

the words of Jewish king or warrior or seer is the living Lord of Christendom, that His governance is not bounded by place, or race, or time, that it is something to which we can look forward as well as back, and that we do believe in what it is going to do for the world in days that are yet to come. "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

Just so with these words, "Thine is the kingdom, and the power, and the glory, for ever"—carrying us back and back, as they do, to the earliest beginnings of Christendom, and then back to the story of David's prayer long before, linking these two together; and thenceforward used in some places continuously, in association with the Lord's own Prayer, perhaps from the very days of the Apostles until now.

Think of it thus: How the words protest for us against two opposite notions, each of which has often led good men wrong. They protest first against the notion, embodied unhappily in a score of hymns and tracts—this life, this little span of years that you are spending now, is unimportant, is a mere vale of tears, is a mere time of exile. It will soon be over. Dwell not upon *it*, but upon the world beyond. *There* lies your real life; there should centre all your thoughts and hopes. The dark exile-time is almost ended; ere long the real day will dawn.

Not so. "Thine is the kingdom, and the power, and the glory," not in the dim hereafter only, but here and now. True, "Brief life is here our portion," but it *is* our portion; it is a trust from the Lord, it has, every hour of it, grand possibilities. Use them to the uttermost; they are aglow with life, the life of God for you.

And then the other side. How the words protest against what people sometimes miscall the "practical" view of life—the notion embodied so

twistedly in the word "secular." You will hear men say: "The past is dead; we have learned much from its failures, but it is gone. Use the present; that is surely enough for any man. The future, if there be one outside our present life, is utterly unknown; at all events, it cannot matter to us now. Confine yourself, therefore, to the bit of roadway beneath your feet to-day, and try to make it smoother and easier for those who come after."

"Thine is the kingdom, and the power, and the glory, *for ever*"—not now only, or here only, but afterwards, and there; not only a future for the world we are caring about, but a future for ourselves when this hurrying life is done; and all of it everywhere Thine, with infinite possibilities of things undreamed of by us now.

Probably in the first days of the Church this notion took a different form. The honest Christian enthusiast of the Apostolic day was apt to feel: "The past, heathen or Jewish, is dead, and gone for ever. A new kingdom, a new rule, has begun. In a year or two, at most, the Lord will return to triumph gloriously, and to reign on earth. The inrush of this new sunlight has changed everything, and the old conditions do not apply any longer to a world that is now to be all new."

Think how to such would sound the steady words: "Thine is the kingdom, and the power, and the glory, for ever." "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be." The Lord reigneth, that is, and He has been reigning all the while. His purpose has been slowly working to its end, and the end is not yet.

"Thine is the kingdom, and the power, and the glory." Does it look as if, does it feel as if, this were true here and now in the world around us? A hundred tongues will urge that the literature and the science of to-day have another message than that to give us. And yet how many