

bability that the time will ever come when among them all there will be no instances of Judas-like betrayal or Peter-like denial of the Lord. They are liable also to err through ignorance, and therefore present to the world the spectacle of a deportment sometimes inconsistent with the high obligations of the Christian profession. Neither have we any reason to suppose that hypocrisy—

“For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible except to God alone”—

may not, in the future as in the past, endeavour to gain its ends by assuming the garb of piety.

Such considerations will serve to expose the folly of those who attach to their conception of the Church, in its present state, an ideal purity, and because this standard is not generally attained, keep aloof and point with scornful finger at every real or imaginary departure from the line of perfect rectitude as a proof of the sham of all religious life. It will be time enough to cry “sham,” when they find among any other body of persons purer morals, nobler aspirations, more generous and God-like self-denial and labour for the common good. While the Church, with a conscious and admitted want of ideal purity, and still with “excelsior” for its motto, is at the head of all efforts for the increase of personal, social and national purity, and the consequent diffusion of peace and happiness on the only solid basis, the highest wisdom is to be a co-labourer in this great work.

Such considerations will also serve to refute the supposition that immorality, even of a grave character is invariably to be signalized by excision from the Church. “Turn him out,” “Turn him out,” is the unchristian cry we sometimes hear from professedly Christian lips. Undoubtedly there are instances where discipline in its extreme form must be employed, but, “if a brother trespass against thee,” (or against the Church), “seven times a day, and seven times in a day turn to thee” (or to the Church) “saying, ‘I repent,’” he should be forgiven. Even in cases where we may fear a lack of sincerity, the law of charity requires us to give the offender the benefit of the doubt. From our inability to read the heart, there is danger of error, and it is