

thoughts—voluntary, that which is put on, is willed, and is therefore the product of human effort, whilst that of the Spirit is involuntary, without effort of will, but implanted in the soul by the miraculous power of God. The latter is beautiful in its manifold exhibitions of Christ-likeness, the former is repulsive in all its features—disgusting in the extreme. And yet this affected humility comprises the bulk of the stock-in-trade of most religionists. In heathen countries the effort to be clothed with humility leads to all sorts of religious antics with which every intelligent reader of current history is familiar. In the Roman Catholic Church voluntary humility is the very foundation on which most of the virtues of their calendar saints rest, and in the history of their church what illustrations abound of the highest forms of apparent humility with the intensest pride and arrogance!

But how fares our own loved Protestantism in this matter? What we have to say is that in every individual case, as well as in every sect, where humility is not inwrought in the soul by the direct impact of the Spirit Divine, there any effort after exhibiting this grace is ever accompanied with failure. Some affect humility by outward act, as the posture of the body, and style of dress, others by officious politeness or manner of conversation. We have met some of this latter class, and, judging from their sepulchral tone of voice and cringing manner, they reminded us of walking apologies for presuming to take up sufficient space on God's earth to eke out their miserable existence. All such bids for admiration on account of superior humility are abhorrent to our very instinctive notions of propriety, and unnecessarily prejudice many against the religion of Christ.

But no sooner does one become disgusted with voluntary humility as exhibited by one class of religionists than, to avoid that expression of it, there is a tendency to fall into some opposite extreme, forgetful that all human efforts on this line of Christian conduct must end in miserable failure.

We could easily expand the subject here in depicting the different styles of voluntary humility which we have practiced ourselves in our ignorance, or which we have noticed in others, but do not deem it of sufficient importance.

Reader, is the form of humility you show forth to others Christ-like, is it God-given, that is, is it the momentary gift of the Holy Spirit? If not, then any form of this grace which you show forth is spurious, and on inspection will discover to you its true character.

A more important question to answer is how to avoid voluntary