

text looking in that direction is found in Acts xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." We submit that there is not one word here to furnish either rule or inference in support of the Brethren's theory. There is not one word to show that the weekly celebration of the Lord's Supper was then a practice, or that it is now an obligation. All that can be gathered from the text is that upon this particular occasion the disciples had come together to break bread, and that Paul preached to them. We have no quarrel with the Brethren for their weekly breaking of bread ; but when they abuse and denounce us for not accepting their *ipse dixit* as a Divine Revelation we crave leave to enter a protest. Moreover, they pretend to a great respect for Apostolic precedent, especially in minute details. Why, then, do they depart from it in this case ? As a rule they break bread in the morning, whereas the New Testament churches did so in the evening. Again, they assume a sitting posture, while the posture of the New Testament churches was that of reclining. But Plymouthism does not take well to logic.

#### HIS HEAVENLY HUMANITY.

There are many doctrinal errors fundamental to this system, but space will not permit us to enlarge upon them. There is, for instance, their error respecting the person of Christ. They tell us that the words, "made of a woman," do not mean "born of a woman," and that he was not man of the substance of his mother, but that of his Father. Hence they talk about the "Divine Man," and his "Heavenly Humanity." The contention is that the Holy Ghost introduced some divine element into his human nature. The text quoted in support of the theory is 1 Cor. xv. 47, "The second man is the Lord from heaven." In reply we might quote Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, He Himself likewise took part of the same." We may point out also that the words of the angel were not, "The Holy Ghost conceived in the womb of the virgin ;" but, "*Thou shalt conceive in thy womb,*"—words conveying a very different meaning (see Luke i. 31.). His humanity,