

been found on earth, and in that sense Christ our blessed Lord was the only perfect Churchman that ever lived. Your error on this point, sir, is the same as that of the most pestilential and sacrilegious of all the sects, I mean the Plymouth Brethren, which, as a sect, has neither part nor lot in Christ further than other sinners who remain outside the holy covenant. Dr. Martin Luther tells us in opposition to you, to them, and to other sects that the Church has a body as well as a soul, but it appears, sir, that you ignore the body altogether, and believe in nothing but the soul of Christianity. But a greater than Dr. Luther, sir, has told us the very same thing. Christ, our Divine Saviour, hath said it. "Let the tares grow together with the wheat until the harvest, lest while ye gather up the tares, ye root up the wheat also."—Matt. xiii 28, 29, 30.

Now, sir, let us come to the test of God's word. Were there no profane and impious persons admitted into the Jewish Church by God's own authority? Alas! the painful facts are recorded for our instruction in the old Testament scriptures; while the profane stiff-necked people that were admitted into it by circumcision were, in unmistakable language, called "the sons of God." For thus saith the Lord to Pharaoh, king of Egypt, "Let my son go that he may serve me, and if thou refuse to let him go behold I will slay thy son, even thy first-born."—Ex. iv. 23.

Nor in the Christian dispensation is the Church much

better, that is, so far as your standard of religion is concerned. Human nature is still the same. Judas betrayed his Lord, and Peter denied him, although they were both not only called into the Church by Christ himself, but unto the highest functions of the priesthood. And he who knows all about his Church represents it in the first paragraph of the 25th chapter of the Gospel by St. Matthew as composed of ten virgins, five of whom were wise and five foolish, but all of them had a right in the kingdom, and lived and died in it.—Matt. xxv. 1. The Gospel net, the Lord declares; catches bad fishes as well as good ones, and the figure employed here is easily understood as meaning good and bad Christians, and, like the tares, the bad ones are to be separated from the good, not by the Reformed Council of New York or Chicago in 1874, but by the infinitely wise Jehovah at the end of the world—Matt. xiii 47, 48, 49. Even the babes in Christ, who had just been born again in baptism, were represented by St. Paul as carnal, thus he says. "And, I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ—1 Cor. iii. 1. Away then, sir, with your vain and unscriptural idea of a spiritual Church without a visible body. The divine plan is, and I am sure it is the best, that the good and the bad should remain together until the last day, and this is the reason why St. Paul forbids us to judge in spiritual matters, simply because we are