

subject. "The obedience by which we are made righteous is the precious death of Christ, not law keeping at all ; and it is not obedience *imputed* to us by which we are made righteous, but simply our righteousness came in that way. Adam's sin was not failure to do, but doing ; and it was not a breach of the law. So Christ had no obedience to make up, but disobedience to atone for, not by law-keeping, but by his precious death ; and our righteousness consists in this, that our sin being laid on Him, it was necessarily removed from us, and we are justified, therefore—not condemned." ("Scripture view of justification.") "That a christian is under law, or that Christ has kept the law for us, or that it should be imputed to us, I defy all my adversaries to show from Scripture." It is a mistake to say "Brethren deny Christ's righteousness ; of course, personally, He was righteous. They deny the imputation of His law-keeping to the believer, and that the righteousness of God means anything of the kind." Notwithstanding this confident language, we appeal to Scripture in proof of justification through the obedience of Christ imputed to us. Among other passages we appeal to the following. "Therefore, as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v, 18-19.) "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v, 21.) "But of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption." (1 Cor. i, 30.)

There are several other points in which we regard the views of the Brethren as quite unscriptural, and very dangerous. These, however, we forbear to mention at present. Enough, we trust, has been presented to put our readers on their guard. It is necessary that they should be on their guard, and especially as the errors of the Brethren are likelier to find acceptance with sincere persons, because not a few of those who propagate them are distinguished by many excellent characteristics, and have secured respect and esteem by their earnest and self-denying labours. It is further necessary that our readers should be on their guard, from statements which have been given respecting their mode of propagating their views. The following we quote from the British and Foreign Evangelical Review, (July, 1865). "Truth compels us to add that there are peculiarities distinguishing the Plymouth Brethren in their mode of propagating their theological tenets, which, if persevered in, must eventuate in other churches withholding from them all recognition of evangelical brotherhood. We refer to their practice of gathering churches out of churches, leaving to others the rough work of filling up the side pews and galleries out of the lanes and alleys, and confining themselves to the daintier work of making proselytes of those who have been so painfully gathered into the fold. We have heard reports of their proceedings in this style, both at home and abroad, on the truth of which we can rely as implicitly as on the testimony of our own senses, and the substance of which we feel compelled to lay before our readers. We have been assured that it is their usual habit, on their first advances, to assume the airs of the most catholic and pacific of christians, concealing their peculiarities, and even claiming a superiority above all others in undervaluing all sectional differences ; but that having succeeded in obtaining a few proselytes, the mask is thrown off, and they commence, cautiously at first, and adapting themselves to the capacity of their neo-