

profess to worship. In other words, that the lives of Christians do not correspond to their professions, and prove either that they are not honest adherents of the Christian Faith, or that Christianity is powerless to do more for man than the world's morality and civilization have accomplished in those who make no Christian professions whatever.

To this we answer, first, That it is, alas! too true that the lives of Christians are not in any way what they should be and might be. That there is too much lip-service, and too little deep-seated holiness, too little simple-minded piety amongst professors of the religion of Jesus. But that it by no means follows from this either that the doctrines of the Christian Religion are not true, or that its professors are all deceivers.

And, secondly, That it is the prevalence of a belief in Jesus Christ which gives to the world's morality the vastly improved tone of the nineteenth century. That, in fact, it is the influence of Christianity upon the world which has changed the manners and customs of society, and promoted every moral reform and every social improvement.

Unhappily we find that man's nature is a corrupt and fallen one. That when he would do good evil is present with him, so that, too often, the good he would he does not, but the evil that he would not that he does. How often, each for himself can alone know, have Christian people failed in the performance of a duty which had been to them before a pleasure and a happiness. How weak and feeble and fallen man is only the pardoned

sinner and his God can know, but the circumstances surrounding each fall, the peculiar and trying temptations, the cunning devices of the enemy, the great agony and remorse of the tempted and fallen one, cannot be understood by man's fellow-man, but are known to a long-suffering and gracious God.

As, then, the Church is composed of weak and erring men, it must be plain that so long as it is the Church Militant there will be the struggles, and the trials, and the temptations, and the falls, incident to our imperfect state in this life.

It is also true that while there must ever be a pressing on towards the mark, having a perfect and sinless Example in view, yet we cannot expect not to come short of our hopes and aspirations because of the weaknesses and imperfections of the flesh. It will never, therefore, be possible on earth to attain to perfect freedom from sin, or to perfect immunity from the power of the Adversary. It will not satisfy the demands of God, nor can man urge it as a plea for not obeying; and serving Him that those who profess His Name fall, and are but imperfect humanity. God will require at the hands of every one a strict account for his belief or want of belief, for his acceptance of, or refusal to accept, His appointed means of grace and salvation.

That man is a sinner is only too plain in the necessity for, and coming of, a Saviour. It is as sinners that we must come to Him, and as sinners He will accept and pardon us. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Let us not, then, look for a sin-