

less in sin, and our experience, with regard to such youths, is generally this: Once persuade them to eschew the wine-cup—to seek the society of the pure and good, and prayer and patience will work the needed reformation. The same sin in woman is unpardonable, when once found guilty she is branded; she goes out into the world with a mark upon her forehead. When we speak of fallen women; lives wretched, despairing, outcast, filled with the madness and folly of sin, rise before us, and we think of these souls as having crossed the "Rubicon" which separates hope and purity from despair and wildness, with scarce the faintest shadow of expectation that they will ever return, because of the world's stern unyielding verdict. The death sentence is not the outcome of our Christian religion. Though in heathen lands "Prostitution" was permitted in connection with the temple service, there was the same feeling of shrinking horror and disgust between the virtuous wife, the pure maiden and the unblushing shameless creature who was educated to this life in the service of the gods, as we know here.

Though this verdict seems severe, we are not disposed to quarrel with it, only when society jostles and pushes backward a "lost one" who is striving to break the "tempter's chain"—is seeking, by slow and painful steps, to reach the lofty standard, once so near, now so far.

Oh! ye churches, ye communities, ye individuals, who will not let the erring penitent one creep into your fold; who hunt her, despise her, suspect her, whisper her tale of woe from one to another; who draw aside your fine garment of "respectable sinfulness" from her coarse one of vulgar depravity—think you, ye are not the same in God's sight? But you say, God's standards are also high. So they are. Sin is very hateful in His sight, and cannot be dealt with too severely. This is true, but if we accept God's standards—and who does not—we must accept his methods of dealing with sin. Do you not hear, echoing down through the ages, the awful words "Let him that is without sin among you, cast the first stone?" Come up to the Temple, and observe the effect of these cutting words,—watch the eager, cruel, jeering, soul-thirsty crowd, silently, quietly, one by one, withdraw from the presence of infinite purity, and as the poor culprit stands, breathing, doubtless more freely, as the hour of death appears postponed indefinitely, the Christ of God raises His compassionate eyes, and tenderly says:—"Go and sin no more!" The Divine man had a glimpse into the hearts of the accusers as well as into the life of the accused.

Sin is very subtle. Satan himself is transformed into an angel of light. Sometimes he so blinds our eyes, that we fail to see that the very sins we condemn in the lives of others, are existing in our own minds. "Fulfilling the desires of the flesh and of the mind, we are by nature, the children of wrath, even as others."