

shall be my sons and daughters, saith the Lord Almighty"—2. Cor. vi. 14—18. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators:"—1 Cor. v. 7—9.

In the best of societies there may be a Judas or a Diotrephes—but this arises from the weakness of those who administer the system, not from the principle of the system itself. We are not blameable if an enemy sows tares by night amongst our master's wheat, but we are if we wilfully or carelessly encourage him to do so; tares and wheat are to grow together in the field of the world, but not in the Kingdom of Christ.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."—Matt. xiii. 38.

Not to endeavour to exclude impenitent and carnal men is one thing—to be deceived and imposed upon is another.

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—1 Cor. v. 2—13.

"A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none other wise minded; but he that troubleth you shall bear his judgement whosoever he be. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 9—12.

Q.—Is it not assuming a prerogative of judging others and a power of searching the heart to scrutinize the professions of applicants for church-membership?

A.—If it were we should still be bound to obey Christ by honest and decided attention to the spirituality of such applicants. But it is not liable to this objection. If a man requires a society of "saints" to receive him as "a saint" it is reasonable that they should have satisfactory evidence of his being what is required and professed. Such evidence may be found without an attempted examination of the heart—it is afforded in the views, language and conduct of a true christian. As men are naturally and generally ungodly, no one is to be presumed to be a believer till positive indications of the circumstance are afforded. To be moral and orthodox, and an attendant on worship is not sufficient testimony of conversion

and holiness  
and love  
bership s

Q.—Is  
religion a

A.—V  
churches  
Christ in  
collective

"If any  
ran-atha."

Their s  
bers of th  
the exten  
godly he  
amongst  
conformi  
thus sepa

Q.—A  
the prese

A.—V  
practices  
preserva  
men—co  
entirely o  
—having  
within its  
external

"grow u  
aloof from  
churches  
pagation  
in a miss  
in Christ  
public ex  
is emin  
For insta  
Episcopa  
trines an  
the Presb  
contrary,