

both God has said, to one by inspiration, to the other by stern fact, "make no division." His inspired words on record with reference to the Kingdom are, "Let both grow together until harvest," and his teaching in reference to the Church may be read in the failures of the Donatists, Sandemanians, Kellyites, Popeites, and Darbyites.

Once more. The history of the Christian Church has been of a peculiar nature. The smallest of all religious parties in the East, it has swept on for 1800 years, wielding an influence that it would be impossible fairly to describe. Nations, languages, peoples, and tongues have received the Gospel committed to its keeping. It speaks for Jesus in nearly every tongue, and is fast decreasing the few remaining languages of the earth which as yet have not pleaded for His atonement.

Her again the literal history of the Church is identical with the Scriptural account of the Kingdom. "The Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and groweth unto a tree so that the birds of the air come and lodge in the branches thereof." If the Visible Church and the Kingdom are not identical will Mr. Grant explain how their distinct histories are so peculiarly alike.

The Kingdom of God then is possessed of the following notes or remarks in common with the Visible Christian Church:—

#### THE VISIBLE CHRISTIAN CHURCH

- 1—Has arisen from small beginnings to a mighty power.
- 2—Baptism is the seal of admission into the Church.
- 3—The Church has power to bind, loose, remit, and retain.
- 4—The Church is the guardian of the Gospel.
- 5—The Church has ever been mixed with evil.
- 6—The Church is the Church of God on earth.

#### THE KINGDOM

- 1—Has arisen from small beginnings to a mighty power.
- 2—Baptism is the seal of admission into the Kingdom.
- 3—The Kingdom has power to bind, loose, remit, and retain.
- 4—The Kingdom is the guardian of the Gospel.
- 5—The Kingdom will ever be mixed with evil.
- 6—The Kingdom is the Kingdom of God on earth.

A glance at the above table (which could be easily enlarged) will prove, I think, to the readers of this tract that in many places in the New Testament the expression "Kingdom of God or Kingdom" refers to the Christian Church.

The question now arises: in what sense is the expression Kingdom of God or Kingdom used in the 13th chapter of Matthew, in the parable of the tares and the wheat—what Kingdom is it in which God sees fit to let the evil grow side by side with the good? It cannot mean the Kingdom of God in a man's heart, (14 Ro., 17) for our Christian life must be spent in tearing up and battling against all that would dishonour Jesus there. Neither can it refer to Heaven; there will be nothing to pluck up in Heaven—*dogs are without*, it is only the pure that enter in. Well, can it mean the Millennial Kingdom of Christ? Impossible, and for two clear reasons—first, it is on the second Advent of Christ that the Kingdom will be cleansed and the