

to every man, for every man was created in the image of God and shared the nature which was assumed by Christ the Lord of glory.

"The rank is but the guinea stamp,
A man's a man for a' that."

Yet there are real differences between men, and these, too, should be recognized. To do honor to a man simply because he is rich, no matter how he got or how he spends his wealth—this is a crime. And if to this is added contempt of the poor, though their poverty may be glorified by patience, industry, contentment, the crime becomes still more flagrant, "Thou shalt love thy neighbor as thyself." That is what James calls the "royal law"; how happy he is in his epithets. If we love our neighbor as ourselves, there is nothing servile in our relation to him. We are princes while we do him justice. Nor are we content to do him justice merely; our affection leads us to do for him more than mere justice would demand. There is nothing mean or niggardly in our treatment of him. The law is a "royal law." James says that the law is transgressed if we have "respect of persons"; and, although we keep the law in every other respect, if we commit this offence he says we are guilty of all. He means that to break the law in any one of its requirements is to disregard and disobey the authority by which the law is given and sanctioned. This is a principle which I fear many of us fail to remember. Is it not true that some of us regard ourselves with complacency because we are free from the sins of which some of our neighbors are guilty, and forget that if we are guilty of other sins we are as truly guilty as our neighbor is?

Human life is surrounded by a hedge of divine commandments; one breaks through at one point, another at another; but, wherever we break

through, we are transgressors. What, then, is the conclusion of the whole matter? "So speak ye, and so do, as men that are to be judged by a law of liberty." A law of liberty. That law is not a law which, like all human legislation, defines in precise terms the acts and the words which it forbids—it is a law which demands and inspires the free consent of the heart. It is less concerned about forbidding sins than about requiring the virtues which make the sins impossible. This is the law by which we shall be judged. James warns us that "judgment is without mercy to him that showeth no mercy." Have we loved men? have we been merciful to them! If we have we shall be without fear, or, if conscious of fear in the majesty of God, our hearts do tremble at the judgement, his goodness will reassure us.—*British Weekly*.

MANNERS.—In England "manners is extra," as the old dame school advertisement used to run. Here manners are not taught in the schools at all, nor are the teachers for the most part capable of teaching them. Manners cannot be put in books; they must be acquired at home or at school from cultured forerunners, whose own manners are good, and who are, moreover, somewhat insistent on having those who follow them well-mannered also. The best manners are usually inherited. Yet there are remarkable exceptions, where very perfect gentlemen come at least of very humble immediate extraction, whatever their remoter ancestry may have been. Good surroundings in the formative years are the most important factor in the making of the best manners, as well as of the best speech. At present our manners are growing worse; our schoolboys, and recent school boys, are in many cases intolerable, not because they are bad, but because they know nothing of good manners.—*The Montreal Witness*.