

dom," as the present is that of the *Spirit*, and the coming age, that of the *Son*. The leading text is 1 Cor. 15 : 24-28, "Then cometh the END, when He delivers up (*παράδωκε*) the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. Death, the last enemy, shall be destroyed. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all."

If words can be plain, these words must indicate a still grander END (*τελος*)—a close to Christ's proper mediatorial reign, the object thereof being attained, and the consequent delivering of the Son's sceptre back into the Father's hands.

Toward this final consummation, as in one grand march, all the ages move. This is the final fulfilment of that prayer which we call "the Lord's Prayer." That prayer, dictated by the Son Himself, is specifically addressed to the "*Father*," and seems to have reference to an ultimate state of perfection, to be reached and realized only in the "*Father's kingdom*," and therefore in this the last and "eternal" age. It is customary to repeat this prayer without much thought upon its meaning. Its whole structure is unique. "Our Father, who art in heaven." Note the double designation : "Our Father," "in heaven." We carelessly connect the qualifying phrase, "On earth as it is in heaven," only with the last of three petitions, to all of which it undoubtedly refers. Construe this prayer by this law, and you have not only a new grammar but a new commentary. "Our Father," "Thou who art in heaven." "AS IN HEAVEN, SO IN EARTH, let Thy name be hallowed ; Thy kingdom come ; Thy will be done." That lights up the prayer as sunshine transfigures a cathedral window. We are taught to turn our eyes to heaven, toward Him whose Fatherhood has been disowned, whose benignant paternal rule has been dishonored, whose blessed will has been resisted, by His rebellious children. We are taught to pray that, once more, the conditions of a celestial state may be restored in the terrestrial sphere ; that, on earth, as in heaven, that name of Father may be hallowed and worshipped ; that here, as there, His kingdom may have universal, undisputed sway ; that on earth, even as in heaven, His fatherly will may be done ; obedience as immediate and implicit, self-surrender as complete and cheerful, here as there. This prayer so understood is a prophecy and forecast of an age, beyond this present evil age or even that coming millennial age ; for, during neither, not even the millennial, is any triumph or transformation so complete anywhere predicted. This age is a militant age, and is marked to its close by earnest contending for the faith. Even the triumphant age—the millennium—is to close with a battle against foes yet found in the four quarters of the earth, "the number of whom is as the sand of the sea." A prayer that antici-