

David prayed, "Cast me not away from thy presence," and then exclaimed, "In thy presence there is fullness of joy." And the wicked at last will be "punished with an everlasting destruction from the presence of the Lord, when the Judge shall say unto them, 'Depart from me!'"

Now, omnipotence means universal existence, and necessarily implies omnipresence, or universal knowledge, without any reference to special revelation, or moral approbation. And when God is represented as dwelling in heaven and with *his people*, it, doubtless, has reference to the manifestation of Himself to those whose moral nature will admit of communion and intercourse with Him—where His glory is most revealed; where there is the greatest display of the attributes and perfections of His nature. Hence, in this sense, He dwells in the high and holy place and in the hearts of all who are spiritual temples for Him to abide in.

Thus Peter, in the presence of revealed Divinity, on the mount, could say, "It is good for us to be here," while David has fullness of joy in the approving presence of his God. This the wicked never did and never can enjoy. Though they cannot flee the natural presence of their Judge, there will necessarily be a moral separation, and this will be a bitter ingredient in their cup of woe. It is only by making a distinction between the natural and moral presence of God, that we can reconcile His omnipresence and particular habitation.

*The Kingdom of God.*—The Scriptures declare that His kingdom ruleth over all; that thrones, dominions, principalities, and powers, whether in earth or in heaven, are under His jurisdiction and control; and yet we are commanded to pray, "Thy kingdom come," and to believe that the kingdom of God is set up in the believer's heart; hence it is not in the heart of the unbeliever. Of course, so far as they are concerned, the kingdom is not universal.

The providential and moral reign of the Almighty must of necessity be universal. All live, move, and have their being in Him. All are upheld by the word of His power.

But this does not show His gracious spiritual reign in the hearts of the loyal faithful subjects. His spiritual kingdom is set up, progressive, and is destined to win its way among the nations until its power shall be felt by all the tribes of earth, and every nation and empire yield to its all-conquering march. Thus God can be the *universal King* of the vast universe, and the special spiritual Ruler of his people.

*The people of God*, by faith, by sacrifice, by obedience and adoption, are the spiritual subjects of His kingdom—ever loyal, and the promised heirs of an eternal inheritance. Jesus Christ said, when on earth, "My kingdom is not of this world." The Jews looked for the coming of an earthly monarch; hence they were not prepared to receive Him as their spiritual king; yet they fancied themselves the only people of God—the only subjects of His kingdom. This mistake was corrected by the teachers of Christianity: especially by Paul, in his letter to the Romans, quoting the prophet Hosea: "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." So, that whenever the Scriptures represent the Jews, or any other people, as the subjects of God's kingdom, it is not done to the exclusion of any nation or individuals who submit to its authority, and regulate their lives by its rules of moral virtue.

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THE BIBLE IN SIBERIA.—Through the efforts of Rev. Dr. W. H. Bidwell of New York the Bible has been introduced into Eastern Siberia, where it was almost unknown. A grant of a few hundred copies of the New Testament in modern Russ was made by the American Bible Society, and sent by ship to the Amoor River, a five months' voyage of 17,000 miles. When the box ar-