

"Choose ye this day whom ye will serve,"—"Him that cometh unto me I will in no wise cast out," indicate that we have power to choose—liberty to come. Cannot we in this the Spirit's dispensation choose Him as guide—come to Him for guidance. By the Holy Ghost are ye saved, and that not of yourselves. He is the gift of God. And this salvation is continuous.

His servants ye are whom ye obey. Obedience can be continuous. Ho, everyone that thirsteth, come ye to the waters. Man can not only come, but stay. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Not filled one instant, and necessarily emptied the next. If our bodies are temples of the Holy Ghost, and He shall dwell in them, while He dwells there must of necessity be obedience on our part. It is because of disobedience that it has become an almost universal belief that we must sin—must confess sin—must pray for forgiveness of sin. Just as the ancient Israelite entered not into Canaan because of unbelief, so it is that many do not enter into the spiritual Canaan because of unbelief. Just as the disciples were slow to believe and had to be rebuked time and again on account of unbelief, so it is that many in this generation are just where Jesus' disciples were because of unbelief—following afar off.

Men in this generation will not believe God. He said He would send a Guide who would guide—this is not believed. He promised a Teacher who would teach in all things. This is not believed. There is one thing He cannot teach us—that is how to live without sin.

Those who stickle at the strict observance of Scripture almost universally avert this Scripture and make it say, He shall teach us all things but one. He will not and cannot teach us how to live without sin. While with God all things are possible, is written, this is changed, to suit the popular belief, to "all things, but how to live without sin, is possible." It is certain that "perfect" interpretation of Scripture is greatly needed. However, it is He that doeth the will, that shall know of the doctrine. And the will must be done perfectly.

"Thy will be done on earth as it is done in heaven." There is no imperfection in heaven. Angels and Jesus do the will perfectly there. Jesus did the will here. We are expected to do the will perfectly here, as it is not they that say, Lord, Lord, but they that do the will that shall see the kingdom. The Lord Jesus did not say they that do the will imperfectly, or they that try to do the will, or desire to do it, or aim at doing it, or "endeavor" to do it. The will must be done, and that "perfectly."

H. DICKENSON.

"THE WEAKNESS OF MODERN CHRISTIANITY" AND THE STRENGTH OF CHRISTIANITY.

In the *Canadian Methodist Quarterly*, of April, is a very suggestive article, from the pen of Rev. C. M. Morse, of New Wilmington, Pa., under part of the above heading, viz., "The weakness of modern Christianity."

In this paper he argues that all Church organizations are on the side of the rich in their oppression of the lower classes. This position is a startling one to assume, but as one scans, without prejudice, his arguments, they are at once seen to be very striking and, on maturer examination, are found to be too strong and plausible, if not convincing, to be passed lightly by.

He points to the history of the churches in what was formerly the slave States of the United States, and shows that they all were on the side of the masters and against the slaves, as far as slavery is concerned. He also draws attention to the fact that the tendency of all branches of the Church is to play into the hands of the rich, regardless as to how this policy may militate against the true interests of the poor.

The extreme inequality of riches in their distribution always has been looked upon as one of the evils of society. But it has been quietly assumed by the Church, he thinks, that this deplorable state of things would be much worse but for the ameliorating influence of the Church.