

however, among the Brethren, *they* are all saved by grace! In illustration of this it may be mentioned, that one of them rose at the end of a service, conducted by a minister now stationed in this city, and said "that man is going to hell, and you are all going to hell with him." Another illustration: a pious lady, who was a member of the church of which the writer is the pastor, had a legacy left her of \$1,200. A Plymouth brother was taken to the house and introduced to her; the limp Bible and the usual talk about the iniquity of the churches and the piety of God's people, made a favorable impression upon her mind. His visit was repeated, and repeated. Finally the Brother persuaded her that he had a good opportunity for investing the \$1,200 to her advantage. She trusted him, and he ran away with the money to the United States! This is mentioned, not because there are no robbers in our churches, but because the Brethren claim that they are all saved by grace, and are bound by their extraordinary purity to keep aloof from the Christian churches.

The talismanic word of Plymouthism is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." To this every Christian will say "*Amen*," and it is needless to say that every evangelical church insists upon separation from the "world" and its uncleanness. But when Plymouthism makes use of this text to prove that Christian believers should "come out from our churches, because those churches are *scenes of moral filthiness*," it must be held guilty of a deliberate attempt to pervert the word of God. The passage is found in 2 Cor vi 17, and a glance at its context will show that it will bear no such meaning. The apostle is not urging separation from those, who hold false doctrine, but from those who are addicted to vile practices, not from an existing Christian church, but from the abominations of heathenism. For Christians, in these days, it demands separation, not from a visible organization which holds Christ to be the head, and against which no wickedness can be charged, but from those who are habitually and palpably wicked. We hold it to be grossly insulting and grossly false to stigmatize as unbelievers and unclean, those who honestly and practically avow their faith in the Redeemer. When the Brethren tell us that, by separating from the Christian denominations, they alone represent the true ideal of the apostolic church, we are driven to ask them, "in which of the many divisions of the fraternity is this assumed