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THY KINGDOM COME.

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What the outlines are to the artist's picture, definitions are to the author's essay—the limits within which he is to work. In discussing the kingdom of God, experience furnishes no sufficient data, and we must resort to the witness of His Word. To follow the deductive method might lead us to warp the Scripture to fit the crook of some preconceived theory or dogma; and the only safe way is the inductive, collating and comparing the various testimonies of the inspired Word concerning the kingdom, and patiently seeking that centre of convergence where apparent contradictions meet as Roman roads met at the Golden Milestone.

A kingdom, as the word implies, is the house or dominion of a king—the realm he rules. The kingdom of God is therefore to be found wherever a community or even an individual soul owns His sway.

Five factors in the New Testament stand closely linked with each other and with the kingdom: the "world," the "Church," "Israel," the "nations," and the "ages." The English words used in translation are not always the true equivalents of the originals. For example, the word, "world," stands for three Greek words (*γη. κοσμος. οικουμενη*), one meaning the earth, another the cosmos, and a third the home of man; and, to increase our perplexity, the English word, "world," is used by us in three senses: a material sense, the globe; a social sense, the family of man; and a chronological sense, an indefinite period of time. The word "church" (*εκκλησια*) means an elect or outcalled body of believers; "Israel" is always distinct, alike in history and prophecy, from both "church" and "kingdom," and all these are to be distinguished from the "Gentiles" or "nations."

The other word which has a vital relation to the study of the kingdom is the word "age" or "æon" (*αιων*), which has in the Greek a specific