

take a change of position. The setting up of the Kingdom among the Jews in *power* is "*deferred*" or put off, and the Kingdom is offered to the world at large, first by Jesus Christ, then by the Apostles at the conversion of Cornelius. But in preaching the Kingdom to the Gentiles Jesus adopts a style different from that used when speaking of it to Israel. He does not say "The Kingdom of Heaven is at hand," but He deals in parables or similitudes which all have reference to the Kingdom during his absence from the earth.

Mr. Grant does not think it necessary to dwell much on these parables. He admits that wheat and tares grow in this Kingdom. He gets slightly sarcastic, and wonders how any one could confound the Church and the Kingdom "because the Kingdom was offered to the Jews, and who could say the Church was?" So he quietly excommunicates Abraham, Isaac, and Jacob, and consoles himself by the thought that he is in a very different position.

It will be seen from this outline of Mr. Grant's views that he believes in a *Gentile* Church and a *Gentile* Kingdom, the former united to Christ and pure; the latter mixed and composed of *good* and *bad* people.* But I would ask Mr. Grant where is this mighty organization outside of what is generally spoken of as "the Visible Church?" what road must we take to look for it? what guide book will Mr. G. put in our hand? Could Mr. Grant shew me a holy man a member of God's Kingdom yet who is altogether outside of the Church and has nothing to say to it? What admits a man into the Kingdom and yet debars him from being a member of the Church? and why, if a man be a holy man, is he left in an impure Kingdom, when as a holy man (according to Mr. Grant) he has a right to belong to the Church? If in accordance with Plymouth views the good should separate in toto from the evil, in worship, in everything, surely it is impossible that God would shut the door of a pure Church on a holy man and leave him mixed up with evil men till the second advent. The good man can only be good, because he has faith in Christ, is sanctified by the Spirit, lives, and speaks, and moves as a Christian; but if he be thus blessed, according to Mr. Grant's own views, he is part of the "Body of Christ" and could not be a member of the Kingdom at all. If Mr. Grant stated that the members of the Kingdom were altogether *wicked* then indeed the case would be different. But he would ask sensible Bible readers to believe that God owns two distinct classes of Christian people. One class—THE CHURCH—is pure, holds no connection with worldly people, and the other class—KINGDOM CHRISTIANS—are to remain mixed with the evil till the second Advent. It would be better, after all, for Mr. Grant to screen himself behind Bishops, Priests and Deacons—behind men who wrote sense and read their Bibles—than to broach ideas so dishonouring to God as the covenant Father of his people. In the meantime I would ask Mr. G. to give me, a Gentile, in this Gentile land, a letter of introduction to a true *Christian* who does not belong to the Body of Christ, does not belong

* Kingdom and Church, page 8. † The Kingdom and the Church, page 4.