

heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) And the saints also shall share in this blessed reign: "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Dan. vii. 18.) The "people of the saints of the Most High" must therefore be raised from the dead, in order that they may take and possess the kingdom, and reign with Christ. Accordingly we find the Apostle Paul expressing the greatest solicitude that he "might attain unto the resurrection of the dead," literally, "the resurrection out from amongst the dead." And we are distinctly taught by the Apostle John what this resurrection out from amongst the dead is to be:—"I saw thrones and they that sat on them, and judgment was given unto them, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 4-6.)

Now Christ is "crowned with glory and honour," but he has not received the kingdom, as foretold by Daniel. He has sat down on his Father's throne; but he has not yet sat down on his own throne. "Now we see not yet all things put under him." But in the millennium "his dominion shall be from sea to sea, and from the river even to the ends of the earth." Now the saints of God are suffering and fighting, watching, and longing. In the millennium they shall sit with Christ on his throne, and reign in the earth.

"We're travelling through distress and gloom,  
And night will last till Thou dost come."

"Come then everlasting light, and let the days  
of thy people's mourning be ended!"

IV. *The kingdoms of this world shall become the kingdom of our Lord and his Christ.* "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) "All the ends of the world shall remember and turn unto the Lord." (Ps. xxii. 27.) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Is. xi. 9.) "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

Now the earth is full of sin. In the millennium the seraphim shall cry one to another and say, "Holy, holy, holy, is the

Lord of hosts, the whole earth is full of his glory." Now Satan is in full power, he reigns as the God of this world and the prince of the power of the air. In the millennium that old serpent, which is the devil, and Satan shall be seized and bound a thousand years, and shut up in the bottomless pit. Now Antichrist is in progress of development. Then it shall be destroyed. Now the people of God are described as a little flock. Then holiness and righteousness shall prevail, and all people, nations, and languages shall serve the Lord.

Such are some of the blessings of the millennium—so clearly and strikingly has the Spirit of God revealed the glory of "the regeneration!" These various topics will be more fully discussed hereafter. Meanwhile let me ask my readers, Are you prepared for the judgments and fiery trials that are to precede the establishment of the kingdom? have you really built upon the true foundation? If so, see that you labour and pray to bring forth much fruit, so that you may have "an abundant entrance" into the kingdom, instead of being "saved so as by fire." If you have not believed in the Lord Jesus Christ, remember that there is no other covert from the tempest, no other hiding place from the storm. If you remain without an interest in Christ, what will become of you in "the day of the Lord's recompense," when he cometh out of his place to punish the inhabitants of the earth for their iniquity."

It becomes us therefore, brethren, to eat our paschal lamb in haste, with our shoes on our feet, and our staves in our hands. It becomes us to pray for a clearer apprehension of the quickening objects of faith and hope. And may we not expect that the habit of interpreting the Scriptures more simply, and of receiving all that the Spirit teaches as *literally true*, will bring the Church of God to a greater unity of belief and expectation, and to a higher degree of purity and heavenly mindedness than has prevailed since the times of the Apostles. So that, while the world and false churches are rapidly ripening for judgment; the disciples of Christ may be graciously prepared to lift up a faithful testimony, and to be witnesses to the love and faithfulness of him who saith, "Behold I come quickly!"

"And from every hear: and home,  
Breathe the prayer, O Jesus, come!  
Haste to set the captive free,  
All creation groans for thee."

#### THE LORD'S PRAYER.

Continued from No. 6.

By the expression in the first petition, viz., "*hallowed be thy name*," we are taught that those who address the great and holy God as their "Father," should possess such supreme love and veneration for his character, as to cause them to be very desirous that his name and attributes may be reve-

renced by others as well as themselves: and therefore it is evident, that none but those who have been "*born again*," and, consequently, "renewed in the spirit of their minds," can *truly* adopt these words as a petition to the heart-searching and all-wise God; because unregenerate persons, whether Pagans, Jews, or those who are merely professedly, but misnamed Christians, have not right views of the character of God; and therefore they feel no interest in hallowing his holy name. And this is *daily observable* among many who are professedly Christians, who, although like the boasting Jews, calling God their Father; yet by their general conduct and conversation, plainly shew that they have no reverence either for his name, his attributes, his word, his ordinances, or his people. Surely such persons, in uttering those words, "*use vain repetitions*," and the declaration of Jesus to the woman of Samaria, may be well applied to them, "Ye worship ye know not what."

The second petition, viz., "*Thy kingdom (or reign) come*," teaches us that the persons using those words as a prayer, have a great concern for the glory of God, by possessing an earnest desire for the establishment of the Messiah's reign, or Gospel dispensation, throughout the whole world; and which Christ, and his forerunner, declared in their preaching, was "*at hand*;" and which commenced on the day of Pentecost, soon after the ascension of Jesus: and although this petition was more particularly applicable to the time when Christ taught his disciples to use those words, yet it should continue to be used until the "kingdoms of this world become the kingdom of our Lord and of his Christ." (Rev. xi. 15), according to the promise of the Father to the Son, contained in Psalm ii. 8, 9. It should never be forgotten that the "*kingdom*," intended to be understood in this prayer, is wholly *spiritual*, and no way connected with worldly establishments, as was the Jewish religion; for Christ has positively declared that his "*kingdom is not of this world*," (John xviii. 36); "but it is righteousness and peace, and joy in the Holy Ghost," (Rom. xiv. 17); and the subjects of that kingdom being *spiritually minded*," shew their affection and faithfulness to their King, by walking in all his commandments and ordinances blameless, and are looking for his second coming, with so much delight and earnestness, that they are represented as praying (in answer to his declaration, "*Behold I come quickly*,") "*Even so come, Lord Jesus* (Rev. xxii. 20.)

And how awfully inconsistent is the conduct of those persons (and such may be found even among Baptists) who, although they may say the words of this petition, yet manifest such indifference about the prosperity of that kingdom, and the salvation of their fellow creatures, that they can scarcely be prevailed upon to contribute