

can but touch Thee I shall be made whole," then you need no material power, because the power of Divine life, the drawing power of the Holy Spirit has brought the man unto the Kingdom of God, and there he will stay. He needs no chains to bind him, no prison walls to hold him. And so this Kingdom of God is not of this earth in its methods, in its plans.

Why, at the time when Jesus was crucified, and then just a little later, Jerusalem was being filled up with the multitudes of people from all over the land. It was the day of Pentecost, when Peter preached his first great sermon, and on that occasion the Jews, from all nations of the world had gathered together. It was a time when Rome always trembled; it was a time when the authorities of Rome were afraid of an uprising of the Jewish people. You remember that Jerusalem was then under the power—the political power—of the Roman Empire; they were always afraid that the Jewish people—a very courageous people, a strong, a warlike people—would rise up in rebellion at that season of the year, when so many of them were there. And now on this occasion—remember Jesus of Nazareth had been put to death by the Roman governor—the disciples of Jesus, standing before the great mass of people who had gathered together—and Apostles were there—you might say were chafed in their hearts against Rome, because Rome had crucified their Master. What more than this to call out from them all the vengeance of their hearts? What more than this to awaken the anger that was slumbering there, to bring them out to avenge themselves on the soldiers of Rome? And yet when Peter stood before that great people he spake not one word of revenge against the Roman empire. He simply told the people that now had come the time when God, in mighty power, had come to manifest Himself to this world anew, and that He wanted all the people to repent of their sins and accept the one great atonement that Jesus of Nazareth whom the Jews had accused and the Romans had crucified had made. And then, as in the march of his logic, in the power of his eloquence, and the greater power of Divine truth, by the help of the Holy Spirit, as it began to search their hearts and show them their need of some reconciliation to the God whom they had offended, they began to cry out all through the great mass of people, "Men and brethren, what shall we do, what shall we do?" Then Peter did not say, "Rise up in your might now and put down your enemies with the sword." No; he said, "Repent of your sins." That was the one great thing. "The trouble with you, my friends," he said, "is you are outside of the Kingdom of God. You have been the wandering sheep from the fold of the Master; you have gone astray, but come back, come back to God, and the doors of the Kingdom are open to receive you." We are told that on that occasion three thousand souls were bowed in repentance and sorrow for sin and expressed their hope and faith in the Lord Jesus Christ. "Now you skeptics in Jerusalem who think that Christ did not know what he said when he declared 'My King-

dom is not of this world;" you skeptics in Jerusalem who think that there is no divine power to control the hearts of men and make them strong; you skeptics in Jerusalem who believe that there is nothing on the earth but what is of it, go and tell Pilate that over there, around the Temple, one of the disciples of the Lord Jesus, whom he has first crucified, has been preaching to the masses of the people, and three thousand men and women are ready to follow him, and will Pilate be afraid? Well, but think that the great uprising which Rome has dreaded so long has come. No, it has not come. Pilate will remember that Christ said "My Kingdom is not of this world. If it were my servants would fight." Pilate has no need of Roman soldiers to stop any uprising, and he knows that Roman soldiers, led by the great Roman eagle, bearing the glittering weapons which Rome has provided, will be powerless against the preaching of that disciple. Now bold in the Lord but once cowardly before a servant girl who accused him of being the disciple of Christ. Oh, my friends, Pilate knew enough when the Holy Spirit had made it plain to him, an enemy of God and humanity though he was, to satisfy him that Roman soldiers could not stop the spread of the truth in the hearts of the people, and he kept quiet. He had no need to make a stir on that occasion.

Now, then, this Kingdom of Christ is not of this world in its victories, in its triumphs, in the consummation which it brings for humanity. It is that Kingdom of love and truth, and peace and joy in the Holy Ghost which gives to us the comfort of the heart, which brings to us the consolation of Divine presence, and which, when we have finished the journey of life, opens the great gate of pearl to us and brings us into heaven. There comes that final consummation. There is the triumph of the Gospel here, the triumph of the Kingdom of God on this earth; but there is a greater, a better, a more glorious triumph for all eternity when the Saints of God everywhere are gathered together as one people, and when, as John saw in that great vision on the island of Patmos, there shall go up to heaven from out of all nations and kindreds and tongues and people, some redeemed, saved from their sins. All over the world there shall be heard the shouts of joy, and the angels of God shall swing wide those pearly gates of welcome for the redeemed, not from one place alone, but from all over the footstool of God.

Do you ask, then, why we call this a kingdom at all? Do you ask; Is it indeed the kingdom of which Christ speaks, and I answer "yes." In every essential particular the Kingdom of Christ on earth is a kingdom. It is for this earth but not of it. It is a kingdom in its history. You know we talk about the nations of this world today. We talk of England, we talk of the United States, we talk of the powers across the sea and the powers on this side the sea; and then we speak of the nations of ancient times—nations that have passed away—living today only in their history. Now all these nations have had a beginning, and some of them have had their end. But we read the story. To

a nation belongs the history of the nation. We know about England today as we turn back in the pages of secular history and read what belongs to England; the origin of that nation, the strength of that nation; how it has developed its laws and the liberties of its people; how it has grown in strength, in wisdom and in influence in the nations of the earth. And so along down, down the history we stop at Runnymede. We read of the Magna Charta, the constitution for England's people. And then we come to our own nation. We read the history of the United States; our nation today is a nation of American history. We read about how our people were separated from England; how in Independence Hall they declared themselves an independent nation, and how, later, they gathered together and framed a constitution and laws to govern the people. So we say of our nation, it is a nation of history.

Now then, the Kingdom of God, the Kingdom of Christ on this earth, is the kingdom of history, and the history of that kingdom is the Bible. We begin with the first chapter of Genesis, where we read in the first words, "In the beginning God created the heavens and the earth." We read the story of the moulding of this earth, the fashioning of it, into its present form, the peopling of it with humanity, and all that; and there is the beginning of the history of the Kingdom of God. We read along these years, how God brought out from the world a people for Himself; and how all along this history, while God is holding the material universe in His hand, while the things of earth—that is, the material things—are all directed by divine power, along the same line, by the same divine power, with the same Omnipotence, and with the same wisdom and love, God is planning for the spiritual development of man. While He is planning material things for his use, his success, his development on the footstool of God, He is planning larger and better things for the experience of his soul, its development in righteousness, its final salvation, and bringing him to heaven and God. We follow this history all along the way. We see how that the God of nature and the God of salvation are inseparable. We see that somewhere in the great universe is some force—as infidels would tell us, the great first cause, and nothing more—the great creative power. We see that God is not only the Creator, but the Preserver of the universe. And so the God who made the heavens and the earth is the God who holds these things in His hands today. The scientists of the present time will sit down and figure out, and write down so that we may read out, the eclipses of the sun and of the moon, and tell us just when they will occur for the years that are to come; and our almanacs and our tables, that every one of us may read and have in our homes, they will tell us just when to look for an eclipse of the sun or moon. We watch our clocks on the day that the eclipse is to be, and just at the moment we look out at the sun, or the moon, and the eclipse is beginning. Men have found out that these things come with unerring certainty. Now, infidel scientists would tell us that it is because the laws of nature are unerring in their movements, that