

until, far from being indifferent and careless, every house becomes a house of prayer and every heart a temple for the Holy Ghost!

Were it profitable to indulge in the perspective, we might picture to ourselves the delightful result of such a general procedure as this. Some of the happiest consequences attendant upon the establishment of our Saviour's kingdom would instantly occur to our minds. It would no longer be necessary, that "every man should teach his neighbour, and every man his brother, saying, know the Lord: for they would all know him, from the least to the greatest:" for they would "be taught of God." The influence of religion, pure and undefiled, would banish intellectual darkness from the minds of the people; and, like the luciferic spirit upon the waters, spread light and life through the dwellings of mankind. The malignity and deformity of the first Adam, would gradually give place to the rectitude and beauty of the second; and the vices and passions of humanity, habitually repelled, would be progressively and successfully reduced to the "obedience of faith." Stubborn, unenlightened human will would no longer bear control: but, "to the Law and to the testimony," would be the watchword among men. The Sabbath too, that sacred season, ordained as a rest from labour, and rest in God, would not be, as it now is, prostituted to purposes, for which other time cannot be spared; but seriously and devoutly considered as such, both in our dwellings and our hearts. The house of the Lord, now too generally but sparingly attended, would be crowded with spiritual worshippers, "hungering and thirsting after righteousness," and solicitous to obey the Apostolic injunction, "forsake not the assembling of yourselves together."

Neither would the influence of this happy state of things, be less observable in our social relation to the world, than in our spiritual relation to God. The harshness, selfishness and irritability of our natural tempers, would be mellowed down into kindness, by the constant exercise of brotherly love. The clashing of interest, now so productive of strife, would be lost sight of in the "consideration of that wholesome exhortation of the Apostle: Let no man seek his own; but every man another's wealth." Pride and anger, hatred and revenge, envy and strife, would gradually give way to benignity and candour, sincerity and truth, benevolence and peace. As the former should be rooted out, the latter would spontaneously arise. Happily freed from the bad impressions of evil passions, and actuated by feelings which naturally arise from virtuous and pure affections; there would be exhibited that uniformity of character, which ever distinguishes the subjects of the Saviour's kingdom.