

kingdom of Christ is represented in the Bible as being identical with the church. Baptism is the seal of admission into the church, and baptism is the seal of admission into the kingdom (John iii. 5.) The church has power to bind, loose, remit and retain, and the kingdom has the same power. (Mat. xvi., 18-19.) The church is the guardian of the gospel; so, also, is the kingdom (Matt. xiii., 19.) In short, the kingdom is the church, and the church the kingdom. Now, if this be the case (and I think it would be very hard to prove it is not), it must be plain to all that the Lord Jesus Christ never countenanced this idea of a church composed solely of believers. The tares were to be left with the wheat till the harvest, the fish were not to be selected till brought to land, and as the harvest is the end of the world, this work of severing will be in the judgment of a present personal Saviour, through his ministering servants, the angels of heaven.

But, not only is the idea opposed to Scripture, but the Brethren have failed to carry it out. "*The wear and tear of reality has put their ideal of a church to the test, and it has fairly gone to pieces.*" (a) Once it was a compact body, composed solely of professed believers, without a break in its ranks. Now, its ranks are broken: its body of believers split up into antagonistic parties, refusing to commune the one with the other. Indeed, as far as the Darby and Newton divisions are concerned, it is the old story of the "Jews having no dealings with the Samaritans."

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(a) Letter on Recognition of Pastors, by H. Grattan Guinness.