

FOR DOMINION PRESBYTERIAN.

Queer Reasoning.

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Those Christians who make a specialty of some extreme doctrines are very apt to resort to queer reasoning in order to sustain their positions. The following is a specimen: "None is faultless; no, not one. To claim faultlessness is a supreme fault in itself. But to be blameless is within the religious province and possibility of all, by the grace of God. Christian blamelessness is a perfection of character and conduct to which all Christians should earnestly aspire."

These are the words of an editor of a religious paper, which has a large circulation. It may be noticed that he admits that Christians have faults, or that they commit faults, yet he maintains that no blame attaches to them for their faults. According to such logic, the Christian who commits the fault of misrepresenting a brother, either intentionally or unintentionally, is not deserving of any blame for his conduct. Who, then, should be blamed for such conduct? Again, a Christian, professing to have a large measure of spirituality, habitually neglects to pay his debts. We will call this a fault, to be as mild as possible; yet, according to our editor, that debtor is blameless. Another one makes a promise regarding a certain matter, but he makes no effort to fulfill it. Of course it is a fault, yet the man is blameless. Indeed, a Christian may commit a good many faults, and then complacently assert that he is entirely free from any blame for any of them. What a convenient way this is to escape censure from either God or man! But do those blameless ones confess their faults in any specific manner? Of course not! If any fault is committed in relation to anything that they are connected with, they just charge it to someone else, however innocent the other is. So, then, a Christian may be very faulty, yet he is entirely blameless. Is not this queer reasoning? Verily it is.

Our Life Melody.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. 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 in between.

Not without design does God write the music of our lives. Be it ours to learn the time, 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 key-note. 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.—John Ruskin.

To live without prayer is to live on borrowed money without paying the interest.

Our Young People**Sun., Oct. 11. Great Men of the Bible: What Joseph Teaches Us.**

Gen. 41: 14-16, 42-46.

The Galahad of Genesis.

The ideal knight of Arthur's court, in the beautiful legends of the Grail, is Galahad, whose

"Strength is as the strength of ten
Because his heart is pure."

What Galahad represents in English story, Joseph embodied in Genesis. Pure and strong, he bears all, conquers all, and becomes the ideal hero of his nation.

But Galahad was only a dream, and Joseph was a living human being. Galahad rode through enchanted forests after a mystic Grail, while Joseph worked as a slave, toiled in a prison, and became the practical head of a great empire, levying taxes and preventing famine by government granaries. It is harder to be ideal under material conditions than in an ideal world of fancy. Joseph was ideal right in the middle of a hard, heathen, industrial civilization.

No young man to day has any more unfriended struggle with temptation than Joseph had. He lived in a base, sordid atmosphere, among prevailing habits of luxury and sin; yet he remained true to the high ideals of his boyhood.

Under a Cloud.

It is an old proverb, "Give a dog a bad name, and hang him." Many a man, who might have striven to be righteous if people had believed in him, has gone to a bad end, simply because he was classed with evil-doers, and expected to do evil.

Joseph was under the heaviest of clouds in Pharaoh's prison. A slave, from a foreign land, under accusation of a hateful crime, he could not make any one believe in his innocence. Yet he was strong enough to be righteous whether any one believed in him or not. Year by year the transparent goodness and honesty of his nature lived down the base accusation that had sent him to prison, until everything in the prison was committed to his charge. Nine years had thus passed before Pharaoh's officers came under his care; and though five more years of disappointed hope passed, yet Joseph never faltered in faith or in righteousness.

Coals of Fire.

Joseph's high ideals are nowhere better shown than in his forgiveness of his brothers. All his exile, his prison years, his hard experience, had left not a drop of bitterness in his heart. He forgave them out of the fullness of his love. Standing high above them, he lifted them up in generous forgiveness.

The only true forgiveness is the full, noble generosity that pardons to seventy times seven. The story of Joseph shames our grudging forgiveness.

You have your cross, my friend. . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, then you can be more than brave; you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad for you are crucified with Christ.—Phillip Brooks.

The Fear of Being Thought "Queer."

The fear of being thought peculiar prevents a great many people from reaching the limit of their possibilities. These people can endure unmerited blame, and even calumny, with fortitude. They are patient under great trials, and are not afraid to face difficulties, noble in many ways, and weak perhaps, only in this one point. Fear of ridicule, of being thought different from other people, appears to be the one vulnerable spot in their armor. They seem unable to rid themselves of the idea that they excite comment everywhere because of their supposed peculiarities.

Nine times out of ten, this "queerness" is a disease of the imagination, and has no real existence. The victim of such a morbid condition of mind must be his own physician. The veriest tyro in the world's ways must know that men and women are too busy with their own affairs, too much occupied with selfish cares, to think much about him, whether he is like or unlike other people of his acquaintance. Rest assured they are not watching you or analyzing your words and movements. Be your natural self as far as you can, and do not trouble yourself about what others think or say of you. Do what you think to be right, and give yourself no concern as to what others think of your words or actions, and you will find that your "queerness" will soon fall away from you.—"Success."

Daily Readings.

Mon., Oct. 5.	—To have high ideals.	Gen. 37: 5-11
Tues., Oct. 6.	—To bear injustice.	Gen. 37: 18-28
Wed., Oct. 7.	—Not to remain a menial.	Gen. 39: 1-6
Thurs., Oct. 8.	—To show kindness.	Gen. 40: 1-23
Fri., Oct. 9.	—To give God the glory.	Gen. 41: 25-28
Sat., Oct. 10.	—To believe God's promises.	Gen. 50: 22-26
Sun., Oct. 11.	—Topic—Great men of the Bible; what Joseph teaches us.	Gen. 41: 14-16, 42-46

A Songful Religion.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneless; but Judaism said, "Oh, come, let us sing unto the Lord;" and when Christ came the angels greeted his birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Advance.

Prayer.

O Thou, who through thy Son didst call the little children unto Thyself, bestow thy blessing and favor upon all children. Draw them to Thyself that they may be kept from all sin and wrong. Make them obedient, happy, brave and good, and evermore reveal to them the hidden things of thy wisdom and thy love. Give unto us all the childlike heart that we may be meet for thy kingdom here and hereafter, through Jesus Christ our Lord. Amen.—Selected.

Many men have to do night work; but that is no reason why they should do dark work.