

"*The Kingdom of Heaven is at hand.*" Referring to the prophecy of Daniel, chap. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and *the kingdom of God*, mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus; producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. But why is this called a *kingdom*? Because it has its *laws*, all the moral precepts of the gospel; its *subjects*, all who believe in Christ Jesus; and its *king*, the Sovereign of heaven and earth. N. B. Jesus Christ never saved a soul which he did not *govern*; nor is this Christ precious or estimable to any man who does not feel a spirit of *subjection* to the Divine will.

"But why is it called the *kingdom of HEAVEN*? Because God designed that his kingdom of grace here, should resemble the kingdom of glory above. And hence our Lord teaches us to pray, *Thy will be done on earth, as it is in heaven.* *The kingdom of heaven is not meat and drink*, says St. Paul, Rom. xiv. 17, does not consist in the gratification of sensual passions or worldly ambition: *but is righteousness, peace, and joy in the Holy Ghost.*" Now what can there be *more* than this in glory? *Righteousness*, without mixture of sin; *peace*, without strife or contention; *joy* in the Holy Ghost, spiritual joy, without mixture of misery! And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does *heaven* itself differ from this state? Answer. It makes the righteousness *eternal*, the peace *eternal*, and the joy *eternal*. This is the heaven of heavens! The phrase, *kingdom of heaven*, is frequently used by the Rabbinical writers, and always means, the purity of the Divine worship, and the blessedness which a righteous man feels when employed in it.

"It is further added, this kingdom *is at hand.*" The dispensation of the glorious gospel was now about to be fully opened, and the Jews were to have the first offers of salvation. This kingdom is also at hand to us, and wherever *Christ crucified* is preached, there is salvation to be found. Jesus is proclaimed to *thee*, O Man! as infinitely able and willing to save. Believe in his name—cast thy soul upon his atonement, and enter into rest!"

Read also the remarks of the celebrated Richard Watson, author of "Theological Institutes," and the "Biblical and Theological Dictionary;" who opposed Dr. A. Clarke on the Sonship of Christ so ably that the Methodist Conference determined to receive no more preachers into connection who held the Dr.'s views.

In the same article is presented the substance of the remarks of Calmet, a celebrated Catholic author.

"**KINGDOM OF GOD**, in Scripture, is a term of frequent occurrence, and variously applied to the providential, moral, and evangelical government of JEHOVAH. Thus we read of the kingdom of God, (Ps. 103: 19. Dan. 4: 3.) or his universal empire and dominion over all creatures; in reference to which it is said, "Jehovah is a great God, and a great King above all gods," Ps. 95: 3. "His throne is established in the heavens, and his kingdom ruleth over all."