

to the Church, yet who as a "righteous being shall shine forth as the sun in the Kingdom of the Father."

Such is Mr. Grant's theory about the Kingdom. It is not original, and I cannot say that it is to his credit either as a scholar or divine. As a scholar, he has omitted to mention that the expression "Kingdom" is used in many senses; and as a divine he has forgotten that all Christians, all good people, are one with Christ, whether bond or free, male or female, Kingdom Christians or Plymouth Saints; that if they are good at all they have put off the old man and put on the new man, and that, clothed in his righteousness, they are members of the Church militant here, and entitled to the glories of the Church triumphant hereafter.

In opposition to this most unscriptural view, I will now proceed to prove the identity of the Church Visible and the Kingdom in the parable of the Tares and the Wheat, and in so doing take up Mr. Grant's challenge as given on the eleventh page of his tract.

Believing as I do most sincerely that the "Kingdom" mentioned in the parable under dispute refers to the Christian Church, still I do not wish to fall into Mr. Grant's error and confine the expression within narrow bounds. This Mr. Grant does. His Kingdom from the days of Nebuchadnezzar to the present moment is the Millennium in its nursery. But surely Mr. Grant is aware that the expression when used outside of the 13th Matthew is of a much wider application;—sometimes it refers to the Gospel, sometimes to the influence of the Spirit within a man's heart, at other times to Heaven as the home of the redeemed, and often to the Millennial Kingdom of Christ set up after the second Advent. Of course I have nothing to say to these terms. My duty is that of proving that under some circumstances the Church and the Kingdom are identical and that the term Kingdom in the parable of the Tares and the Wheat refers to the Visible Christian Church.

The Church of God is characterized by certain marks or notes that it carries with it wherever it goes. Its most prominent note is, that to it has been committed the Gospel, and that through it salvation is to be made known to all. It was to the Apostles as founders of the Church our Lord said "Go ye, therefore, and teach all nations, teaching them to observe all things I have commanded you," (Matt. 28, 19-20) or as Mark (16-15) expresses it: "Go ye unto all the world and preach the Gospel to every creature." By these words Jesus committed His oracles to the Apostles as the founders of the Church, and as His representatives. Now wherever that Church went, or goes, there certain events followed and do now follow, consequent on the mode in which the Gospel is received. In some cases people do not understand it, in other cases it makes only a slight impression, but always some receive it. It matters not to what part of the world the Church of God goes in a missionary spirit, whether to the burning plains of India or the ice-bound coasts of Northern