

"the fruits of the Spirit," and they are love, joy, peace, long-suffering, gentleness, etc. Now, the Brethren must assume that they possess these gifts and show these fruits to perfection if they will not ask for larger measures of them. They so far exceed St. Paul in attainments that they think they are already perfect. He made it a rule to "forget those things which were behind, and to reach forward to things that were before," and even to co-operate with the grace of God by "keeping under his body and bringing it into subjection," lest he should after all be "a castaway," "mortifying the flesh with the affections and lusts." The Brethren know nothing of "growth in grace," or of "adding to their faith virtue, and to virtue knowledge, and to knowledge temperance," etc. These graces they possess so perfectly that they deem it wrong to pray for an additional supply! Against this soul-destroying delusion the whole system of the Church is opposed. The principle of our religious life is the prayerful use of means whereby we "may daily increase in His Holy Spirit more and more, until we come to His everlasting Kingdom." And regarding the blasphemy which forbids prayer to the Spirit, I can only bring myself to say in protest, "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us," and "I believe in the Holy Ghost, who with the Father and the Son together is worshipped and glorified."

IV. An error quite as bad as any of the former is that of maintaining that the Church consists of the *saved* only. Although it is vain to quote scripture against people who accept as scripture such passages only as suit their views. Let me remind you that our Lord took what seems like pains to warn us against this folly. The Kingdom of Heaven, or the visible Church, is by Him compared to a "net cast into the sea which gathers of *every* kind," and to a field in which "wheat and tares grow together till the harvest," or the end of the world. But these heretics forestall the angels' work and anticipate the Judgment. They gather the saved into the barn of the visible Church, and a small one truly it is—the sect of the Plymouth Brethren! The Lord, we are told by St. Luke, "added to the Church" such as were being saved, or on the road to salvation. But, according to the Brethren, you must first be saved and then add yourself to the Church—that is, to themselves. It is scarcely necessary to say how different was St. Paul's estimate of Church members. He writes to the "Church of God at Corinth, to them that are sanctified and called to be saints"—an address sufficiently explicit; and yet the whole letter is one