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[No. 33.]

ON THE REIGN

OF THE

LORD JESUS CHRIST,

WHO ALONE IS

“KING OVER ALL THE EARTH.”

(Zech. xiv. 9.)

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WHEN, in perusing the sacred pages of Divine Inspiration, we meet with the prophetic intimations of the future glory of the Lord's Church, and then turn to the records of history, to ascertain if the states of the church, in any of the past ages, will warrant us to think that this glory has been revealed, must we not be convinced that the light and liberty of the present day has been preceded by little else than a long and dismal night of spiritual ignorance and slavery? It is true, the commencement of the Christian Church, compared with the midnight darkness upon which it broke, may be regarded as a day of brightness; but was it the entire fulfilment of the glorious things spoken in the Holy word, of Zion, the city of God? Was it not, likewise, a pledge of a day yet to come—a foretaste of the glory that should be revealed? And if we follow its progress, through succeeding times, how soon do we discover a long night of darkness and desertion, spreading itself over the earth? How have we to lament the protracted reign of mystery, in the place of truth, and to deplore the universal and long-continued prostration of men to the absurdities of superstition, substituted for the things of true worship. But though history fails to cheer us on the subject, it is the happiness of men in our day to see things which prophets and kings have desired to see and have not seen them. The light of sacred truth has arisen, the spell of mystery is broken, and “the abomination of desolation is discovered.” The errors

and evils of false religion, which had swarmed unmo-
lested over the face of the earth, are beginning to
make their escape from before the rising morn, and we
can foresee, in the blessed effects of this opening day,
the order, harmony, and peace, that shall ultimately
be established in the church. While we behold the
spreading of the rays of the “Sun of Righteousness,”
which are chasing away the darkness and confusion of
men’s minds on subjects of doctrine, and healing the
injuries they have sustained, we may rejoice in the
assurance that this day shall increase until that pro-
phesy be fulfilled, (Zech. xiv. 9.) which declares that
“the Lord shall be king over all the earth, and that in
that day there shall be one Lord, and His name one.”
Cheered with the signs and prospect of this glory, we
may aid our conceptions of it by considering the words
of this divine promise, as suggesting the following
series of questions:—Who is the Lord? What is
meant by the earth? In what manner will the Lord
be King over all the earth? What are we to infer
from the prophecy, that, “in that day there shall be
one Lord? And what are we to understand by His
name being *one*?—The first question proposed is,
indeed, a solemn and all-important one,—Who is the
Lord? The doctrines which have long prevailed in
the Christian Church, on this subject, have been ob-
scure and perplexing in the extreme. The general
truth, that Jehovah God, is the Creator, Redeemer,
and Regenerator, has been maintained as a necessary
doctrine, but, the genuine belief and understanding of
it, as a truth, have been nearly destroyed, by the contra-
dictory notions, which have been taught, as making up
the particulars of this great truth. God, as the Creator,
has been regarded as a first-moving and all-pervading
power, without form or parts, or, as it is expressed in
the generally received articles of religious doctrine,
as being “without body, parts, or passions.” To think
of Him, as possessing organs of life, has been