

severest condemnation when it is impossible any longer to doubt the truth of the charge. Then, when *C* has been questioned by more than one advocate of *A*, the truth of the charge against *B* is fully proved!

And now the farce of popular injustice expresses itself in all its hollowness. Would you believe it?—of course you will, for you have seen it—the positions of *A* and *B* are reversed. *A* is no longer a culprit; *B* takes his place; *B* is no longer the accuser; *A* takes his place. For the future, and till the whole affair is settled, the offence of *A* is forgotten. He is cruelly wronged by the rash words of *B*, and therefore his crime must be forgiven—nay, it must not be mentioned again as a thing that needs forgiveness. His “plea of injured innocence” is accepted, and everyone is forward to assure him that full confidence is restored. True, they do not say it all in these words, but the current of their thoughts lies in that direction, and is manifested more or less clearly. On the other hand, *B* takes the place of *A*. He is the culprit, and against him all men’s indignation is excited. Those who accuse him never stop to ask, Why? They do not remember that they have a real offender *A*, and that the unfortunate *B* is “made an offender for a word,” being otherwise free from blame.

All these things, all considerations of right and wrong, are cast aside. *A*, the sinner, is made a hardened one by being made a martyr. *B*, who is trying to be a saint, is soured and spoiled by being the victim of popular injustice.

MORAL.

Weigh your words. Be specially careful in your words of condemna-

tion. If you say one word too much, or if one of your words is too strong, you risk all the interests concerned in the case. The result will be that you hurt yourself, and get yourself put into the place of the sinner you denounce. This may be a small matter to you, but consider also that you defeat your own object by removing from a notorious offender the censure which his offences ought, for the public good, to endure. And you give scandal to the person you address, and to all others who, with uplifted eyes, express their astonishment at your “un-Christian” language against one who—as they now discover—is “more sinned against,” and is “no worse than his neighbours.”

A plain statement of the case as it is, avoiding all details that are doubtful, with a sparing use of adjectives, is the wisest, safest method of saying disagreeable things that must be said.

THE HOLY COMMUNION.

In this way Bishop Harvey Goodwin discourses on the witness of the Holy Communion to the doctrine of the Incarnation: “Prayer and praise bear no witness to the truth of this doctrine; they would be equally our duty whether God had been manifest in the flesh or no: I do not say that these and all other means of Communion with God do not receive both light and warmth from the fact of the human nature of the Lord Jesus Christ, but still they do not derive their whole meaning from it, and would not cease to be duties if it could be shewn that the doctrine were false. But the Communion of the Lord’s Body and Blood stands on very different