

768 for year 1873; in year 1877 offertory and collections had increased to £14,883. If to this be added Diocesan Assessment and the other local contributions they will make up the large sum of £41,369 for Church purposes within the Diocese in 1877.

PRAY. 1, for the *Unity* of the Church, that our Lord would grant her that peace and unity which is according to his Will, John xvii 21, 23; 2, for her *purification*, East and West, Latin and Reformed, that God would bring back His whole Church to that purity of faith and holiness of life which were in the days of the Apostles; 3, for those *separated* from her Communion, that they may return into the way of truth; 4, for *ourselves*, that we may diligently use the manifold means of grace so lovingly provided, for which we praise His Holy Name.

"Let those find pardon, Lord, from Thee,

Whose love to her is cold;
Bring wanderers in, and let them be,
One Shepherd and One Fold."

BAPTIZED CHILDREN IN THE NEW TESTAMENT.

In the New Testament the presentation of children to our view forms a series of pictures, not only distinct and attractive, but most attractive. As in vision the children move before us, we perceive their relations to Christ, and their position in His Church on earth.

We will copy two of these pictures drawn on the pages of the New Testament.

1. St. Mark sketches the first picture, "Suffer the little children to

come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark x. 14-16.)

In this picture notice:

(a) The children are *little* children; because (*aa*) St. Luke, who shows the same picture, calls them "infants" (Luke xviii. 15.) (*bb*) Our Lord takes these children "in His arms"

(b) "Of *such*" does not denote persons *like* these little children, but denotes *these infants themselves*. This is the meaning of the Greek word here translated "such."

"Of *such* infants is the kingdom of God." The kingdom of God *belongs* to infants. It is their *possession*. This is the teaching of the Greek* (see Matt. v. 3), "*Theirs* is the kingdom of Heaven."

(d), "The kingdom of God." *belonging* to infants (verse 14), is the same as "the kingdom of God," which may "not be received," (verse 15). The phrase, "kingdom of God," in its repetition, retains its meaning, unless the context forbids. Here the context does not forbid. But the "kingdom of God," which may "not be received," is His kingdom *in this world*.

(e) For these reasons, the kingdom of God *in this world belongs to infants*.

(f) But our Lord, in Matt. xvi. 18-19, makes the "kingdom of heaven" and "My church" *identical*.

(g) This fact is then demonstrated, *Infants, by Christ's own ap-*

* Winer. Gram., § 9, 5.