

not find the views of the Headship of Christ over the nations, about which our Free Church brethren in this country are making so mighty a stand, and to which they seem to attach so much importance. There is even nothing about it either in the Nova Scotian Basis or the Australian. Nor in the whole Bible is there such a doctrine. Yet some of our brethren of the Free Church seem so serious and so zealous about it that none of their own Church have ventured to call it in question, and that even some in the United Presbyterian Church, who might have understood their own principles better, have been in some degree carried away by the gravity and boldness with which it has been brought forward. We never heard of it except from the lips and pen of Dr. Bayne of Galt, and we suppose he is its only author. If not, let him show his authorities. At any rate, we call upon our Joint Committee, in re-modelling our Basis, either to reject the theory, or to show us that it is founded on Scripture.

The doctrine we refer to as held by the Free Church of Canada, and on which we wish light to be thrown, is, that as Christ is King of nations,—nations by their civil rulers are bound to obey Him; or as it was expressed in the Basis as agreed to by the Joint Committee, are bound to “bow to the authority of Christ as King of nations.”

Now, we do not doubt that Dr. Bayne is sincere in holding this doctrine, for he is a good man, whom we acquit of all blame in urging it, because we believe him to be conscientious in regarding it as scriptural, as included in the standards, and as of essential importance,—all which, however, we deny till he can present satisfactory proof; and we do not doubt that this doctrine was brought forward by the Joint Committee from reverence for the divine authority, and a sincere desire to honour Christ. But although it may be a harmless theory, yet if all our sentiments on human duty, and especially on magisterial obligation, can be sustained without it, and if it is neither in the supreme nor in the subordinate standards, why urge it on the acceptance of the Churches, especially in a Basis of union? It is now for the Joint Committee to exclude this theory from the Basis altogether, or to guide us to those sources from whence it has been found, and especially to show it to be scriptural.

We, however, hold with all sincerity, and we trust in accordance with Scripture, the doctrine that Christ is King of nations. But we hold it only as it is presented in the word of God, and we may add in the Westminster Standards, which both our Churches receive. It is a great doctrine which we would not exclude from our creed, much less pervert, and which we desire ourselves, and wish our Free Church brethren, to hold as it is exhibited in the inspired volume. We bow profoundly to every iota in the word of God. Show us what is said there of Christ's headship over the nations, and we assent to every word. But we must not be misled by prejudice; we must not adopt favourite notions of others which have not a scriptural foundation; we must call no man master but Christ. “To the law, and to the