

abide, which he has built thereupon, he shall receive a reward. If any man's work is burned he shall suffer loss, but he himself shall be saved, yet as by fire." As to the parable of the tares—when they appeared, the servants of the householder asked, would they not weed them out. He in reply stated, an enemy hath sown the tares, let them grow to the time of harvest, and then the reapers shall gather out the tares and bind them for burning. At the 36th verse, the disciples requested an explanation of the parable of the tares. The Lord thereupon states, "the field is the world, the good seed the children of the kingdom, the tares the children of the evil one, the enemy who sowed them is the devil, the harvest the end of the world, and the reapers are the angels—as therefore the tares are gathered and burnt, so shall it be at the end of this world—then shall the righteous shine as the sun in the kingdom of their father."

The Lord Jesus plainly has in view the whole world, and so states it, but the advocates of corrupt communion say no, not the world, it is the church, and the good and bad are to grow and remain therein, without separation, until the end. One moment's reflection as to the characters which constitute a church in accordance with scripture would condemn any such conclusion, but upon what principle are all the exhortations for the disciples of Christ to be a distinct and separate people, to withdraw from the ungodly, for the church to deliver to satan the incestuous person, to separate the brother who would not hear the church, as in the 18th of Matthew, and numerous other cases? How could brotherly love be exhibited? In fact it is impossible to conceive how a church should exist as subject to the laws of Christ, and not separate the ungodly from among them; while I admit to the credit of many clergymen, they will not admit all persons to the communion, though they cannot exclude them from all the other acts of worship; and even then this authority might be contested, while such excluding by the clergyman, in the manner alluded to, is assuming an authority no where to be found in the New Testament. The authority is in the church, not the clergyman or bishop.

As to the passage in 1 Cor. 3, the apostle is there speaking of himself as a wise master builder, that the church is a building, and the foundation is Christ. This building, called in other places a temple, is built with, and consists of members, called lively stones, 1 Peter, ii. 5. The church does not consist in opinions or doctrines, while such necessarily prevail in the church. Keeping in view the church as a building, Christ the foundation, believers are regarded as gold, silver, precious stones, according to their various gifts, but all valuable as resting on Christ—such would be enabled to bear the fire of persecution; while mere professors are compared to hay, wood and stubble, suitable to be burned and pass away.

Yes, the builder who while he himself was building on Christ, yet admitted characters comparable to hay, wood and stubble, would be saved, yet his work would be destroyed. This explains a passage which for years had been inexplicable in Matthew v. 19, where the