

in the province of the civil historian, and from whose chronicles even the unbelieving sceptic may find ample testimony of the unparalleled progress of the kingdom of the Messiah, the Prince. But of the numerous tribes and languages who had become subject to the King of the Jews, it must be confessed that his own nation formed the smallest portion, and his chief sway was (strange to say) among the Gentile races—that the King of the Jews has become by a strange mutation King of the *Gentiles*. This, however, is nothing more than what might have been expected by all who could divest themselves of their *temporal* ideas in regard to the Messiah's reign. Christ was not, according to the Divine economy, to reign over the Jews alone. Although descended from them according to the flesh, yet his blissful reign was to embrace all Gentile nations also. And may we not clearly infer the universality of the Messiah's reign from the visit of the Magi? That was not a visit of meaningless *curiosity*, nor even of civil *compliment*. It was an *official embassy*. These eastern sages were an *official delegation* from the *Gentile world*, to do public homage to him who was to be King of the *Gentiles* as well as King of the Jews. In their mission we see the literal fulfillment of the prophetic strain of Isaiah, "and the Gentiles shall come to thy light, and kings to the brightness of thy rising," and also the *first fruits* of the rich harvest predicted by the Prophet Malachi (1: 11) "for from the rising of the sun even unto the going down of the same, my name shall be great among the *Gentiles*." Therefore to those making the enquiry, "Where is he that is born King of the Jews?" we answer that He is enthroned King of the *Gentiles*—that He extends His royal sceptre over myriads in heathen lands; and that the time is yet coming when He shall reign supreme over them *all*—"when the kingdoms of this world shall become the kingdom of our Lord and of his Christ."

But although *Gentiles* (on account of Jewish unbelief) seem to have thus far monopolized the blissful reign of the King of the Jews, yet the time is coming when Christ shall *truly and literally* reign over his own nation, when the language of the text, and the title on the cross, shall appear no longer an enigma, or an inconsistency. A bright day is yet in reserve for the Jewish people. The fulness of the *Gentiles* is to come in. A moral and spiritual resurrection is to take place among the sons of Abraham. They are to return in affection to their lawful Sovereign—not in small numbers—not a meagre remnant as hitherto—but as an *entire nation* are the lineal descendants of Judah to flock to the

standard, and march under the banner of their exiled King. Grant that their King shall have a *central* visible power on earth or not—let the *isolation* of the Jews among all nations argue their future gathering into one sacred confederacy or not—let the present condition of Palestine point to that once goodly land as the future home of every Israelite or not—let any of these probable conditions be realized or not, it is a truth of undoubted veracity that in whatever land you find the Sun at the dawn of the blissful era referred to, *there* you will find a welcome home for the once despised Jesus. And when at this happy era you witness the restoration of the Jews, and see their long despised King enthroned in their hearts and affections on *Mount Zion*, or *elsewhere*, you will no longer in *baffled feelings* or misgivings ask the question "where is he that is born King of the Jews?"

From these considerations then, it appears that the destiny of Christ's kingdom is a great and glorious one. We have considered how wonderfully it had progressed from such small beginnings, and amid such disadvantageous circumstances—how it had soon taken possession of the whole Roman empire—how it since then extended its boundaries far and wide—how the thoughtful and the learned, on examination of its claims, have all along sided themselves on its side—how its whole career of successful progress was due exclusively to the moral and spiritual power which belongs to it, in contradistinction to all other kingdoms—how Jew and Gentile, all lands and languages, are to chant together the coronation lays of millennial glory—how it is to become co-extensive with the *whole earth*, and thus to fulfil the emphatic prediction of the sacred seers, that "the kingdom and dominion, and the greatness of the kingdom under the *whole heaven*, shall be given to the people of the saints of the Most High."

Now in view of this glorious career and manifest destiny of the Messiah's kingdom overcoming and destroying all others in opposition to her, it should be matter of the clearest inference to every rational being, that his wisdom and eternal happiness consists in making sure of becoming a subject of this King. The first and earnest enquiry of every living soul then should be "am I a subject of this King? am I united with the subjects of the Messiah, the Prince, against ungodliness and unbelief? Or am I leagued with his enemies, and thus destined to be destroyed by the brightness of his *second appearance*?" It is a consideration which should startle all, that in the division of the *moral world* there can be no