

tion. His answer is now before the public and is entitled, "The Kingdom and the Church—are they the same?" and this tract is written in reply.

Mr. Grant's theory as to the Church may be summed up thus: The Church is distinct from the Kingdom (page 9); it was not in existence nor could be till the death of Christ; and in the Church Abraham and others have no part (page 9).

I call this a theory because it is not Scripture. Mr. Grant has not found it in Scripture. I will dispose of it in a few words. As to the distinction between the Church and the Kingdom, I will deal with it in its proper place. The two other points should be met here.

If the Church (Ecclesia.) did not, or could not exist till after the death of Christ, why did Stephen, speaking of Moses, state "This is he that was in the Church (Ecclesia.) in the wilderness?" (Acts 7, 38) or why did David say "I will declare thy name unto my brethren in the midst of the Church (Ecclesia.) will I praise thee?" or why did Moses speak in the ears of all the Church (Ecclesia) of Israel the words of his song until they were ended?† or why did God give the Law in the presence of the Church (Ecclesia) at Sinai? It is an easy thing for Mr. Grant to say that the Church was not in existence till the death of Christ. Of course the Christian Church was not God's Jewish Church was. The Church of the wilderness was the Church of the Law.

This leads me to Mr. G's second point—that Abraham will have no part in the glorified Church. Has Mr. G. ever read the 3rd chapter of Galatians?—"Know ye, therefore, that they which are *of faith*, the same are the children of Abraham, for the Scripture foreseeing that God would justify the heathen through *faith* preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." So then they which be *of faith* are blessed *with* faithful Abraham. If I have faith in Jesus Christ I expect to be blessed *with* faithful Abraham. Mr. Grant does not. I'm very sorry for it.

Mr. Grant's theory as to "the Kingdom" is of a more elaborate nature. I have read it very carefully, and I am sorry as a literary production that it is not more creditable to the writer and the sect to which he has allied himself. It is a foolish theory, unsupported either by Scripture or common sense. It leaves a person just as dark on the subject of the Kingdom as if Mr. Grant had never written a special tract to throw light on it. It suits me, however. It proves to me that the "Kingdom of God" in the Tares and the Wheat must mean the Visible Church, according to Mr. Grant's own theory.

He first refers to Nebuchadnezzar's image vision of the Kingdoms and to the Millennial Kingdom which should break the others to pieces. This Kingdom, he states, was recognized by both John the Baptist and our Lord in the announcement "That the Kingdom of Heaven was at hand."

Christ then goes forth and preaches this Kingdom to the Jews, but his labour ends in rejection. Then our Lord and the Kingdom

* 22nd Psalm, ap. LXX. † Deu. 31-30, ap. LXX. ‡ Deu. 18-16, ap. LXX.