

magistrate of the soul must be cured of corruption. The bribery that stilled his tongue must be swept away by the light of divine truth, and the heart must be educated to call things by their proper names. And so soon as the conscience is permitted to look into the soul, and decyphered, unbiassed, its moral health, it will enjoy its first favourable symptom. Eloquence will not do this. Rants will fail. Nothing but the preaching of the cross. Set the deceived and deceiver down by the cross, and its study will prove that such agony was not endured for innocence, and that opens the avenue which leads to a smiting of self, a struggle for help, and a rising into life, through the faith of the Gospel.

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ARE YOU ASHAMED OF HOLINESS ?



E cannot escape the conviction that Christians generally are ashamed of holiness. How many there are in the Church that can talk well, and sing well, and pray well, and live consistent lives before the world, but who are never heard to mention holiness definitely as a blessing either possessed or coveted. They will talk and pray all around it, but do not come out with it fairly and freely. They seem to shun it as the mariner shuns the rock in the vessel's pathway. And if one begins to speak of it in many a Christian company, he must carry on the conversation alone; they either cannot or will not speak of it. It is treated as a thing distasteful—as a sick man treats medicine; listened to in silence, or heard with objections. For alas! too many of those who believe that Christ gave Himself for them that He might redeem them from all iniquity, and purify them unto Himself, are still found contending that the entire destruction of *that* which Christ came to destroy, and which his Word declares his blood can forever cleanse away, must remain in us to trouble and defile until the last moment of our existence in the flesh. And what shall be said of those members of the Methodist Church, whose peculiar honor it is to hold and teach this doctrine, who turn from it and oppose it!

But we ought to be ashamed that we have been ashamed of it. Confusion of face should be his who turns from it. If a man bears in his body the taint of any unclean disease, he seeks rather to conceal it than to let it be known. And is not sin an unclean disease in the soul, however little of it may remain there, that should awaken sorrow and shame in our hearts, for all heaven turns from it with loathing? Yet how freely we confess that we have it within us; and how little sorrow and shame it gives us. If a man be a law-breaker, he conceals it, and hides himself. But "whosoever committeth sin transgresseth also the law." Yet it seems to me that Christians shrink more from the confession of holiness than they do from the confession of sin. How strange that we are not utterly confounded at the indifference we feel at the breaking of laws so good, and just, and right, and the indifference we feel towards holi-