

on our journeys; we slept with it by our sides, and took our meals with it at hand; but now, holding up a copy of the Gospels, 'we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.' Under the influence and teaching of God's Word I have seen murderers and cannibals become men of peace, I have seen the shameless thief and robber become honest, I have seen the lascivious and filthy live a chaste and pure life, I have seen the quarrelsome and selfish become kind and generous; but I have never heard of such results from any human agency, nor from any other than that Word, the entrance of which giveth light, and the reception of which is the power of God unto salvation."

THERE IS A DIFFERENCE.

How many of us are too apt to judge others by ourselves! We take it for granted that others think as we do, feel as we do, act as we do. We think that the way in which certain things affect us is the way in which they will affect others, what amuses us will amuse others, what pains us will pain others, what soothes us will soothe others.

A very little thought and observation will show us that this is not true. "As in water face answereth to face, so the heart of man to man," is true only potentially. As a noted speaker has said, "The germs of the worst crimes are in us all," but it is not true that all these germs have borne fruit in all our lives. "We have turned each one to his own way," and thus lives are different, hearts are different. Two persons may go into the sick room of the same fever patient; one may be affected by the germs of disease and catch it, the other may escape. One young man may be so constituted that to drink one glass of stimulating liquor will mean to him inevitably a drunkard's death, while another may take a glass and think very little more about it. To one scholar a problem in mathematics is a delight and sought for, to another it is a burden and avoided.

So it is in dispositions. There

are no two persons exactly alike. The same thing affects no two persons exactly in the same way. Some are of finer grain than others, more sensitive, so that what would be almost unbearable to one is scarcely noticed by another. So it is that we who are of such coarse mould can scarcely begin to appreciate what Christ suffered in His daily contact with that from which His whole nature recoiled.

By remembering this fact of the difference between us we will become more sympathetic, more forgiving, more courteous. How much it would increase our sympathy for one in misfortune if we remembered that his more finely constituted organism makes him suffer far more keenly under the disgrace and humiliation than we would were we in his place! How we would forgive those who, as a direct result of their rougher, coarser, less sensitive nature, do things which pain us most deeply! How careful would we all be of our witticisms, of our words, of our actions, lest there should be amongst those who are present someone who would be shocked or wounded by that which we had intended should please.

H.

RESTS.

God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator.

How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between.

Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us.

With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There

is no music in a rest," let us not forget there is the "making of music" in it. The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson! —
Ruskin.

RESPECTABLE USELESSNESS.

One of the great objects which people have in view in their religious associations and affiliations is respectability. They like to get acquainted with nice people. They like artistic and agreeable surroundings, splendid architecture, elegant upholstery, costly carving, fine music, pleasant appointments; and when they have all these they pay their bills and settle down with a comfortable conviction that with them it is not a vain thing to serve God. And yet, how much of real service is found in this kind of religious recreation? What talents are wrapped in napkins there! What multitudes of men and women of wealth, influence, and ability settle down upon their lees, become lukewarm as the Laodiceans, and pass their time away without activity, effort, sacrifice, or fruit, and all this while multitudes go down to death; the sick and sorrowing and suffering cry for help; lost men and women struggle in the currents of temptation or sink in the depths of despair, with no one to reach out to them a helping hand or speak to them an encouraging word.

What must the Master think of men and women who have been bought with His own blood, redeemed by His grace, who have been forgiven their sins that were as scarlet, and who have consecrated themselves secretly, publicly, solemnly, to the service of God—what must He think to see such people taking refuge in the seclusion of a useless respectability, while multitudes perish for lack of knowledge, while the world in the madness of its anguish or the dumbness of despair, pleads for help which only the Gospel can afford, and which they, having known the Lord, might carry to the perishing and the dying.

Let us who know God not be content with a decent respectable use-