

christian alone fulfils the law, it is not his rule of life." In his Tract on "Justification in the risen Christ," Mr. C. Stanley thus writes, "I do not find the law ever presented as the rule of life to the risen Child of God." Now we hold that the Moral Law was given at Sinai to the Israelites as His redeemed people, and that they were bound to obey it from a principle of love and gratitude. In like manner it is still incumbent on Christians as the rule of life according to which love is to be developed. So wrote Paul to the Romans (chap. xiii, 8-9,) "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." To the same effect Paul wrote to the Ephesians, (chap. vi, 1-2,) "Children obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise."

Not only is the Moral Law set aside, but *the example of Christ as a man is rejected by the Brethren as a rule of life.* This follows, indeed, as a necessary consequence from the theory respecting the law. Christ as a man obeyed the moral law. He regarded it as the rule of His life. But the servants are now in advance of their master, inasmuch as they are not under obligation to the law. From this conclusion the Brethren do not shrink. The following are the words of Mr. Darby (in "Brethren and their Reviewers"), "Even when here, when His walk presents our practical rule, there were two parts in Christ's life; the obedient man under the law, and 'God manifest in the flesh.' We are called to imitate His walk in the latter character. We are not in his place in the former." Christians, then, are not called upon to imitate Christ as the obedient man under the law. It is, indeed, admitted that the christian finds in "Christ glorified" his rule of life. How this is the case Mr. Darby thus explains.—"But then it is important to know what His rule of life is; that I shall now state: His place is not under the law, but in Christ glorified in the presence of God. As He is, so are we in this world; as is the earthy so are they that are earthy; as is the heavenly such are they also that are heavenly. Christ is the rule of walk, and what he is, the measure of attainment. What answers to the glory of Christ is the presence of the Holy Ghost dwelling in us, and sealing us for the day of redemption when we shall be like Him, and bear His image. Grieving his Spirit thus becomes the other measure of right and wrong for us, not breaking the law." The substance of the whole we take to be this:—The christian is not called to follow the example of Christ while here, and as a man under the law; the christian's rule of life is Christ as He now is in glory, that is the Holy Spirit in the believer. We dread the consequences of such teaching respecting the rule of life. If christians teach their children, and Missionaries the heathen, that the Ten Commandments, and Christ's example as a man under the law, are not binding on God's people as a rule of life, and that Christ glorified or the Holy Spirit is the rule of life, what can be expected but that men generally will walk in the ways of their own hearts, and according to the imaginations of their own wicked minds?

But not only is Christ's example rejected as a rule of life, but *His obedience to the law is rejected by the Brethren as a ground of acceptance, or of justification.* They utterly deny the imputation to believers of Christ's righteousness. We give the following extracts from their writings on the