

Joseph was a prime minister in a heathen country, and what is more, he seems to have been placed there by God. Daniel and Nehemiah were politicians in the government of Persia, and nobody condemns them for it. Erastus was chamberlain in filthy Corinth, and Cornelius was a military officer of imperial Rome, and there were "saints in Cæsar's household." But did an apostle, or an angel, or God ever command them to "come out"? The Brethren would have done so, and would do so still. This is another instance of their obtuseness, or something worse. We take it that Paul was as good a Christian and as great a scholar as any of the Brethren, yet we find him appealing to Lysias and unto Cæsar! And is it not by Christ that "kings reign and princes decree justice?"

ERROR CONCERNING THE CHURCH.

We have pointed out that the Brethren deny the existence of a spiritual and invisible church within the various visible organizations, while the parables of Christ and the Apostolic and pastoral epistles teach this distinction. We are told, farther, that the church had no actual existence before the Day of Pentecost—that previous to the outpouring of the Holy Ghost it existed only in the *purpose* of God. Mr. W. Trotter says: "It was not till after the death and resurrection of Jesus that the church began. As to its actual existence on the earth, the church was formed by the descent of the Holy Ghost on the Day of Pentecost." This quietly rules out of the church all the Old Testament saints, all the worthies catalogued in Heb. xi. and the countless thousands whose names are not found there. They may have been saved, but they are not in the body of which Christ is the Head. And yet we do find a church existing before the death and resurrection of Christ—in fact, an Old Testament church. In Matt. xviii. Christ speaks of the church in connection with the offending brother. We find the church also in Psa. xxii. 22, "In the midst of the congregation will I praise Thee." The writer to the Heb. (ii. 12) in quoting that text, uses the word "church" instead of "congregation." Then we find Stephen declaring (Acts vii. 38) that Moses was a member