

vern by delegation. All power in heaven and earth has been given into the hands of the Son, whom, in his mediatorial capacity, as God-man, he has constituted heir of all things. He is Head over all things to his Church. This is his kingdom. Those who belong to it are made willing in the day of his power. They are convinced of their sin and misery; enlightened in the knowledge of Jesus Christ, and the way of salvation through him; renewed in the spirit of their minds; and enabled and persuaded sweetly to submit to his laws, to trust his grace, and receive his divine teachings.

5. And now for the proper government and ordering of this kingdom, while its subjects are in this world, he has laid down certain principles or rules. These apply to them here, and, in many important aspects, hereafter also. Thus the subjects of this kingdom are to be made holy in thought, and word, and life. They are to seek those things which are above. They are to set their affections on heavenly things. As the basis of all this, they are to receive implicitly all the great teachings of the Scriptures, respecting God and his relations to man; man and his condition, or estate of sin and misery; the way of salvation by a Redeemer; God's purposes of grace; and the whole scheme or system of doctrine taught in the Holy Scriptures. Then they are to adopt and act on the principles of divine government, or order, as to the regulation of all their affairs. Here, in the Scriptures, are clearly unfolded such truths, as—that the visible kingdom or church is to be instructed and governed by men, according to divine law, for man's benefit. And hence it is very evident that so far as this kingdom is administered on earth, it unfolds all the principles essential to the best human government. It is a government of laws, both fundamental and special. This is to be administered by men appointed—not to rule except as they serve. They are servants of God, to carry out his purposes, and so servants of the people for their good. The officers are provided for offices; not offices for officers. The rulers for people; not people for rulers. There is a parity of rank among such. Christ is head—all those who minister are brethren; that is, on an equality of position. There may be various offices to be performed, and these will differ in dignity and importance; but they differ not in rank.

6. Now what has been here delineated leads us to a right mode of recognizing what constitutes part of this visible kingdom. And while, in general outline, there may be many communions among men which agree with this delineation, still we find its distinguishing features more clearly unfolded in some than others.

Thus, in our own beloved branch of Zion, we have a distinct and full recognition of all the great fundamental principles of sound

doctrine which are presented in the Scriptures. These she ever confesses; she publishes them in her pulpits at home and abroad, and by her printed confessions and catechisms, and by her books. She proclaims, too, in her form of government, the great principles of law which distinguish the Kingdom of Christ, as it respects the government of its subjects. She declares her public teachers to be ministers of God and the people. She claims for them no other than an executive and ministerial function; and she places them all on a level as to rank, however different their position as to duty or office.

7. Simple as are these principles, yet they furnish the basis for an immense system of service. Here may be thousands of officers—and yet ten thousand more. Here are a set of truths, simple and plain, yet applicable in ten thousand times ten thousand cases. And the agencies for carrying on the plans of this government are simple. Here are the fundamental laws and special precepts of the Bible, to be studied, and understood, and propagated. For this we want men able in the Scriptures, by the pulpit and by the pen, to bring forth out of this treasury of divine truth, the healing words of eternal life. And these men are to be sent forth, and the word of God, and works explaining and inculcating its truths, are to be disseminated. This is the great work for which this visible kingdom has been organized by its head. Now in the actual organization of our Church we contemplate just this work. This paper from time to time unfolds its progress in raising up men and in sending them forth, and in preparing and publishing sound expositions and illustrations of divine truth. This is the great work of the Church. She is not a party, or a sect, for this world. She is to be known by her splendid temples, her gorgeous adornings, her imposing ritual, or her power over man's temporal concerns—but this, this is her honour and her name—THE DEPOSITORY AND PROPAGATOR OF TRUTH TO MAN.

INFLUENCE OF A TRACT.

We learn that a precious work of grace has been going on for some time, under the labours of American missionaries, among the ignorant and superstitious Armenians in Turkey. This work has reached the town of Marsovan, a secluded place surrounded by mountains, which had never enjoyed the labours of a missionary, but God had prepared the way by a simple instrumentality which many are too apt to despise. About seventeen or eighteen years ago, a native of Marsovan, buried in all the ignorance and superstition of his native church, set out on a pilgrimage to Jerusalem, to see the great pretended miracle of the Holy Fire. Passing through Beirut, he was led by that gracious Divine Providence, which works in