THE WHERE AND HOW OF THE KINGDOM OF HEAVEN.

That the Kingdom of God, spoken of to Nicodemus by the Lord Jesus, in the third chapter of John, was set up on earth and in the hearts of its subjects, and that for their salvation from the dominion of sin and Satan, there can be no doubt. Nor need there be any more doubt in regard to our entrance into, and identification with, that kingdom; viz.: being born of the Spirit and water.

I. IT IS ON EARTH AND IN THE HEARTS OF ITS SUBJECTS.

1. *The Kingdom of Heaven was set up on earth.* The kingdom to which our Lord referred, the one for the *coming* of which He taught His disciples to pray, and the one expected by the Jews, was that spoken of by Daniel when he interpreted Nebuchadnezzar's dream: "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed," Dan. 2:44. "These kings", *on earth*, refer to the Babylonian, Persian, Grecian and Roman empires. Accordingly, "in the days' of the Roman, in the 23rd year of Augustus Cæsar, the king, Jesus Christ, was born; in the 18th year of Tiberius Cæsar, He was crucified; but according to the 2nd Psalm, "Yet"—not withstanding His crucifixion—"have I set my king upon my holy hill of Zion;" for He rose from the dead, and ascended to the right hand of God, "from henceforth expecting till His enemies be made His footstool." Thus, in all probability, was Daniel 7:13, 14 fulfilled.

That the kingdom of God was set up *on earth*, at the time referred to, is amply confirmed by the record. John the Baptist, the King's forerunner, said in his day: "The kingdom of heaven is *at hand*," Matt. 3:2. The Lord Jesus followed with the same language, Matt. 4:17; also declaring to His disciples "That they would not taste of death till they saw the kingdom of God come with power," Mark 9:1. Ten days after His coronation, it did so, on the memorable day of Pentecost. Matt. 12:28 conveys the same idea of the geography of the kingdom; also, Matt. 6:33. At the blast of the seventh angel's trumpet, Rev. 11:15, "The kingdoms of the world" are declared to be the kingdoms of our Lord and His Christ.

The kingdom has come, then, and is becoming universal, Dan. 2:34, 35; also, 7:17, 18

"This wrong shall not forever sway,
The many toil in sorrow;
The hosts of Hell are strong today,
But Christ shall reign tomorrow."

The kingdom of heaven, then, is on earth, and we need not look elsewhere for it; and if we do not enter it *here* we never shall. Death will not produce the change of character that constitutes us subjects of the kingdom of glory, unless we are in the kingdom of grace before it. Regeneration, by which we enter this kingdom, is a greater change than death produces. The church of Jesus Christ is the *visible* representation of this kingdom; and as Augustine observes: "Internally we enter it by the birth of the Spirit, externally by the birth of water."

2. *This kingdom is in the hearts of its subjects.* This proved confirms the above. And note our Lord's statement: "Neither shall they say, lo here! or, lo there! for behold the kingdom of God is *within* you," Luke 17:21. It is a "kingdom of righteousness, and peace, and joy in the Holy Ghost," Rom. 14:17. The king is within: "I will dwell in them, etc.," 2 Cor. 6:16. The laws are within: I will put my laws into their mind, and write them in their hearts, Heb. 8:10. So the kingdom of God is *on* earth, and *in* the hearts of believers.

A pious person being asked how things were going on in the world, replied: "My conversation is in heaven,' I have not been in the world for twelve years." Another said: "I have a heaven within me to go to heaven with." The love of God shed abroad in the heart, in the kingdom of grace is as good as they have in the kingdom of glory; it differs only in degree, not in kind. Eye hath not seen, etc., *but* God *hath* revealed them *unto us* by His spirit, etc., 1 Cor. 2:9, 10.

II. WE BECAME IDENTIFIED WITH THIS KINGDOM BY TWO BIRTHS.

1. *Of the Spirit.* This birth puts us in the spiritual, invisible kingdom, and that kingdom in us. Can this be possible? Christ can be, and is in, the christian; and the christian can be, and is in, Christ. We can be in the vine, and the sap of the vine in us. We are in the air, and it in us. The colored brother puts it thus: 'De fire is in de iron, and de iron is de fire." Jesus answered: Except a man be born of water and the Spirit he cannot *enter into* the kingdom of God. He emphasises the water and the spirit both in the 5th verse, having especially done so in the case of the Spirit in the 3rd, John 3:3-5. And it is as true as any word God ever spoke, that, without this double birth we cannot enter into the kingdom of God as set up on earth; the *setting up* meaning, not only regeneration by the spirit, but the organization of the christian church. This is effected for the inhabitants of the earth while they are on its surface.

In John 3:3, it is affirmed, "Except a man be born from above," that is of the spirit, "he cannot *see* the kingdom, etc." But that birth gives us eyes to see, ears to hear, and a heart to understand, Deut. 29:4. It translates us out of the kingdom of sin and Satan into the kingdom of grace and God's dear Son, Col. 1:13. The apostles were correct concerning the locality of the kingdom when asked: "Lord wilt thou at this time restore the kingdom again to Israel? but ignorant of its spirituality; so our Lord's answer sufficed them till Pentecost, when the kingdom came, and when they saw and understood its spiritual nature, as well as its geography. The Scriptures teach us that the air is the first heaven; this may make the above view more easily apprehended.

The kingdom of God, or heaven (for it was the *God of heaven* set it up) has two stages—of grace and of glory; in its *present* and *future* states. When born *from above*, we are in the kingdom of Grace; when *taken* above, we will be in the kingdom of Glory. So if you ask me if I am going to heaven at death, I reply—I am in heaven already—its stage of grace—if I am a christian; the kingdom is but one. If that is a comfort to you, my brother or sister in Christ, in prospect of death, allow me further add: Death is a *part of* the *work of* redemption—it would not have been but for that work—Adam and Eve would have been punished without a separation of body and spirit, as the wicked will be finally with their resurrected bodies, and as our great Substitute was on the cross, having said the atonement, etc., was finished, before the separation of His body and spirit, if God had not intended redemption for His people. Death, then, is a part of redemption, especially that of Christ; ours also, through His, subserving a useful end in that work. This is comforting for the penitent believer to contemplate. There is room for the kingdom of heaven on earth, as well as the vegetable and animal kingdoms; and as Queen Victoria can reign in Nova Scotia although she is in England, so Christ can and *should* reign in the kingdom of Grace, although He has gone to that of Glory. We, then, are prepared for the kingdom of Glory, while we are where the kingdom of Grace is established—for the next life while in this.

The Lord also compares the kingdom to mustard seed and leaven—the one representing it as set up in the *world*, and the other in the *heart*; all which effects are wrought, through the use of means, by the Holy Spirit, who puts the kingdom in us and us in the kingdom; and as Jesus Christ would have us declare to the world that such is the case, He would have us make a public profession of it. He has a visible organization of the subjects of this heavenly kingdom—the church—and baptism is the divinely ordained method of doing so. He has an army, for we are in an enemy's country, and He wants to take the oath of allegiance and fight a good fight of faith: hence—

2. *We must be born of water*, or from *beneath* as well as from *above*. John 3:5 is to *see* the kingdom; John 3:5 to *enter* it. Born of the spirit puts us in the invisible kingdom; of water in the visible kingdom. Thus, I trust and believe, we see the where and how of the divine kingdom. If this earth is to be refined and become the new one Peter speaks of and as Luther, Wesley and Milton believed, we can easily perceive how the kingdom of God can be on earth, and is now as the church militant. The Lord can easily take us up into the air during the process of refinement, and then restore Paradise. He has gone to prepare a *place*, which we must not lose sight of, but whether that means a different one from the earth, or something connected with its being fitted for the final abode of His people, it matters but little to us if we are with that blessed One who redeemed us, and drink forever from the fountain of bliss He has opened; it will be all we will want.

Baptism, then, puts us in the visible representation of the kingdom—the church—if born by the spirit *first*; it cannot put us in the invisible; that which is born of the spirit is the spirit, and that which is born of water is the body, and it is useless without the work of the spirit. Moreover, we see, that when the kingdom came, those who were subdued by divine grace and thus became subjects of it, were born of the spirit first, and water after, and not of *both together*; and such is true of all the examples of identification with this kingdom recorded in the Scriptures. In the light of this Biblical instruction, we see how far baptism is from being essential to salvation; yet it is absolutely essential to obedience to our Lord, who commanded His servants to go and baptise; and as Peter says to believers on Pentecost: Repent and be baptised, *every one* of you, etc., Acts 2:38. More than that, baptism imposes obligations on us *only while we are in this world*; such as a mortification of sin, crucifixion of the old man, living to God, etc., Rom. 6:3-11, and not in the world to come; therefore we learn that the subjects of baptism are persons come to years of understanding, and realize what that Sacrament means (Sacrament being the Latin for an oath), as well as that it is non-essential to salvation. If you and I occupy the new heavens and earth wherein dwelleth righteousness, we will require no oath of allegiance to stir us up to the discharge of duty. Only believers can see the significance of the Sacrament: The burial and resurrection of Christ; our own burial and resurrection; our death to sin, and life of holiness, etc.

W. McGREGOR.

Tancook, Lunenburg Co., N. S.

DISTINCT LIKE THE BILLOWS; ONE LIKE THE SEA.

AN ALLEGORY.

It was far away to the South, in beautiful Bermuda. I had returned from a meeting in which I had united with brethren beloved of my own and other christian communions, in these prayers and songs of Zion that bring sincere worshippers into such blessed fellowship with each other and with our present Lord. The heavenly aroma of that hour of kindred intercourse and worship still pervades my spirit, as I sat me down under the veranda of my dwelling, for a few minutes of quiet meditation, to which all the environments seemed to invite. The rote of the ocean waves as they rolled in upon the coral shores, fell on my ears in soothing tones, like the muffled harmonies of some distant orchestra; and while I gave myself over to the restfulness that seemed to charge and charm element that touched my being, "a thing was brought to me secretly, in thoughts from the visions of the night when deep sleep falleth on men."

I dreamed; and in my dream I thought that suddenly the low sweet cadences of the waves gave place to a sound of angry discord; for the waves had broken into tumultuous quarrel, and the object of their strife was, *which of them was the ocean?*

Our own North Atlantic was the most clamorous amongst them; and if vigor of utterance could have been received as proof, it seemed to have the best of the argument. But the South Atlantic raised its voice, asserting its claims in decided, if in lower tones. And now and again I heard the still softer voice of a Pacific wave, that had found its way around from the setting sun; and it rebuked Atlantic boistrousness and praised its own peaceful wideness. And by its, side, yet proudly distinct from all others swept a wave from the Indian Sea; it was beautiful to the eye, and its boast was of the fabulous wealth it bore. And shortly another spoke; but this voice was as the crash of an ice-floe, and it told of the majestic solitudes of the Arctic North, which no daring explorer is able to measure, or gallant ship to pass thereby. And thus the clamor raged amongst the waves, and each of them contended that it was the ocean.

Now, while I listened to this angry strife between the waves, and mourned apart for the silencing of the sweet song that had so lately filled my soul with peace, I thought there arose another voice; and it came from depths that have never been measured by creature device—great deeps like those of the heart of God; and it spoke in tones stately and solemn and slow, as become the great deeps; and this voice reproved the contending waves; "for," said this grand voice, "though ye be many, yet ye are one. From my fathomless depths ye all derive your being, and my everlasting arms are about you all forever." And as the Deep ceased to speak, the wrathful contest between the waves was hushed and there fell a calm through all the air, like that of the twilight hour of the world's first Sabbath. And as I waited in the hush of solemn wonder and awe, there arose another great sound; and it was as of an anthem "loud as from numbers without number, and sweet as from blest voices uttering joy," and it came from the south and from the west, and from the east, and the reefs far out on the north joined in the chorus. And from every point where the blue walls of the world met the great wide sea, and down from the heights where the heaven of heavens be, there came this great voice; and it was as the voice of harpers, harping with their harps, and as the voice of many waters, but now it was one voice. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying:

"Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

J. S. C.

Auburn, N. S., March '96.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

DEAR BOYS AND GIRLS:—

Once upon a time a boy left his home and went away to school. He had good teachers and studied hard; but could not see that he was learning very much. However when school was closed for the summer holidays, he came, rambled over the old hills and went trouting in the old brook. But everything was changed. The grassy hillside, the graceful elms and even the face of the laughing brook, had all a deeper meaning for him than ever before. Then he began to understand that the change was not in the meadow, but in himself. His year at school had begun to open his eyes and make him a different boy. Truly God had used his teachers and his tasks as a means of broadening his mind and enlarging his heart. But his progress had been so silent and so gradual that he did not perceive it until he returned to his old haunts and found that blessed were his eyes for they could see, and his ears for they could hear, what they never heard or saw before. After that he used to love to come back at the beginning of every vacation and sit on the old bridge, just to compare his present self with his former self and realise what the school of the prophets had done for him, while his heart went out in thanksgiving to God for the sacred halls of Acadia.

Let us take our stand in two different places, connected with our history, that we may compare our present with our past and see clearly what Christ has done for us!

First, let us sit on the top of a snowy mountain and look down at our cradle! South of us are the burning plains of India. North of us is a lofty tableland, called the roof of the world. It is rich with green pasture from whose sparkling springs, there bursts a silver river, called the river Oxus. Who are these children playing on its grassy banks? Part of them are our fathers and part of them are the fathers of the Hindus. Our fathers and theirs were brothers, rocked in the same cradle. For this is the cradle of that great people called the Aryan race, of which we and the Hindus each form a part. Canadians and Telugus are chips of the same old block. We are the branches of the mother tree that spread out north and west and filled the vales of Europe. The Hindus are the branches of the same tree that spread southward over the jungles of India. Learned men show us that our language and the language of the ancient Hindus had a common origin. The English and the Sanskrit came from one mother tongue. Both languages are still grouped in one family and that family is called Indo-European.

It does not need a learned man to discover a more striking resemblance between ourselves and the Telugus. Our features are as much alike as the leaves on one side of a tree are like the leaves on the other side. The Indians of North America are very unlike us in the form of their features. You never saw a squaw who looked like your favorite aunt, nor a papoose who resembled your infant brother. It is a rare thing to find a negro, the contour of whose face is like an Englishman's. Who ever saw a Chinaman that looked like a Bluenose? But the Hindus look like us, all but their color. Nearly every day, I see some Telugu who is almost the very image of some friend in the Maritime Provinces.

The Telugus are our blood relations. Come over and see your cousins! Since they are our kith and kin, what we ask, has made the difference between us and them? Two things, viz:—Our climate and Christ. First, our cold, bracing temperate zone has given us our white faces and our hardy frame. But if this were all, then the only difference would be that while they are feeble savages, we would be stalwart savages.

But the second cause of difference is the great unspeakable one. If you want to see what we would have been without Christ, do not look at the men in your neighborhood who are not christians. They have been under the influence of Jesus for twenty generations. They have Him not in their hearts, but they have learned all their best manners from Him. Even if you visit the prisons of Canada, you will find even in the dungeon some trace of the civilizing influence of christianity. Go into the slums of the city, and even there, if you can find nothing else, probe the conscience and you will find it far above the conscience of an ordinary heathen Telugu. If you have never been to a heathen land it is probable that you never saw a man without some odor of christianity.

Often when I come across an ignorant Telugu, I say, here is a true picture of a man without Christ. The difference between him and me, shows what Christ has done for me. The things in their character which I despise most, are only an exaggeration of the wickedness of my own heart. I see in them the very photograph of L. D. M. without Christ.

But the rest of this letter must be left for next week. However, here is enough to stir our hearts to their profoundest depths. Is it Christ who has made all this difference between us and the Telugus? Can He not do the same for them if we preach Him to them as faithfully as He has been preached to us?

Yours truly,

L. D. MORSE.

Bimlipatam, India, March 11.

HOW TO BE CONVERTED.

BY REV. THEODORE L. CUYLER, D. D.

"My reason and my conscience tell me that I ought to be a christian, and I often wish that I were one. But the Bible tells me that 'Except ye be converted,' ye cannot enter the kingdom of heaven; how shall I be converted? Conversion implies a new heart; but my heart is hard and stubborn; how can I change it?"

These questions may be agitated by many of my readers; they are of such vital importance as to demand plain and direct answers. To shut Jesus Christ out of the heart means spiritual death; it shuts the soul out of heaven. I would say to this honest inquirer: If you use the means as diligently for the softening and converting of your heart as you have been using them for many years to *harden* your heart, you will soon become a sincere and useful christian. The first one is honest and importunate prayer. Jesus Christ says that the regeneration of a sinful heart is the work of the Holy Spirit. Pray to the Holy Spirit that he will take away your stony heart and give you what the Bible calls "the heart of flesh." As you have sinned grievously, you may well pray for forgiveness; you may well pray for light, guidance, and help; but, chiefest of all, pray for the Holy Spirit's renewing and converting power on your wicked heart. Don't be satisfied with "asking prayers" of other people. This may be only a snare if you rely on it. *Pray for yourself.* Go at once to "headquarters"; this momentous matter must be settled between you and your Saviour. Beseech the Holy Spirit to break down the door that shuts out Christ.

There is a great temptation to excuse your sins to yourself. None of your excuses are such as you would dare to offer on the day of judgment. Instead of excusing your sins and trying to palliate them, strive earnestly to break off from them. Make the resolute attempt upon the very first sin to which you are tempted. Set yourself against sin, and call for the Spirit's power to help you conquer it. Conversion means renouncing of sin, and no one has even begun to serve Jesus Christ until he has declared war upon his favorite appetites and lusts and passions.

Unless you sincerely desire to become a christian, you will never become one; if you do desire it, employ every means and influence that may change the current of your affections from selfish and sinful things toward Christ. Reading God's Word is one of these means, studying Christ's character and claims on you is another; turning away from sinful companionship is another; setting your face like a flint against all attempts to draw you back into old habits or entanglements which might tend to harden you heart the more. Above all, pray, and still more *pray* for the Spirit's power.

As you are a free moral agent, you are to use every means for changing your heart. If a drunkard desires to be delivered from his bondage to the bottle, he is not content with simply *willing* to become a sober man. He takes certain steps. He puts the bottle out of the house; he avoids the society of those who would tempt him to drink; he makes a solemn pledge of entire abstinence, and not only uses such wholesome physical tonics as may sustain him in his struggle with his old enemy, but he implores the help of Almighty God. These means faithfully employed may give him the victory, as they gave it to John B. Gough and other converted inebriates. Suppose that a young man had become intensely attached to a beautiful and fascinating woman, but had discovered that an alliance with her would be fraught with danger to his peace and welfare; would it be enough for him simply to *will* a change in his affections? That might be a futile failure. But if he should resolutely avoid her ensnaring society; if he should destroy every keepsake that would recall her memory; if when he thought of her, he kept before his mind only what was offensive and unworthy; and if he sought for himself purer and worthier associations, he might by these means overcome his former perilous passion. That would mean towards her a change of heart.

It is true, my friend, that the Holy Spirit alone can do the mighty work of regenerating your soul. Too deeply, too intensely, you cannot hold to this solemn fact. It is, therefore, of infinite importance that you *co-operate with the Holy Spirit.* Refusing to do this, you grieve the Spirit; you quench the Spirit. You will never be converted while working *against* that blessed Spirit who points you to Christ, and strives to draw you to Christ. Whatever the Spirit presses you to do—whether in refusing a temptation or performing a right deed—do it promptly. Whatever you can do to please Jesus Christ, do it promptly. Shut your eyes to fatal foolishness that you are merely "passive" in conversion. You are not so. Repentance of sin is an intellectual belief in Jesus Christ; it is the act of the mind; and faith is a hundred miles deeper than an act of clinging to Him and joining your whole self to Him. The very word "conversion" signifies turning right around; it is your turning away from sin and self-seeking and self-living and turning to Jesus Christ, your atoning Saviour, with full purpose to obey Him. There is no more passivity in all this than there is in eating, or breathing, or walking.

Perhaps too much has been said against "feeling" in the process of conversion. Hatred is a feeling, and you must hate sin; love is a feeling, and I cannot conceive of a person's being thoroughly converted, without feeling ashamed of his former wicked self and feeling love to his Redeemer and his fellow creatures. The more squarely you face yourself, the more conviction of sin you will feel; the more you face your suffering, dying, atoning Saviour, the more will your hard heart be melted into penitence. Come up close to the Cross, my friend, and look at yourself there! Look onward to the day of judgment, and see how you feel there as a rejector of Jesus Christ who trampled on His redeeming love! Look at the good you may do as a faithful, earnest, useful, courageous christian, and then fervently pray to the Holy Spirit to make you one. *Work with Him.* As Spurgeon used to say: "The way to do a thing is—*to do it.*"

THE HEPATICA.

Hail, first of the spring,
Pearly, sky-tinted thing,
Touched with pencil of Him
Who rollest the year!
Lo! thy aureole rim
No painter may limn—
Vision thou hast, and no fear!

Fair child of the light,
What fixes thy sight?
Wide open they roll
From the seal of the clod,
And thy heaven-writ scroll
Glows, beautiful soul,
With the shining of God!

Thou look'st into heaven
As surely as Stephen,
So steadfast thy will is!
And from earth's ingle-nook
Sweet Christ of the lilies
And daffadowndillies,
And catchest His look.

And a portion is mine,
Rapt gazer divine,
From thy countenance given—
Angel bliss in thy face!
I've looked into heaven
As surely as Stephen,
From out of my place!

—Theodore H. Rand, in Massey's Magazine.

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Three-fourths of our people rush into the portals of summer with systems charged with deadly impurities and poisons. The blood is foul and stagnant; the liver and kidneys work imperfectly, and we are very often diseased. With many, rheumatism, dyspepsia, and indigestion are daily tormentors. Constipation, headache, dull head and heavy brains, weak and tired feelings and sleeplessness, make life a misery for thousands.

Life is not safe when such symptoms and diseases are permitted to run unchecked. If you, reader, happen to be one of the many suffering from any of the forms of disease just referred to, do not fail to give Paine's Celery Compound a trial at once. It is your only safety—your only true and certain deliverer from perils that end in death.

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JUST AT THIS TIME

A Few Valuable Hints To Those Who Are Quick To Take Advantage of Suggestions.

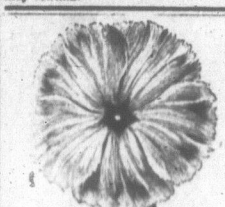
Can you afford to risk your life during this Spring?

This is a question which a great many people will do well to consider just at this time.

How many people there are, just now, who complain of tired, worn out feelings. They feel listless, languid, have headaches, backaches and continually suffer from stomach troubles. Their symptoms plainly show that their liver and kidneys are out of order. Others are sufferers from dizziness, palpitation and pains near the heart. Their blood does not circulate properly and it needs purifying. Unless these things are attended to, the first cold or chill they catch is very apt to turn into pneumonia, consumption or some other dangerous malady. Can anyone afford to run these risks?

These dangers are not exaggerated. They actually exist, they must be faced, and it is a serious matter for people who have others depending on them. Such people cannot afford to be laid up with a severe illness, lose work and pay heavy doctors' bills. It is wiser to guard against the many dangers by toning up the system and putting every organ of the body in perfect condition. This is easily accomplished by the aid of Warner's Safe Cure, which for years has been recognized as the greatest and best remedy for renewing the strength and building up the health.

Every doctor knows this truth. Thousands of prominent people have proved its value in their own experience. Ask them and they will tell you they always make it a practice to take Warner's Safe Cure whenever any ill health approaches. That is why they can face the most dangerous exposures without risk and always keep in perfect health. There are few people who can afford to ignore these suggestions, few who should fail to avail themselves of the valuable hints they contain.



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