

THE TARES AND THE WHEAT.

MATTHEW, CHAPTER XIII.

37.—“He answered and said unto them : he that soweth the good seed is the Son of Man.

38.—“The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one.”

39.—“The enemy that sowed them is the Devil. The harvest is the end of the world, and the reapers are the angels.

40.—“~~He~~, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world.

41.—“The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42.—“And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43.—“Then shall the righteous shine forth as the sun in the kingdom of their Father.”

A tract has been lately handed me by an esteemed parishioner, entitled, “Brief remarks on a tract entitled ‘The Wheat and the Tares,’ by the Rev. Jas. Carmichael, and a few remarks for ex-
“sined consciences, by one who loves the truth.” These “Brief Remarks” I wish to notice. In doing so I would pass over altogether the unnecessary personal attacks made on me by the writer, and merely state that the matter at issue between us is not my character as a minister of the Gospel, but the meaning of the expression, “Kingdom of God, or Kingdom, as used in the parable of the ‘Tares and the Wheat,’ in the 13th chapter of Matthew.”

I made the following statement in my sermon on the “Tares and the Wheat,” (preached on the 30th July, 1866,) “Now I would first give you the generally received opinion of the parable. Our Lord speaks in it of the Visible Church of God under the title of Kingdom of God. It is in fact an epitome of the spiritual aspect of the Church in all ages and for all time.” This Mr Grant denies. He asserts that the Kingdom and the Church “are totally distinct.” To prove this assertion, he quotes certain texts which he applies to the Church visible, or in plain words, to the Plymouth Brethren. His application of the majority of these texts I totally dissent from. The united testimony of most Christian bodies applying them to the mystical body of Christ, his spiritual and invisible Church, composed of the dead who slept in the Lord, both Jew and Gentile, and the living who are born again of water and the Holy Ghost, and those yet to be born whose life will be hid with Christ in God.

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