



Date.	Locn.	Place.
Aug 18, 1894.	Birmingham.	Westminster Road.
Nov 10, 1891.	London.	New Court.
Aug 2, 1905.	" "	Westminster Chapel
Jan 26, 1919	" "	Highway Quads
Apr. 29, 1920.	Washington, D.C.	1st Cong. Quad.
Nov. 17, 1925.	Reagard, W. Va.	" R.S. "
Jan. 5, 1926.	Cincinnati, O.	" " "
Nov 8, 1942	Kenner	Westminster.

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MATTHEW VI.10.

"Thy Kingdom."

INTRODUCTION.

Last Sunday morning our subject was that of  
The King.

This morning it is that of the KINGDOM.

I have selected this phrase because it occurs  
in the prayer which the King incorporated in  
the Manifesto of the Kingdom.

The Prayer is at the heart of the Manifesto.

It expresses the purpose of the King,  
which is illustrated and interpreted by  
the rest of the Teaching.

The Phrase is at the heart of the Prayer.

It expresses all that is included in the  
rest of the Prayer.

If we interpret the idea suggested by the  
phrase, in the light of the prayer, we dis-  
cover that it;-

1. Involves a doctrine of God which defines  
the Kingdom.
2. Indicates an imperfect realization of  
the Kingdom.
3. Inspires a hope, and creates a passion  
for its perfect realization.

Let us follow these lines of consideration.

A. THE FACT OF THE KINGDOM AS REVEALED IN THE CONCEPTION OF GOD.

I. The Conception of God.

i. The Form of Address.

- a. "Our Father". Cause of Being.  
Lover & Nourisher.  
Ruler & Friend.

b. "In the Heavens".

The Vastness of the Idea.  
His Omnipresence.  
Their Unification.

ii. The Sphere of His Authority & Power.

- a. Daily Bread. Sustenance of Life.  
b. Debts. Moral Failure.  
c. Deliverance. Spiritual Perfecting

Note. These last two (b & c) implicate imperfection, but through them we discover His continued power and authority.

II. The Fact of the Kingdom. (see over) →

II. The Fact of the Kingdom.

i. The material World.

- a. John (I) Paul (Col).  
b. "The Creation of Wealth."

ii. The mental World.

- a. The Realm of Ideas. Philosophy.  
b. The Realm of Discovery. Science.  
c. The Realm of Expression. Art.

iii. The moral World.

- a. Standards of Life. Laws.  
b. Executive Activity. Rulers.  
c. Inspirational Forces. Spiritual.

Note. In all these God is King.

None escapes.

Realization Or Ruin.

Freedom Or Prison.

B. THE PRESENT IMPERFECT REALIZATION.

I. The Revolt of Man.

- i. The Exclusion of God.
- ii. The Apotheosis of Man.  
Autocracies. Czarism.  
Democracies. Bourgeoisie.  
Proletariat.
- iii. The Disintegration of the Commonwealth into separated and selfish atoms.

II. The Results.

- i. As to human Experience,  
All the agonies and sufferings.
- ii. As to the Kingdom.  
Men; are still in the grasp and power of it; but by reason of their revolt, can only know the punitive side of it;  
God; because of what He is, has sent His Son, To reveal.  
To redeem.  
To restore.  
In Him the Kingship is vested.

C. THE COMING OF THE KINGDOM.

I. The Restoration of Man to God.

- i. Intelligently. "Come and let us reason".
- ii. Emotionally. "Thou shalt love".
- iii. Volitionally.

II. The Realization of Divine Ideals.

1. Spiritually.

a. Righteousness.

Submission of right Authority.  
Conformity to true Standards.  
Realization of full Life.

b. Peace.

Reconciliation with God.  
Articulation with the Human.  
Employment of all Resources.

c. Joy.

The Gladness of God.  
The Merriment of Humanity.  
The Contentment of Creation.

- ii. Note. The effect of this on  
Material.  
Mental.  
Moral.

III. The Meaning of Christianity.

- i. The Church as a Witness.
- ii. Her Members as Witnesses.

CONCLUSION.

How often have we prayed

Thy Kingdom come?

How much has it meant to us?

We desire it for the World.

Do we?

Let us be honest.

Test our desire for the World by our

Realization.

That is the measure of our Witness and

Cooperation.