

refer to heaven, and teach the fact that the inhabitants of that blessed country are chiefly such as die in infancy. It is very doubtful whether, except by inference, this truth be in the words of Christ. The kingdom of heaven before the mind of Christ was the church militant, not the church triumphant; the working church on earth and not the jubilant church in heaven. There is no doubt this was the sense in which he generally used the expression, "*Kingdom of Heaven*," as equivalent to the Christian dispensation that was coming into existence in contrast to the Mosaic dispensation that was passing away. These words therefore teach us little excepting indirectly, as to the destiny of infants after their death. But they teach a truth, of a near and very practical bearing on the manner of the church's growth, and the work to which should be given the church's best energies.

"Of such" means not simply that the kingdom of heaven *belongs to little children, and people like them* which is true, but it means further that the kingdom of heaven *springs from little children and people like them*.

We are told by Christ in his sermon on the mount that they who suffer persecution for righteousness' sake are blessed. Why? "For theirs is the kingdom of heaven." That is the way our translators have rendered it, which is correct so far, but the wider truth contained in these words is best expressed by translating "for of them from them is the kingdom of heaven." The mourners are blessed, for they shall be comforted; the meek, for they shall inherit the earth, and so on, but "the poor in spirit" and the persecuted are blessed because of them, from them as the seed of God springs the church. The blood of the martyrs is the seed of the church, and in some such sense as that, we may say that little children are the seed of the church by a

process of what might be called spiritual evolution. There are two stages in the growth of the Christian church just as there is in the conquest of a country. When our British forefathers landed in America they grew first by conflict with, and conquest of the savage Indians. They had to fight for a foothold here and there in the vast wilderness. This corresponds to the period in the history of the church when it has to contend for existence, and when the poor in spirit and the persecuted are the seed of the church, carrying Christ's cause into the heart of empires, cities and palaces. Then after the Indians were subdued or pacified, the British element grew by quiet and steady increase. One Christian family became two, two became four, and four became eight, and so on, till to-day this continent is overspread with white men. This again corresponds to the period in the church's history when it grows from within by the training of children and the increase of Christian households, when little children become the seed of the church and the chief quarter whence its growth comes.

It was by steady gradual internal growth without scarcely any additions from without that the Jews became a great and influential nation. It was first the family of Abraham, and he had only one son in covenant. Then in Isaac's family there were two sons, in Jacob's family twelve sons and one daughter, and so on, till we reach the kingdom of Solomon, extending from Hermon to Egypt, and from the river Euphrates to the great Sea, all sprung from one family which went on growing and spreading as a plant grows, and seeds the surrounding ground till it fills the land. There lies therefore in these few words "of such" a secret of greater power and progress than any Philosopher's stone ever promised. If the Christian church of Canada, instead of waiting

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