

hearing they obeyed, saying to the churches—"Ourselves your servants, for Jesus' sake."

How peaceful and how pleasant will be the reign of fraternal freedom and fraternal friendship, among families, churches, and nations! Then "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Then "the fulness of the Gentiles shall come in," and "all Israel shall be saved." The controversies and confederations of churches and nations shall cease together. No triple leagues or quadruple alliances will then be formed or desired; for every church will be local in its economy and catholic in its friendship, as in apostolic days; and every nation will be independent in itself and fraternal in its intercourse. The sword will be converted into a ploughshare, and the sceptre will cease to be intruded into the church. Men will associate in their several localities, for spiritual worship and service, without regard to civil questions and distinctions; and the electing people and the elected magistracy will conserve and promote territorial interests, without respect to theological questions and ecclesiastical forms. Co-organism in the church will fall before co-ordination; and despotism in the territory will disappear before democracy. Men will everywhere shake off their chains, cease to be tools, and stand forth in their manhood and maturity as the co-equal sons of Adam and the ransomed sons of God. There will be no balance of power, either civil or ecclesiastical, for powers will become distinct and definite. The gospel and the church are the means of achieving these changes; the Agent is above, and his word is the warrant. The church will then be the New Jerusalem, as the apocalypse concludingly depicts her. The benefits of all ages and eras will then be combined. There will be religion in individuals, more perfectly than before the flood. There will be godliness in the family, above all