

fulfilled." Brethrenism does not seem to understand these plain, these solemn words of the Saviour, for if it did it would pay some regard to what follow, viz: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall *do and teach them*, the same shall be called great in the kingdom of heaven." Thank God then the church does teach men to keep the commandments, and in doing so she follows her Lord's teaching. But why need I give more passages, when the two I have quoted are direct contradictions of the doctrine of Brethrenism on this point? But why do they, in the face of such plain texts, hold such views? Why do they, in the face of common reason—for I hold it to be the most rational thing in the world that the better a man is the greater is his obligation to keep the commandments and the more careful he ought to be to do it—why do they in the face of common reason teach men such doctrines as these? What object have they in view in rejecting the Moral Law of Moses? Is it not contrary to the very "A, B, C," of religious principles? Are they not people on whom there must be some strong delusion? Who can persuade men into rational, scriptural views when they reject such plain teaching as that of Moses? I fear no one, for a greater than any on earth—the blessed Saviour himself has endorsed the following words:—"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead?"

V.—THE LORD'S PRAYER.

Another result of considering themselves "saved finally" because they belong to "the church" through faith, is that they reject the Lord's Prayer as a thing not to be used by Christians! The Lord's Prayer, they say, was given to meet the individual wants of the disciples and was not meant to be continued amongst Christians after the shedding abroad of the Holy Ghost on the day of Pentecost. I need not say, brethren, that there is not a hint of this in God's Word, and I ask, Would the Saviour have given that beautiful prayer simply to mislead us? If he had never intended us to use it would he not have told us so? Would he not have said to his disciples, "I give you a prayer to use *now*, but hereafter you will be too holy and righteous to use it, so you must be careful when that time comes to use it no longer?" I say, if that was to be the case our Lord would have warned his disciples of it, or at least would have hinted at it. But there is not the smallest hint of anything of the sort. On the contrary a little common sense thought on the matter will shew us that the Lord meant his prayer to be used by all his followers in every age of the world.