

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord.—He was then treated by the citizens as a fellow citizen of the saints; and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow citizen. If he ever exhibited any instance of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the king, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan of our own devising, which, too, is as irrational as unconstitutional.

"PERFECTING OF THE SAINTS."

The writer of the following evidently desires to see the disciples "go on to perfection." He does not see as much progress in this 'going on' as he could ask, and he is more than half right in many of his positions and statements. Brethren—let us grow in knowledge, grow in favour, grow in love, and let the things of Christ dwell in us and be exhibited by us 'abundantly.'

D. O.

From the Christian Age.

There is nothing easier than the adoption of a *theory*, nothing harder or more irksome than *practise*. We were apt to think, in the early history of our efforts at reformation, that almost all the worldly mindedness and the wickedness around us was owing mainly to erroneous teaching, and to cross grained and contradictory creeds. The experience of years has wrought no change in my mind in favor of these things, but I can not think so well of *human nature* as I did in former times. Little did we think in 1830, what churches and districts of churches would be found in 1854, (the members of which had been converted from the world, and from sectarianism, by preaching Christ and him crucified, for pardon, and obedience to him, by all the members of his body, for eternal life.) meeting only once a month for worship' In all this wealth making west, there are few churches