




 passing by cianity's calls.
 One of the most difficult lessons to
Learn in the ceshoo of uristian virtue









Iishaser peoplo may not be beautifuu
to their character, nor congenial in








 Piptured do nusin the example of the
 ample of orvig by not doing harm
Neither the priest nor the Levite


 Pondering over the matter we feel on
Lord means to teach us the we me










 service rendered by the good Samar-
itane
Wem may press the application of the

 help. The day closeded and the goo

 Seads, appaling to us for love's ser.
vices which we may render to them.
vis.







sing, $T_{0}$ deciare Intereat in those who



## influence of women.



 religion than that given by a famous
statesman tha his mother
"I should have been an atbeist if it



 this earth nearer heaven,", and yet
theseg ood qualities tend sometmes to
narrow the
tely mind their goodness concentrated uparts, them
selves personally sheds no
not tigected light on the paths of others. They wrap
themsel er ound in the colok of their
own virtues, and are quite content with
hent
 may be. There is something wanting
in them, some chord in their nature
which fill which fails to vibrate in sympathy with
the feekiinge of others, and po it follows
that thet though they may be an near per-
fection as is possible to frail humatity,
patter pattern daughters, wives, mothers, , tiill
they lack that indefinabie magetic
power of power of attraction which enabies those
who poseess it to infuence others,
either for good or ill.


 equally destructive in its results-the
wholeade condemnation of each and
every act which may not je just what
those in auhbrity would those in authority would have done
themseves. under the cirimmattances.
Growng boys and aris and ined,
men and women subjected to such dis. cipline do not show the good results
that a kind though firm manner of
horrection is bound to give. It has a
tondency to make the strong hinded
tefiant if submission is nevessary, and iefiant if submission is neeessary, and
often the weaker minded lapse into
an lsehood rather than face the censure of an unjust rettcisism which may re-
suit from \& probaiby innocent act. There may seem to be little excuse
for such weak conduct if we look upon
if from the point of view of a person of firm character; but it is a fact that
person otherwise truthful, but weak in

 tex strongest of us are given
excuse for our actions even
know we are in the wrong.
So it is not well to conde

$\qquad$

$\qquad$ curned. Talk kindly, point out th
error and the way to overcome it
bhow that forme parable; give encouragement;
gentle means all throght and an
ont but a conscienceless criminal wim
succumb.


|  |
| :---: |
| In the sectarian press, as in thepolitical press, we seldom find a frankpoess about those things that seem tonot make against the pecuilar set of tenetswhich it upholds. We are delighted, therefore, to see that in the Outlookthere was an article headed "The Ministry of Absolution," in which it of priesthood, it it certain no Church wunity which does not believe that Almighty God, the Father of our LordJesus Christ, hath given power and commandment to His ministers to de |
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