

PLYMOUTHISM.

THE word at the head of this paper may stand for a broad designation of the tenets held by the Plymouth Brethren. Curiously enough this sect sprang up in Dublin, and within the pale of, what was then, the Established Church of Ireland. A dentist, by the name of Groves, left Plymouth, England, in 1828, and entered Trinity College, intending to qualify himself for the foreign mission work of the Church of England. Shortly afterwards he announced two conclusions to which he had come:—1st. That a man might preach the gospel without Episcopal ordination; 2nd. That Christians should partake of the Sacrament of the Lord's Supper every Lord's day. Accordingly, he and a few other devout churchmen met weekly to break bread, and to exhort and instruct each other. There was no intention, at that time, of forming a separate organization. In 1829 Mr. Groves left for the East, and in the following year his associates formed the first society of the Brethren in Dublin. Mr. J. N. Darby, hitherto a curate in the Irish Church, became one of its leading members. In 1831 Messrs. Darby and Newton established a society in Plymouth; but in 1845 they disagreed, became bitter antagonists and the leaders of two opposing sects of the Brethren.

THE ORIGIN OF THE NAME.—A few weeks before this split, the society at Plymouth attempted to impose its views, concerning the pastorate, upon the friends in Ireland, when the society in Cork retorted, "We will not be overruled by these Plymouth Brethren." The public, at once, caught the spirit of the phrase, and has applied *Plymouth Brethren*, to all the parties and factions of that persuasion, ever since.

PLYMOUTHISM AND THE CHURCHES.—The attitude of the Brethren towards other religious denominations is extremely arrogant and offensive. They avow that Christendom, as represented by the churches, has departed from the constitution, the order and practice of the Apostles—that it is rent into pieces—that it lies in ruins—that it is a horde of schismatics, errorists, unbelievers and sinners, held together only by expedients and compromises. The very existence of these churches is a sin against the Holy Ghost. Any attempt to bring back this chaos to unity and order, by discipline and a paid