No. 177.

Conclusion of the Lord's Prayer
Matth. VI. 13. "For thine is the kingdom, the power, and the glory, forever. Amen."

Such is the noble and sublime conclusion of the Lord's prayer. This admirable model of devotion begins and ends with a hallowed reverence to the name and honor of God, the Father, intimated to us, that in our addresses to Jehovah, ourselves should from first to last be impressed with an overwhelming sense of the great Being, in whose presence we stand. It is doubted by many whether this doxology originally constituted any part of the prayer. Its genuineness has been much called in question by critics, yet by most of them given up. The passage is wanting in many manuscripts; yet several of the ancient fathers, in commenting upon the whole of the Lord's prayer, make mention of this part of the concluding verse. It is supposed to have been added as an appendix to the form of devotion, when it came to be in general use in the church. Some, however, contend for its genuineness on other grounds.
but it is a matter of little importance, as it is written.

it constitutes a part of the prayer, 

is certainly a summary of the conclusion. The word "amen," when we pray at the end of the prayer, which we use at the end of all our prayers, in an expression of confirmation; its meaning is the same as the phrase "so be it." — when we have offered our wants, our petitions before God, as come to the close of our devotion, we use the word "amen," originally a Hebrew word, as if we would say, "thus may it be," "may our prayers be granted, our desires fulfilled;" the blessings may therefore be confided in us.

Let us now proceed to consider the several parts of this doctrine.

1. To God belongs the kingdom. "There is the kingdom; there is the supreme ruler among them. That God is our only ruler, necessarily from his being our Creator. The hand that has formed the universe, surely, alone should govern it. However, it is the essence of our religion in this respect over others, and the world has known. The begetter parceled out the world among different duties, to each a share in the government. Administration of it. God was not satisfied. The kingdoms belonging to these gods were multiplied without end. And the king named Jehovah, as his titular king, the ruler of the chosen people only, part of the family of man. He had a kingdom; but that kingdom, if you thought, was confined within the bounds of Israel. But to the king there is but one King, if he is the universal thing, all created in his kingdom, all creatures are his subjects. There is something truly sublime in the oneness of the one thing given. One God, the fountain of being, one kingdom, the universe.

The kingdom of God may be considered in two points of view: it may be divided into what may be called the natural kingdom and the moral kingdom.

The natural kingdom is that, which includes the material universe, the world of nature around us. This earth with all its appurtenances, of powers, the glorious sun, the day points us with its splendor, its height, the pale moon, that adorns the night, the heavenly bodies, its shapely clouds, and all the phenomena of the sky, seem like a celestial theater, chanted in glittering array on the plains above. Those with all that belongs to them of the beings, all the living, are the domain of the All-Ruler. He has constituted the laws that govern their motions; he has endowed them with all the qualities they possess. As his word they are preserved...
How glorious is this dominion. Though not in
minds, the might of his agency is felt, the might
of his influence displayed. The streams, that spring
from their ministers and guides, as they roll, tell
they are paved into the mighty ocean; that sea itself
hearing its waves, hearing man from shore to shore;
its shores their heads towards heaven, the plant and
adorn the ground; all the secret powers of nature, all
ministers to our support and enjoyment, in fact, this
all with all its subdue frame; these are but a small frag-
ment of the kingdom of God. There are considerations
to each of us, this earth is small unimportant, each
earth is endowed with the same powers, equalities, and
blessed by the same beneficence, blessed with the
smallest sources of enjoyment; filled with beings to appre-
When we reflect upon this measly less kingdom of the
earth, how full of care and endurance should we think
be, how contemptible does all that man can do appear.
Think for a moment what are the blessings of
this earth, compared with the Great and Mighty
above. The numbers of this and that, do not count
life, manage, toil, of toil, for a small spot in
a little corner of the vast dominions of God. And let
us think of the multitude, the toils and burdens,
famine, devastation, follow in his track; his path may be
traced by the wailing of the tears of the victims. That life
has been sacrificed to his guilty thirst of universal
glory. And so what is all this: all this toil, all this
is for what? Man call a kingdom? i.e. it is for a little
piece upon a world with itself but a speck in the
vast kingdom of God. How horrible, were it not so
distracting to the welfare of society, would be all this
triumph about a thing called an empire, to one who
considers that kingdoms combine and themes are in the
right of the great Ruler of the Universe, more important
heart is justly, than to us as the bundles of pleasure
of children. That she who is seated on a throne is a
blessing, among whom nations are bowing to trembling
whom smile allions where strong wither thorns once
sod, dressed in purple and gold in emense, to whose
vision all the elements, all men are contributing, not
all this pageantry; when you remember there is no
above, at the touch of whose sceptre, that proud or humble
may crumble into dust? We must love the name
of God with all our hearts, all our souls, in
this.
these things... Whence arise of excite the great children of the earth... Wherefore make those remarks to show that all regards to all outward things there is not in me. If that is God, but me, kingdom in reality, in that is Jehovah. But we must consider on the rights more important branch of the kingdom of God: I mean, his moral kingdom. God is king of the world of mind, as well as of the world of nature. Our souls as well as our bodies are subjects to the dominion... We have reason, memory, judgment, understanding, these with allows other faculties lend their aid to make me rational, proper subjects of God's kingdom. And this is a kingdom even more sublime, than that which the He seeks to over the world of nature. Perhaps the same number of the same species has presented itself to every reflecting mind, oh for an idea occurred to David!... I recite the heavens, the earth, of these hand, the moon, the stars, oh then hast exclaimed, what is man that then art mindful of him, is the son of man, that the visitant thinks? When we contemplate the glorious magnificent scenes, oh nature, accidents, feeling for our fellow men comes even as me, for cannot but think, for the moment, that we are too insignificant to be remembered. I amidst the
metal minds. It is one then, only, to see, that if
our souls be subjects of the kingdom of God, they be
not rebellious subjects, but His empire over us be an
embrace over willing hearts.

2. To God belongs the praise. There is the kingdom. The
praise. This is an attribute, not in its true sense belongs
alone. All creation bears its testimony to the mighty
praise. The idea of omnipotence must accompany
that of Divinity. We see a train of effects following one
another in a constant series or succession. Age after age the
series has been going on, like an unfailing stream. And
from what cause does it all stem? Must it not lie
from a cause of infinite power? What less than
omnipotence could have launched the world? All the
universe, on their courses? What less than infinite power
could have set in motion all those springs, so regular
that the operations of the universe? Indeed this attribute
of power springs directly from that which has last
considered. If God be an infinite Ruler, he must be
understand as infinite power. Surely the everlasting
God, the Sustainer of heaven, of the earth, from the first
that is weary. Thesame work ever done so much can
do more without limit. Therefore we call it infinite
power. His hand is not shortened, nor his strength
suffered any abatement by all that he has done. It
is impossible for us to imagine what works of the same
class of different kinds he is able to produce. One thing
we are sure of, it gives us a very awful idea of his
omnipotence. What he has bestowed his own works, for
the heavens, who are this existence originally to him, con-
tinually depend upon him, must cease to be at their own
use. He can unmake the whole frame of nature, as
when the great system went the power has raised. He
is not so eager for the strength as to demolish the
fabrics. In with great labour he has created, not
is for omnipotence to reduce the heavens, the earth
to their original chaos; for they can none of them
make the heavens resistance to his will. Thus the
scripture elegantly describes the sovereign dominion
of Almighty God over the world. His power to remove
these parts if it, it should seem to be built on the most
stable foundation. He removes the mountains, for
knows it not; he overthrows them on his anger; he
shakes the earth out of its place, the following the
of tremble: He communed with the sun and it went out, the moon and the stars. The fathers of heaven were astonished at his wisdom; the divided them by his power; by his understanding the earth will be filled up the rivers. The mountains grave at him, the hills melt, the earth is burnt at his presence. 6. When the whole world is not involved an universal destruction, it does not proceed from any defect of power in God, but from the perspective of his infinite goodness. And this, my soul, is a motive of conscious adoring thought: that the omnipotence of God is not a blind, cruel, arbitrary principle, fitted only to impose his own claim; but that it is ever under the control of infinite mercy and unbounded goodness; it becomes an mighty instrument, wielded solely for beneficent purposes. Think for a moment on what dreadful power of evil would fill us, once it put forth to accomplish the designs of a merciless tyranny. Infinite power on an infinite goodness would bring woe and eden is a curse upon creation. But thanks be to God, we can look with the blessed assurance, that it is the power of a Father, who is exercised over us, for our own good: thus the throne of the Deity becomes an throne of terror, but of glory there gives it the charm by which our peace is spread their sorrows.

4. To God belongs glory: "There is the kingdom, glory, and a glory." The glory of God is the result of all his perfections; every thing contributes to swell its, whether of made. Turn where we will, on every side, a tribute is rising to the glory of God; though man is thoughtless nature is never silent.

"Was every flattering tongue of man," "All Father, silent in thy praise," "They marvel at themselves would cause a general voice, even in the depths of eternity, "My heart is exalted, proclamation thy power. "And to the voice celestial the resound, the eternal cause, support, end of all."

"Obedience, priest, is imperfect are all our necessities of God. But while all this works, offer this tribute to his glory, we also with adire the clemency of his clement, the greatness of his majesty, the unfathomable depth of his
wisdom, is the unparallel'd riches of His goodness. All
our eyes shall be closed on all the beauties of crea-
tion, all the grandeur of the works of God. We shall be
distinctly distinguished, when our steps shall be sealed
in the silence of the tomb. We ourselves numbered with
them that go down to the grave. He works will shine
them forever. When we shall have resigned our breath,
though the dead cannot praise him, yet he will still
be glorified in the wise order of his providence, in the
perfect rectitude of his laws, in the exact harmony of
his dispensations, in the immutable content of his bena-
"Yet there is another sense in which men's a
relish to the glory of God. I mean, the purely
spiritual punishing, as He hath made for man. The
angels themselves in announcing the Messiah of the
Gospel, sing 'glory to God in the highest.' And here
indeed is a rich offering to the glory of God. But today
in an earth the soul of one who is unfortunately" to save, or
brings us light in darkness, strength in weakness, help
in affliction, hope in death, all reveals to us that are
the same yesterday, today, and forever, belonging
to the moral world, so was once ours in the natural
world. Yet there be heights, or there was heights, that my
hearing sounds will ever an everlasting praise to the praise
of God. From nature, from the fountain of man, from
the holy altar of the Gospel, there is constantly
rising ascension to the great Man above, there is constantly
singing a venie in song, "For kingsness, praises, glory,
God belong to thee alone."  

Where this suggested a few thoughts, naturally con-
ected with the concluding part of the 25th prayer. One
thing here deserves to be remarked; it is that, that all
the praise of adoration at the end of this prayer, are ac-
corded to God the Father's, to the alone. No other being agree-
with him. This is the address in the relation of three
equal persons. It is the only being if true God; God
are all things, through whom are all things. From this
let us take the model for the conclusion of our own prayer.

Where thus, this is brought to a close, my discourse
the 25th prayer. If I have succeeded in the attempt to
make it serval far to clear to you, if I impress upon
your minds a full sense of the sentiments included
under its petitions, my ends will have been answered.
I think that no reflecting mind can fail to perceive the beauty and force of this admirable prayer, considered both with regard to the disciples for whose use it was first intended, and with regard to ourselves. Those all along kept the first of these applications in view. The prayer was intended for the disciples, for there, showed then, the disciples of Christ, perhaps there is not a single petition in the use of which we have precisely the same meaning as they had. Yet I cannot see, that this circumstance diminishes in the heart, degree its value to me. There is no part of it, which we may not use in a very appropriate, striking manner. It certainly becomes us, as well as the first persons, to desire, to strive that the name of God may be hallowed to pray that his kingdom of truth and righteousness may be advanced, the will of God may be accomplished on earth, as it is in the heavens; may be established in the hearts of men, that from day to day, the wants of holy beings may be provided for, that the sins of the world may be forgiven, that we may learn to forgive others, that we may be saved in the hour of trial, be enabled to withstand, and successfully bear the trials, with which we may be met, at the close of all, it is our duty, then, to be there, to receive the kingdom, to pray, to bear witness, and to come to God, with the like. The spirit of the prayer is general, not confined to any time or circumstances; in that spirit, one may rise it as a vehicle to carry our heart to heaven.

I cannot close, without calling your attention to one or more remarkable features in the character of the Saviour's prayer. It is calm, dignified, humble, free from all sounding fanaticalism. In its respect, as well as in others, it is an admirable model for us to copy. I have no doubt, there are those, who, if they did not know that the Saviour's prayer was dictated by our Saviour for us to follow, I believe it a very cold, frigid prayer. There is no overflowing of emotion, which is sometimes to be necessary to the efficacy of our addresses to God. I pray for nothing on the model of prayers we have most been considering. I know it is very desirable that answers sometimes should attend every act of devotion to which we engage. But there are degrees of these effects, which cannot be attained by all, and that they cannot appear to have without acting the hypocrite of this twofold
any fault of their own. The religious affections however, different degrees of acceptability in different persons, and arising from constitutional temperament, or from accidental causes not under their control. I would not accuse of un
incentivity those whose devotions have a more than common fervor of appearance, truth of spirit; but at the same time, I would not have them condemn those absent
out reach the same ecstasy, as if they were cold and dead in their prayers. "A man can always command inward
state of heart: if this qualification had been indispensa
able to the acceptability of our devotions, we could not have been excommunicated without suffering!" It is true, what are called "fornication," may be often done. "If there the passions toward temporal worldly things are keen, affec
tion toward spiritual things is cold and languid, there it is a fault not to interfere with the acceptableness of our devotions. If where the affections toward spiritual heavenly things are composed, calm, tranquil
in content, as towards earthly things are of a like kind and act, there it is no subject of self-acquittal or excl
tion. We have reason to believe that all who is concerned
to the acceptability of prayer is, that it be in
one. Leaving from a heart steadily devoted to God, the qualities it is in the power of every one to acquire;
maintain, exercise at all times, - to possess those quali
ities through every moment of his life is the duty of
every man." Neither in the "Prayer, nor in any pay
ce of our lives, do you find the least extravagance, any
spiritual pride, hypocrisy, or fanatism, & it is very dangerous for us to cherish these feelings in our own devotions to
God. lest they engender spiritual pride; lest they lead
us to imagine ourselves greater favorites of heaven, than
we are calm, but perhaps equally sincere, fellow
trippers... lest they prompt us to say, as did the Pharoah
of old, "I thank thee, that I am not as other men
are!"

What remains, my dear, after the view in which I have taken of this beautiful model of devotion, but that I would
exhort you to cherish the spirit of prayer - prayer in
the house of God, prayer in your families, prayer in
secret... devotion is among the proper employment of
being, who is the child of a heavenly Father, he who is
heavenly Father. He is

best men in every age have found it to be their
trouble of their best affections most mortify. As

remember, it must be no formal prayer of the lips, if
hope to profit by it. It has been well said, "the act
that would grieve the clouds must pass from the
bow of the straining arm." As the prayer, that would
rise up to heaven, must rise from the heart, fill
ed with the spirit of the soul's most hallowed feel-

I will only add, were I to direct you here to pray
set before you the Lord's prayer. Say as did our Sav-
disciples. "after this manner therefore pray":

At home, Feb. 22, 1823, afternoon.