

as King in Zion, that the peculiarities of the Relief Church properly consisted. A clearer distinction was now beginning to be discerned between the Kingdom of Christ and the kingdoms of the world than formerly, and they set up their denominations in the acknowledgment thereof. They held that the Kingdom of Christ was two-fold—essential and mediatorial! His essential Kingdom is His by nature, as the Son of God, and equally belongs to Him with the Father and Spirit. This Kingdom is equally the natural right and property of God, the Father, Son, and Holy Ghost, as the powerful Creator, Preserver, all-wise, and Righteous Governor of the universe. Christ's essential Kingdom is of vast extent; it extends to the whole universe of things, and commands every thing that hath being; universal nature is subject to His control, and is disposed of by Him, according to His pleasure. All creatures, animate and inanimate, material and immaterial, through the wide extent of creation, are the subjects of His government.

“Besides His essential Kingdom as the Son of God, as IMMANUEL, or God and man in one person—He is invested with a delegated power and authority by the Father, for carrying into execution His mediatorial administration, till He present all His redeemed people faultless and spotless before the Throne of God. The universal kingdom of Providence and of Grace, is, in the character of Mediator, committed to Him. His Mediatorial Kingdom, however, is more especially confined to the Church. Here he rules in the perfection of wisdom, clemency, and grace. As He is the author of the first creation, and universal Governor, as God; so as Mediator, by special donation, He is placed at the head of the new creation; being made King in Zion, and head over all things unto the Church. He is her head of *government*, as by His mediatorial power, he gives her an entire system of laws, suited to every state of her being. He is her head of *vital influence*, as He communicates out of His own exhaustless fulness, the quickening, sanctifying, comforting, and establishing influences of His Grace.

The truths of the Gospel will make their way in the world, by their own internal beauty, excellence, and importance, and the energy of the Spirit of Grace attending them, without the absurd, irrational, and heterogeneous power of the sword, would men only learn the wisdom to suffer the Kingdom of Christ to remain distinct from the worldly kingdoms, and fight its battles by weapons that are not carnal, but spiritual, like itself. This Church-state; or establishment of religion, which is constituted by human authority, or which cannot live without it, is not from Christ, it is not His Kingdom, nor has the least connection with it. It is only a worldly kingdom or political constitution, framed and established by Church and State politicians, which Messiah the Prince will never acknowledge for His Kingdom; for His Kingdom He has established Himself to stand through all ages, and has not left it to be framed and constituted by States or Churches.

“None have a right to usurp dominion over the faith and consciences of men. The inspired Apostles themselves claimed no such power over christians in their day. These venerable, holy men, inculcated the rights of conscience and private judgment in their excellent writings, and sacredly observed them in their practice. To commit depredations on the rights of conscience was left to the pretended vicar of Christ, and those succeeding ages of despotism, which have disgraced the annals of the Church, and stained them with barbarity, carnage, and blood; but in the primitive apostolic age, they were unknown in the Church itself, whatever injuries she sustained from other quarters.

“The civil magistrate has no more right to dictate a religious creed to his subjects, than they have a right to dictate a religious creed to him. By being placed at the head of the state, to give law to the subjects of the state, he is not therefore placed at the head of the Church, to give law to the body of Christ. If ever he assumes this character and power, he transgresses the just limits of his authority, which is civil, not religious, invades the dominions of