No. 171.

"Thy kingdom come"
Matthew VI. 10. — "Thy kingdom come."

In this petition there seems to be a reference to the circumstances of the time, & the mode of expression is local & connected with certain views. ... It may therefore need explanation. The kingdom of God, spoken of in this part of the Litany, does not mean that natural, universal kingdom, as God possesses, as Creator of the universe. This is the sense, as we most readily & spontaneously attach to the phrase, because it is the image is a general one & presents a general idea to our minds. The atom conceivable of the Deity, as seated on the throne of the universe, aways the sceptre of omnipotence, with infinite skill & benevolence. It is true indeed that in this sense the kingdom does belong to God. He rules over all existences or objects in nature, but feels kindly the influences of His government. It embraces all that has been, is, or shall be, yea, binds within its mighty circle every rank from the archangel, who
expressions, we are to consider; therefore, as meaning for
clearly what we now mean by the ten religions, with
all its institutions of blessings. This is the sense, and
we are to understand the phrase—"the kingdom in the
texts—of the prayer, "the kingdom come," is the same as the
"may it fall his happy influence," spoken under
a wider, be evermore more firmly established" And
what prayer could be more appropriately in the situa-
tion of circumstances of the disciples of ? They were the
first, who had been called to follow a leader, whom God
had sent to renovate a world. As calling mankind
beside, or to, they were to go forth with minds that
would avail him from no danger, refuse no labor, so can
nothing by the world's power, to be the heralds of salvation
to a guilty world, without distinction of nation or bound-
ary lines. Theirs was to be an employment, with which God
was employed in the whole circle of time, and he was the
employment of ambassadors of the Most High. Now
natural and appropriate to it. Therefore, that James
instituted this, as the first petition in the form of prayer, so
he gave his disciples, a petition for the blessing of peace
in the religion their Master had taught—so was about to
teach, a petition that, that the light of the Gospel, 
shines forth, beginning to flush the eastern or with its mild, peaceful dawn, might soon be far away from its 
circling, filling the spacious earth, till it should move when the whole world was an offshoot of heavenly bright 
ess. It was to be the cause nearest their hearts, the 
cause of their truth. As one, she lamented the failure of the vital interests of the family of mankind, most ap 
propriately therefore, was it the first petition dedicat 
ed to them by their teachers. Martin, in his model 
of prayer:

Such, my dears, was the sense originally attached to 
the phrase, "thy kingdom come." Such should be the 
sense in which we use it. When we use this phrase, we 
should consider it, as equivalent to a prayer for the ex 
tension of the blessings of thy kingdom, for the advancement of a kingdom that has to do solely with the hearts and souls 
of men; "may thy kingdom come," is the same phrase 
as "may thy kingdom come." 

As a consequence of the remarks I have made, it becomes 
a very natural and important object of consideration, how we may best advance the spiritual kingdom of God, i.e., 

Then are few subjects, even in the midst of much misery, 
slides into abuses or mistakes, than on this. The church 
much about promoting the interests of the kingdom of 
the kingdom indeed, and where to be in a state of that 
the religious world seems everywhere to be in a state of that 
are presented with minute calculations of the 
number of those nations, as have not received thy gospel, 
of seeing pictures of the corruption and depravity of those na 
tions. We are told that souls are perishing by millions, 
and yet, if we have any love for this cause to reach 
forth a helping hand to rescue them from perdition. A 
great machinery is set in motion, if the voice of its more 
ments is heard throughout the star world. Societies are 
formed, linked together, of units in their resources, ef 
forts. Large sums of money are gathered and devoted to this 
purpose. Missionaries are sent forth to distant parts of the 
earth, to carry the light of the Gospel, to bring them to a 
knowledge of the truth. And we have reports of the success 
ness, with which they meet. We are told of numerous con 
verts, sometimes of whole tribes, who have fallen under 

dimensions. We may grow so warm over a favorite project as to suffer it to overwhelm us, every thing else. In every important enterprise, we should be careful that our means be adequate to the end, and that we do not waste our strength in seeking after objects, which cannot be attained at all, or least not in the way, we pursue. Some mistakes of the kind seem to have been committed in attempting to accomplish great and wide designs for the promotion of the Christian religion. Means have often been selected, or right means have been improperly applied. Heathen nations must be civilized before they can be christianized. There may be a partial success without this, but it will be temporary and transient. Old feelings and prejudices will return. If this attachment to their idols should be once settled, the task will be more difficult than ever. They have some common ground in common, with both parties can stand; but we can hope to secure a favorable reception for the evidence of the truth of the gospel. To present it, without any relation to the mind of a monarch, or any idea, would be as ill judged, if not as unsuccessful, as to present to the mind of a child the sublime truths of science. The hope of missionary attempts has abundantly confirmed these remarks. There have been times, when these efforts appeared to
be as successful, as the most sanguine could wish. While tribes of countries have been supposed to be brought under the dominion of the Gospel. But it was not long before the fallacy was detected. As soon as some counties promised to be brought into operation, as the state policy of government acquired a strong movement, it was soon found, that they did not that from held in the minds of the people, that was kindly imagined, to their churches and institutions, was preserved, and all gods again enthroned in power. It seems to me that the most wholly rational hopes for the extension of the Gospel are to be found in the commerce and intercourse of the nations with pagans. This will gradually introduce the arts of civilization, to the rise of social life, and thus prepare the way for that best attendant on civilization, the religion of Jesus. As pagans ideas must be accompanied with some bond, they may or they will not long retain their hold upon the minds of a community. We must not expect miracles now. They must go on in the regular, sure, progress of cause and effect. In proportion as men become enlightened, improved, they will be more ready for the religion of Jesus, till that preparation is made, perhaps itself would scarcely be a blessing to them... I have dwelt the more on this point, because at the last day, the attempts to extend the spiritual kingdom of Jesus, by converting heathen nations, are so frequently brought to our notice, because there is so strong a disposition to see all, who do not engage in them. I am perfectly willing to allow the friends of such enterprises full credit for their intentions, though I cannot think there has been so much good produced as they imagine... But we ought all to protest earnestly against that spirit, which strives to fix the reformation of the world's misery, indifference to religion, upon those, who cannot find reason for throwing their weight into the same channel. There has been too much of this. It has been thought the transgression of the charity of the first, to abuse them who are going on among us to inculcate, that they are no friends to the Gospel. This unwarranted mode of bringing odium on a part of the human community can bring shame only on those, who consent to it; for the gratification of sectarian feelings. It is a small thing to be judges of man's judgment, so long as we have the testimony of a good conscience...

There are other ways of advancing the kingdom of Jesus, i.e. of promoting the course of Jesus, besides these noble efforts. Rapes, perhaps, in which we will look with equal concern. Sequencing. Of some of these we will now speak...
more deeply spread more widely the influence of thy grace in our own hearts or the hearts of others, is a contribution to the cause of the kingdom of God. Every thing that helps to promote, to strengthen virtue, to increase virtue, that takes the stumbling block out of the way of those who would walk in the true course, that calms the angry passions, brings in temperate desires, substitutes in their place the mild, undaunted dispositions of the disciple of Jesus, that tends to dissipate the clouds of prejudice, bigotry, superstition, clears the mind of everything that hinders the pure rays of celestial light, whatever makes man the friend or brother of man, softens these aspersions, wins our hearts from being clasped together in the bonds of a common good will, all these things, I say, are so many valuable assistances to the growth of the kingdom of God. Where there are these, who will smile to hear such things mentioned as having any influence in advancing the interests of the cause of God? They will think that these are too humble instruments to work much in such a mighty cause, you will designate them as nothing better than good men, decent observances. But it seems to me, they have an intimate relation to the advancement of the kingdom, they are most powerful helpers. They are not so showy as some exercises, but it may be they are not less efficacious. We are not to say about what we can do in spite of our imperfectn or what we cannot do. We all can, if we please, be good ourselves, promote goodness in others, but if we give our money or our time to great and indefinite objects, life may be nothing without objects of our affections last. Let every man rush to the utmost of his influence in advancing the spirit of the kingdom, within the circle of his influence, he may then have the satisfaction of having thrown something of it, he has contributed to the treasury of the kingdom, he has spent all his zeal when remote conquests to the Redeemer's kingdom, he may find that, though one day's diligence, they are less useful. The time who loves to promote his Master's kingdom will find enough to employ all his energy and industry, in objects that are sure steps in.

Let us consider one or two of the ways in which a man in humble life, however humble his condition, may help on the cause of advancing the influences of God.

He then, like Jesus, goes about doing good, is a true and faithful helper to the kingdom of righteousness. He sets a bright example, as he thinks back a light in his religion.
withdraws even the thoughts to the cause of its, or to rise even from the scaffold of its beauty. He was far from the purposes; it will not be recorded of him, merely that as many ours were sent down upon him, that he received & returned for so many years the air of heaven which sunk into the grave. No. It will be told of him, that he spends himself in the cause of virtue, benevolence, that he blesses all around him if not blessed by them, that where there was misery he sought to relieve it, where there was ignorance he strove to enlighten it, that there was vice, he endeavored to reform it, to bring back the standards, that he put in motion as many springs for effecting good purposes as possible, that he was strong, as thorough, in every office of duty, by all the highest interests of mankind could be served. Such a man. Such is one, she does much to promote the kingdom of God.

Again; the piety of a real friend of religion renders a high service to the cause of his worthless. He stands forth in defense of what he conceives to be the best interest of man; he is not daunted by the tears of scoffs of the profane, thoughtless, nor intimidated by the openly of the defiled, or the more concealed artifices of men.

of such as wish more evil than they dare to do, victim when others desire the institutions of religion, he uses the language of the affectionate apostle, though all men should deny them, yet will not. He hesitates not to show them a model, that he regards his religion as the one thing needful, that he feels it to be the brightest ornament of his purity, the sweetest support of adversity, that it is the only key, or unlocks the mystery of our existence; that when it hopes fail, this presents a hope firm as the rock of ages, spoken other friends, prove false, this carries as to an All-Friend, who is the same yesterday, today, & forever. He thinks it not much to bear in defense of this lost cause, the ridicule is the opposition of one of the most disposed, a manly, kind, a hand, a carriage, that is to his religion that respect is willing conferred on him. This man, too, says, does much to advance the interests of the Deemer's king-dom.

Oh, too, who supports the thin character under the trials, operations of life, displays a temper that does honor to the cause of, God and this is not so easy to render to the interests of the kingdom of God as may at first seem. You are do a great deal to spread the joy among the heathen, yet
not have a single passion tamed? or a single desire chastened? by the spirit of that God; you may be masters of much treasure. If you freely give it to the execution of greater preaching plams, you yet not be masters of yourselves. Now he, who main-
taining a firm and steady temper of mind under the various
of the world, who never yields to the circumstances that
cross us paths, with an irritating power; who like Patrician
or troubled waters, sustained by the trust of faith in God,
who is independent of all the petty sources of discontent
without, is he certainly a promoter of the spirit of industry.
A few remarks may be applied to religious controversy.
If this happy temper was here often exhibited, it would
be well, if men who are engaged in the defense of what
they believe to be truth, could bear to be called false
names, without retorting the abuse. But none there are, who cannot
be without to argue, but presently they fall to railing; some
few, who have been employed in drawing glowing pictures
of the unhappy condition of the poor beatitudes in appealing to
the compassion of religion of the community, have lost their
faith, rejected the abuse, upon these occasions at home, where
are not sound in the faith. Now of men would give their
passions better, in discussions about religion, as well as
on these subjects, they would be wise to promote the spirit of
prudence and of joy, than by any means, however magnificent or
attractive. In truth, what can be the heathen, to them you pre-
sent your religion, think of this angry invective, and then
meet against each other? Will be less likely to embrace a re-
seen, whose professors are vilifying, hating each other, beca
they cannot think of it, no he will be much more likely
to relapse into the dead shadow of his idol, by submitting
to the powers of his priest. If then we would promote the spread
of the kingdom of, let us ourselves have the spirit temper's
disposition.

Again, the kingdom of God on earth is advanced by the man
who stands both as the enemy of sin in all its forms, whom
the commonplace arts of vice, who embraces his best powers in
fluence to extirpate the sources of temptation, to lessen the
number of the ready victims of guilt, as well as derive
from this high important duty by the fear of losing popula-
ty, as of uniting the reluctance once of men. The more
have of this spirit, well if judiciously directed, the more
shall we advance the spiritual interests of mankind. In the
better only shall we be in the kingdom of God. It would be healing for the world, if the reasons
real genuine employed in checking acts, in laying plans
for cutting up sin by the roots in the community, as there is an essence of infinite, infinite creation, to effect distant, problematical good. This is the great enemy to the interests of the heavenly kingdom on earth; it opposes our activities against all that is dear to man, against all the benedictions of God. It sets man to obstruct the progress of the age, than all other causes put together. If this would present to the observation of the and the actions of His system, living, breathing, acting, if He would have all His people, that as they are superior to all other religions, its discoveries, institutions, hopes, promises, so it is safe, or in its actual influences, we should not find so much difficulty in placing attention to the subject. Of the prejudices, of ignorance, of new start, so in opposition to its progress, would lie down in silence, sopper, as the angry waters outside, at the command of Jesus. If this, we would recommend to advance our holy religion, let us act, speak, as if we were a matter of indifference to us, as if we could look upon it with complacency, calmness, let us break up that dead sleep of selfishness, into or we are so apt to fall, or else, so that the lot of us and ourselves, leaves us perfectly unconcerned, whether these appear to us, when we can influence, are going on the downward path of guilt, of wickedness, or not. It is an indication of a heart but too hollow in the cause of goodness, if, though our own conduct be decent, neutral, we can take pleasure in these, who do inequality, strive on from year to year, and holding our energy, influence, from the interests of that Master, whose name we bear.

I have given you, my dear, a brief view of the errors, in which we may promote the kingdom of God on earth. It is to our enemies imagine, that in order to engage in this indispensable work, we must have talents, wealth, station, influence, not. But I have thrown upon that without, being great, or rich, or powerful, you may serve the interests of the Redeemer's kingdom. You may serve it by all the duties of a strict life, by all the ways in which you may become good, holy, wise, and in just the same proportion as you become better men, you become more powerful, at an increasing the dominion of Jesus. No situation can be so humble, as to deprive you of the power of rendering this high sacred service, because no condition can but it out of your power to be a good man. - It good
heart is the best altar, indeed the only proper altar you can offer the prayer - "thy kingdom come". Dec.

At home, Dec. 15th, 1822 - afternoon.