

bitterly denounced each other. The Christian separated from the Jew, and the Protestant from the Romanist; but who, except a Plymouth Brother, would argue that these are made one by separation? Paul shows us a "more excellent way." In Eph. iv. 2, he tells us how the "unity of the spirit" may be, and is to be, kept "with all lowliness and meekness, with long suffering, forbearing one another in love." Strangely enough there is not a hint at separation in these words and yet all the sects of the Brethren are built upon this error. The apostle is asking for what the numerous factions of the Brethren prove that they have not, viz., amity, concord, brotherhood and oneness of feeling and purpose. Surely these virtues may obtain among men, although they happen to live in different houses. We readily admit that the Scriptures do not present us with a formal and dogmatic statement concerning the distinction between the *visible* and *invisible* Church. But this is of little consequence in determining the existence of the fact itself. There is sufficient evidence of this distinction in a fact which the Brethren themselves admit, viz., that all professed Christians are not true believers in Christ, and in the enjoyment of salvation. The saved Church, as God sees it, is a very different thing from the organizations which men call by that name. There is an invisible, spiritual and elect Church within the visible Churches of Christendom. The Brethren deny this distinction, although we have the warrant of Scripture for making it. The only distinction which they can see is made by the line which separates them from the evangelical denominations—a line which they have kindly laid down themselves—a line by which they charitably divide the saved from the unsaved. "Come out from among the churches, and you are the elect of God—stay in them and you are in filthy Sodom." This, again, either involves infallibility on the part of the Brethren, or it is a piece of impious presumption. Humility is a virtue, and charity "vaunteth not itself!" In the meantime our Saviour teaches that the "Kingdom of Heaven"—the visible church—contains "wise" and "foolish," "wheat" and "tares," and will continue to do so until the "Bridegroom cometh," and the angels shall gather the harvest.