

sult of such unbiased dissection of our attitude towards others will convince us, in ninety-nine cases out of a hundred, that we are *very nearly* half in fault. But some men have such a small fund of manliness, or are so void of the spirit of true justice, that they will never have the patience to make such analysis complete. There are other men who are so devoid of conscientiousness, or so meagrely endowed with intelligence, that they either will not, or can not, place themselves fully in the "shoes" of those with whom they are at variance.

It is, however, plainly the duty of every Christian to pay marked attention to this principle, which Christ was pleased to enunciate as the one best fitted to harmonize the intercourse of man with man. "Thou shalt love thy neighbor as thyself" is not a different law, but another form of expressing the same grand maxim. Thus the highest Christianity ought to develop the most perfect harmony in human relations; and the man that finds himself at cross-purposes with his neighbor, ought to examine carefully the relation in which he stands to God.

There must be perfect faith and united action in all Christian work if great results are to be accomplished. When God sent the Israelites to drive out the idolatrous nations from the Land of Palestine, that which lent courage to the Jewish heart and

determination to the Jewish purpose, was the firm conviction that the idolatry of the inhabitants was an abomination to the Lord. They were aware that God wished the Promised Land to be peopled by a race from whose altars the incense would ascend to JEHOVAH instead of to *Baal*. And when the Hebrew Hosts moved forward, united to one another and to God by this living Faith, the might of the Gentiles lay crushed and bleeding beneath their victorious tread. If small results have been accomplished by the Christian Church in its attacks upon false religious systems, it is because there has been *weakness of faith* on the part of minister and people.

Nothing can be more universal in its application than religion. It overspreads all human thought and all human action, both in relation to God and in relation to man. Hence the impossibility of freeing ourselves, even for one moment, from the responsibilities which it imposes. In all we think, and do, and say, we are acting either in the service of God or in the service of the devil. Knowing, then, how constant is our obligation to do that which is right and well-pleasing in the sight of God, let us learn to dignify and sanctify our daily life in the least things. Let us set such a sacredness upon every part of life as a means appointed to the glorious ends of our edification that nothing shall be unimportant, nothing trivial, and nothing dull in all the daily round of life.