasonable care in this particular. The "Farm Journal" says:—"Every farmer should have a can of linseed oil and a brush on hand, and whenever he buys a new tool he should soak it well with the oil and dry it by the fire or in the sun before using. The wood by this treatment is toughened and strengthened and rendered impervious to water. Wet a new hay-rake, and when it dries it will begin to be loose in the joints; but if it will oiled the wet will have but slight effect. Shovels and forks are preserved from checking and cracking in the top of the handle by oiling. The wood becomes as smooth as glass by use, and is far less liable to blister the hand when long used. Ax and hammer handles often break off where the wood enters the iron. This part particularly should be toughened with oil, to secure durability. Oiling the wood in the eye of the ax will prevent its swelling and shrinking and sometimes getting loose. The tools on a large farm cost a great sum of money; they should be of the most approved kinds. It is poor economy, at the present extravagant price of labor, to set men to work with ordinary, old-fashioned implements. Laborers should be required to return their tools to the convenient places provided for them. After using, they should be put away clean and bright. The mould-boards of plows are apt to get rusty from one season to another, even if well oiled. They should be brushed over with a few drops of oil when put away, and will then remain in good order till wanted.

A wise man will fear in every thing. He that counteth small things shall fall by little and little.

HOME ON THE FARM. The farm preserves the life in its integrity. The home has in that charming word, and still more charming thing, the friend—around which parents and children gather, and where the bright and cheerful bliss upon the hearth is but a true type of the flame of love that glows in every heart. The parents have been drawn together, not by the solid motives of wealth, or by the ambitious desire of social display, but for the personal qualities seen in each other. The glory of that friendship to the husband is that the wife is there, and to the wife that the husband is there. Here they gather at morning, and at evening, and at noon. Here they spend the long winter evenings together, enlivened with the school-books, the newspapers and journals and works of history and science. A constant homogeneous influence goes forth from this circle to the young hearts that are moulding there. Paternal vigilance guards the young against wicked companions. If these comprehensive religious influences are right in that home, they all grow up to be good citizens, and the pillars of society, wherever their lot may be cast. The sons are with their father in the field, and the way, and at home. They form industrious habits, and are prepared for the responsibilities of life.

WILLIAM TRENBY. Ayestord, Jan. 24th, 1873. This whole life is but one great school. From the cradle to the grave we are scholars. The voices of those we love, and the wisdom of past ages, and our own are our teachers. Additions give us discipline. Punishment cleans us from our sins. The spirits of departed saints whisper to us, "Come up higher."

SKIMMED MILK FOR POWLS.

The editor of the *Poultry World*, finding that a neighbor who had furnished with milk had beaten him in eggs, inquired into the cause and gives the following explanation. To this we may add that any kind of sour milk, or buttermilk, thickened with bran is very excellent food for all kinds of poultry; they commenced laying in October and have been at it ever since, to the astonishment if not the envy of the neighbors of the fortunate owner, who has been selling eggs for the past four months for forty-five cents per dozen and upwards. Not one particle of meat or scraps is given, and but the veriest trifles of vegetable food in the shape of a few bottled potatoes about once a week. An abundance of grain is allowed of various sorts, ground and unground, but never cooked, and plenty of unadorned oyster shells pounded are at all times accessible. They have a plentiful supply of skimmed milk every day, so that they can help themselves to what they want, no other drink being provided. Skimmed milk and the white of an egg are very much alike, though the cream has been separated; undoubtedly the full allowance of Indian corn supplies the only constituents of the yolks. Some farmers think they cannot afford to give milk to hens, but must save it for the pigs. But if skimmed milk is worth one and a-half cents per quart to feed to swine, as some claim, it is worth three cents for poultry, if by its use winter eggs can be obtained and sold at high prices.

A BEAUTIFUL EXPERIMENT. The following beautiful chemical experiment may easily be performed by a lady, to the astonishment of a circle at her tea-party: Take two or three leaves of red cabbage, cut them into small bits, put them into a basin, pour a pint of boiling water on them; let it stand an hour, then pour off the liquor into a decanter. It will be of a fine blue color. Then take four wine glasses; into one pour six drops of strong vinegar; into another six drops of solution of soda; into the third the same quantity of a strong solution of alum, and let the fourth glass remain empty. The glasses may be prepared some time before, and the few drops of colorless liquids that have been placed in them will not be noticed. Fill up the glasses from the decanter, and the liquor poured into the glass containing the acid will quickly become a beautiful red, that in the glass containing the soda will become a fine green; that poured into the empty one will remain unchanged. By adding a little vinegar to the green, it will immediately change to a red, and on adding a little solution of soda to the red it will assume a fine green, thus showing the action of acids and alkalis on vegetable blues.—*Methodist.*

A SMILE AND KINDLY GREETING.—Never lack your place before your class without a smile and kindly word of greeting to each of your scholars. Many a teacher puts a barrier between himself and the warm-hearted, wide-awake boys of his class by taking his place in the Sabbath school without seeming to recognize the presence of those already there, or to observe those coming in afterwards, until he has to speak to them in opening the lesson.

And many a teacher gets a fresh look on resting and smiling scholars, and prepares his own interest in the lesson, by the sunny look and loving word through which he shows sympathy with each scholar on his first meeting with him for the day. A teacher must show his love for those whom he would bring to see the love of Jesus.—*S. S. World.*

LOVE'S QUESTION. A little girl often followed her father, when he came into the house, with the question, "Father, what can I do for you?" And never was she happier than when he gave her something to do for him.

Once he said, perhaps tired that he asking, "Child, why do you ask that question so often?" "Father," she answered, "with two great tears swelling in her eyes, 'because I can't help it.'"

It was love that put the question, and her readiness to undertake whatever he set her; and was proof of the genuineness of that love; she wanted always to be doing something for father.

People are sometimes in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your heavenly Father to bless your little ones when I was asking her earthly father? Is one of your first thoughts, "Lord, what wilt thou have me to do?" and do you keep on asking because you cannot help it?—*The Christian.*

"PUTTING" or dead-board advertising is unjust, from the fact that it does a good thing for the man of brass, the man who ignores decent manners and ordinary fairness, while it does nothing for the man who pays their way and gives value received without begging or bagging. The only plan is to cast off the dead-board, and to stand by the man who does a good thing in every heart. The parents have been drawn together, not by the solid motives of wealth, or by the ambitious desire of social display, but for the personal qualities seen in each other. The glory of that friendship to the husband is that the wife is there, and to the wife that the husband is there. Here they gather at morning, and at evening, and at noon. Here they spend the long winter evenings together, enlivened with the school-books, the newspapers and journals and works of history and science. A constant homogeneous influence goes forth from this circle to the young hearts that are moulding there. Paternal vigilance guards the young against wicked companions. If these comprehensive religious influences are right in that home, they all grow up to be good citizens, and the pillars of society, wherever their lot may be cast. The sons are with their father in the field, and the way, and at home. They form industrious habits, and are prepared for the responsibilities of life.

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Elizabeth, widow of the late Rev. John B. Stinson. Our late departed sister was a native of Three Rivers, near Quebec, Lower Canada. Her mother died when she was very young, and in the loss of her best friend she was exposed to many temptations to evil, from which she was happily shielded.

As she grew up to womanhood, very few were the opportunities which her reach of obtaining Scriptural knowledge, there was much of ignorance and superstition prevailing all around, and not often was it her privilege to set under the sound of the Gospel and listen to its simple teachings.

But there were even there a few who in the mother country had heard the Gospel preached by the people called Methodists, and retaining their love for it, departed one of their number to visit England for the purpose of urging the Missionary Committee to send them help, offering to do all in their power to meet the necessary expenses. This request was responded to, and in the year 1813 a young man full of faith and the Holy Ghost was commissioned by the Conference to cross the ocean to seek the wandering souls of men. This commission we have reason to know was ratified in heaven, and the youthful missionary with his father and his sons, embarked upon his holy voyage. Among the number who were won to the Saviour, as seals to his ministry, was our late departed sister, and having given herself first to the Lord, she gave herself also to the people of his will, and shortly after being united in marriage, she accompanied her husband in 1816 to Charlotte-town, P. E. I. To follow her through her trials and sorrows from place to place in the island, in Nova Scotia, and in England, would be both instructive and interesting, but on this occasion we must be brief—suffice it to say, that at all times, and in every relationship of life she acted well her part, never receding, never murmuring because of the trials incident to a itinerant life.

As a professor of the religion of Christ, she evinced the genuineness of her faith by her works, availing herself of every opportunity attending upon the public and private means of grace, and although without doubt she was deeply sensible of her many heart wanderings, yet to the close of her life "she pursued a steady course, aspiring towards the plains of light."

As a wife she was indeed a helpmeet "she looked well to the ways of her household and ate not the bread of idleness." Her husband safely trusted her, and because of her it may be truly said: "Her husband was known to the nation, when he sat among the elders of the land." Without doubt, the efficiency and success which marked the labors of her husband through a protracted life, may, in a good degree, be traced to her, under God, as his never failing counsellor and friend.

As a mother she loved her children and in return was loved by them to the end. Their spiritual interest were her first concern, and by precept and example she fully trained them in the path of life, praying for their Father's God. A large portion of the care of the family devolved upon her, which responsibility she deeply felt, for in consequence of the extent of the Circuits in the infancy of Methodism, in these Provinces, for instance on the Island, extending from Beque to Murray Harbor, her husband was absent a considerable number of weeks, and she was left to travel the remainder of the journey alone, and as such composed of her mind that she was impressed that the time of her departure was at hand.

The dissolving of that tie which had been so long so close, so unbroken, was indeed enough to shake the foundation of her earthly house, and whilst she bore the shock with fortitude and Christian resignation, still the tabernacle trembled, the shock was felt through every part, and she could then say with peculiar energy: "I know that I shall be with you, but I shall be with you in spirit, and whilst she bore the shock with fortitude and Christian resignation, still the tabernacle trembled, the shock was felt through every part, and she could then say with peculiar energy: "I know that I shall be with you, but I shall be with you in spirit, and whilst she bore the shock with fortitude and Christian resignation, still the tabernacle trembled, the shock was felt through every part, and she could then say with peculiar energy: "I know that I shall be with you, but I shall be with you in spirit, and whilst she bore the shock with fortitude and Christian resignation, still the tabernacle 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