

three good witnesses, Matt. Mark, and Luke—"And he said unto them *there be some standing here which shall not taste of death, till they have seen THE KINGDOM OF GOD come with power.*" Mark ix. 1; Matt. xvi. 28; Luke ix. 27. Now if there is truth in the Savior's words—in him who spoke as never man did—he here declares that his kingdom—the kingdom of God—should "*come with power,*" *during the life time of those who heard him.*

Now, what are the objections to this view of the subject? Hear them—"can the Lord Jesus and the Devil reign at the same time?" Hear another objection—can Queen Victoria reign over the British Provinces, when in some parts of them there are more opposed to her and the British Constitution than there are in their favor? Notwithstanding there are aliens and rebels in the territory of Britain, still she has a government established, and her kingdom is firm! So of the kingdom and reign of Messiah, the Prince of Peace.

But then, there is an everlasting kingdom of the Lord, which is yet to be enjoyed by those who are now loyal citizens of the present kingdom. Peter has given Christians directions for their conduct, by adhering to which, an "entrance shall be abundantly ministered unto them into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 5-11.

In order that our readers may see that our views of the kingdom of heaven are neither new nor novel, we here introduce several remarks from men differing widely on many other subjects.

"KINGDOM OF HEAVEN, *Basileia ton Ouranon*, Reign or Kingdom of Heaven. *Basileia*, with the Greeks, denoted either Reign or Kingdom. "The Kingdom of Heaven is at hand," by Dr. Campbell is rendered "the Reign of Heaven approaches." While the reign of a King may advance or recede, the kingdom with us is as stationary as the ground upon which the people live. The burthen of the testimonies of Matthew, Mark, and Luke, is this "Reign of Heaven." The nigh approach of it is announced by John, Jesus, the *Twelve*, and the *Seventy*, during the public ministry of Jesus in Judea and Galilee. The near approach of this Reign, and the peculiarities of this Kingdom of Heaven, or of God, is spoken of more than forty times in Matthew alone, and about one hundred times in the historic books. Dr. Campbell's rule of translating this phrase is a good one. Whenever the approach or progress of *Basileia* is spoken of, he renders it *Reign*; but it is a matter of discretion in other places whether to prefer the one or the other.

"The Reign of Heaven could not commence before the King ascended to his throne—before Jesus was glorified. Such were the ancient prophecies, and such are the facts stated by the Apostles. "The Spirit was not given till Jesus was glorified," "the Reign or Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

Hear also Dr. Adam Clarke, one of the most laborious commentators of modern times.