

it, misunderstood, shut off, wondered at by many who might by sympathy help them, and the result is bad both to them and their work. They, too, misunderstand, harden, shut themselves off, and wonder and lose sympathy; and we see what is so pitiable, the many efforts which good high-souled people are making to deliver their country from a curse, weakened on the one hand by their impossible attitude, and on the other by an uncomprehending, ignorant opposition—all from want of sympathy. And so again, even more in rescue work; there seems an incapacity in many minds to believe in the efficacy of such efforts at all. Save the children if you can, folks say, but once a woman has gone down the hill into a life of vice, enthusiasts, fanatics, alone will attempt to reclaim her. We will not forbid, but we expect nothing. And as the practical result, workers have to face the very terrible and discouraging struggles of their lives without that sense of a shared burden which is the strongest support a human being can have. To know one such woman's daily cares, to brood over her puzzles, to spread out her confidences before GOD's footstool, would alter our attitude regarding it all; it would give us the link with her which we need, sympathy; and nothing else gives it so well.

Working with others sometimes accentuates differences; but praying for them lifts everything to a higher, purer, latitude, where love reigns supreme. And when we go on to consider the souls who need reaching, and rescuing, and saving, there again is the need of sympathy most keenly to be felt. It must be as an individual, as one for whom personal affection and fellow feeling exist, that each soul must be raised; we must link ourselves into each life, recognize its needs, what likeness it bears to our own, what we share with it. The idea that we are essentially different from another woman who has sinned a gross and grievous sin, which is as it were, out of our beat, is absolutely incompatible with that tenderness and helpfulness, which alone can melt hard hearts and turn stubborn wills. And where can we learn that we are all alike, sinful, unholy, low in aim, and failing in purpose, except on our knees; it is there that it is acquired, that self-knowledge which places us among the chief of sinners, and which makes our attitude towards them a struggle together upwards, rather than a lift by which we (sitting on serene heights) hoist them out of the mire in which they sink. And besides self-knowledge, it gives the key to the hearts of others. The Master of all hearts alone understands them, and through him alone do we gain the same comprehension of individual failing, and individual struggle and want; He too only knows the ideal which exists in His mind for them, to which