

supplied by proselytism. The "highways and hedges" at home, and dark heathenism abroad are outside the scope of its mission. Yet, surely, these were within the scope of Christ's command to His Church. We charge the Brethren, here, with a lack of the primary and most distinctive mark of a Christian Church. This gross violation of the command, "Go ye, therefore, and disciple all nations," is significant. Plymouthism allows other churches to bring home the sheep from the mountain and wilderness, and prepares itself to sheer off the "fleece." All who permit themselves to be sheered are saints, while all who have common sense and firmness enough to refuse are denounced as sinners above all the rest. The mission of these people is to unsettle, if possible, the minds of those who already believe in Christ as their Saviour, and to allure them, by wilful misrepresentations, from their allegiance to those who sought them in the wilderness and restored them to the Good Shepherd. Wherever they go they are arrant disturbers of the peace of churches,—a pestilence and a plague. They "creep into houses and lead captive silly women," and silly men, too, for the matter of that. A small percentage of these are good Christian people, who love the Saviour sincerely, but have very crude ideas of what the Bible teaches. Their piety is not an intelligent one. They are "reeds shaken with the wind," rather than houses built upon the rock. But, for the most part, Plymouthism is the last refuge of spiritual incurables—the earthly hiding place of pious vagabondage, smirking sentimentalism, and Pharisaic imbecility—a pile of festering refuse, which has been cast out of the visible vineyard, or which the Brethren have raked out for themselves. And there is not a member of the fraternity who does not try to throw filth upon the church from which he has been cut off for some misdeed, or from which he has been inveigled by some ultra-purist brother. He talks flippantly about having "escaped from Sodom," "from darkness," "from the gall of bitterness," etc., by which terms he means the respective Christian churches of the land, or the various shibboleths of the Brethren, to which he is equally opposed. There is one thing for which the churches should be grateful to Plymouthism, viz., for providing a *Receptacle*, into which these malcontents and excrescences can be "gathered."

UNSCRIPTURAL SEPARATION.—The Plymouthite claims to be too holy to be identified with any of our existing churches. Salvation is impossible in any of them; it is a "sure and certain hope,"