

second, why this Kingdom after all has all the powers of the Church. It binds, it loosens, it remits, it retains. Is it not apparent that in Matt. 16, 19, the Kingdom of heaven is formally, as elsewhere virtually, identified with the Church? (Ecclesia.)

But there is another most important mark of the Church which requires notice. Baptism was and is God's ordained mode of reception into the Christian Church. Previous to His ascension, our Lord commissioned the Apostles to go forth "and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." And on the day of Pentecost Peter said to the startled multitude, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." Now a reference to the 3rd of John will show us that Baptism was also necessary for reception into the Kingdom; for when Nicodemus came to our Lord he told him "except a man be born of Water and the Spirit he could not enter into the Kingdom of God." It was the same in the case of Philip (Acts 8-19) "when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus, they were baptized, both men and women." If the Kingdom and the Church are not identical, will Mr. Grant please explain whether the baptism administered to those "who believed the things concerning the Kingdom" was different from that which admitted a man into the Apostolic Church, and if so, will Mr. Grant kindly inform me where I could now get "Kingdom Baptism" for a child if I did not care to have it made a Church member?

Again, it is a sore yet saddening fact that the Church of God has ever been mixed with evil. She has ever had her Judas, ready to take the cup, (Luke 22, 21) ever some sinner to be dealt with gently lest he should be swallowed up of over much sorrow. All efforts to render the Church pure have failed. The Donatists tried, and failed. The Sandemanians, Walkerites, Kellyites, &c., all failed; and the Plymouth Brethren, after thirty years' trial, are failing too, for Mr. Henry Grattan Guinness (who, if not a member, was an admirer of the sect,) states "that the shape of their churches is simply shapeless; that their system is the mere negation of system, and that the wear and tear of reality has put their ideal of a Church to the test "and it has FAIRLY GONE TO PIECES."† That God for his own wise purpose permits this mixture in the Church is plain, for surely He would otherwise have blessed the efforts of men like Kelly, Pope, and Walker. No man could doubt *their* piety or the prayerful earnestness with which they embarked in the cause of Church purification.

Now as with the actual undeniable history of the Church, so with the Scriptural history of the Kingdom. The wheat and the tares, the net cast into the sea, may indeed be the history of the Kingdom, but they are equally the history of the Church, for in some strange way their histories have assumed a twin-like uniformity, both are mixed with evil, both either men or angels have desired to cleanse, and of

\* See Dean Alford on Mark 26-28. † Letter to Plymouth Brethren on the recognition of Pastors, by H. Grattan Guinness.