

destruction threatened against them that are neither cold nor hot. It would benefit all. The setting a high and definite standard of duty and privilege before a Christian people, in a kind and gentle spirit, cannot fail to lead them onward along the bright path of holiness. "Strongly and explicitly exhort all believers to go on to perfection." "If there be such a blessed change before death, should we not encourage all believers to expect it, and the rather because constant experience shows, the more earnestly they expect this, the more swiftly does the gradual work go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God—whereas just the contrary effects are observed where this expectation ceases. They are 'saved by hope'—by this hope of a total change with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist on the instantaneous."* No greater blessing could come to evangelical Christendom than that the faith and spirituality and holiness of Christian people should be greatly advanced. How much more glory would this bring to our blessed Saviour, and how much more honor to our Divine Christianity! At the same time, how much more efficient would the Churches be in the great work of evangelical aggression, which in these times presses so heavily upon us!

To preach entire holiness sometimes requires unwonted courage. In one place indifference reigns, or the subject is ignored; and if evil be lurking in the Church, nothing will be more likely to discover it than the faithful forth-setting of Jesus as a present Redeemer from all iniquity. In another there is doubt, suspicion, unbelief, and even avowed hostility. Men who don't want to be saved from all sin at present, don't like to hear much and often about this salvation; and he who dares to push the battle to the gate may suffer even to crucifixion with Christ. But the path of honor is unmistakable. If men pretend to preach Christ, let them declare fully, without hesitancy, what He really is—"our sanctification," and "*all in all*." "Holiness to the Lord" is as much needed in public ministrations now, as "justification by faith" was a hundred and fifty years ago. Let the doctrine and life of Christian holiness be preached as "justification" was then, and has been until now, and results far more glorious than the revivals of the last century will speedily follow. The world is to be won to Christ—the whole of it,—and a holy Church will compass it right soon. But the Church will never be holy until ministers fling away their temporizing policies, and declare by lips and life their readiness to "contend" for this "faith once delivered to the saints." As it is, there are comparatively few places where there is any real fighting for this subject. Indifference and opposition among officers of the Church are accounted good reasons for keeping back this part of God's counsel, or doing little more than make occasional and timid references thereto. The result in many instances is a dispirited Church borne down by a triumphant world. To reverse this order, and turn the tide of events in Zion's favor, we plead for a fearless and perpetual MINISTRY OF HOLINESS. Let men be true to our sin-consuming God and Saviour. God will be true to them.

But prayers and sermons are of use only as they are backed by a Christian life. The fulness of the Holy Ghost, and "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," pouring forth abundant fragrance always and everywhere—nothing less—will make a minister what he ought to be; and if the free promise of the Spirit is not withdrawn, this blessedness of life is as much the heritage of every ambassador of Christ as it was of Peter and of Paul.—*King's Highway.*

* John Wesley.