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Miscellaneous Articles.

THE HEADSHIP OF CHRIST OVER HIS CHURCH.

The question, Who is the true and only King and head of the Church? has engaged and is still engaging the attention of many of the professed followers of Christ. It is a matter of vast moment, since much depends upon the views which are taken of it, and the conclusion to which men come respecting it. The reign of the Messiah over his Church is the subject which is referred to in the second Psalm. There his supremacy over his Church is described. It opens with a view of the opposition which the world would offer to the reign of Christ—Messiah the prince. It describes the heathen raging, and the people, the Jews, imagining vain things; Kings and rulers combining against Jehovah, and against I's Anointed. They are all seemingly resolved to resist his authority, they are filled with implacable hostility, they shall break his bands, they shall cast his cords from them. But despite this mighty league, "the counsel of the Lord shall stand," His pleasure shall be accomplished. He has set his King upon his holy hill of Sion—he has constituted him the only King and head of his Church. He has given him the heathen as his inheritance, and the uttermost parts of the earth as his possession. This is the appointment, the decree of heaven, "He must reign 'till he put all his enemies under his feet." If his enemies oppose they shall be broken in pieces. And in consequence of this danger to which they are exposed, Kings and Princes are exhorted to submit. The headship of Christ over the Church is the subject stated in the first part of the Psalm, and the obedience of Kings and princes is claimed and enjoined in the second part. By the headship of Christ is meant that he only is King, and has a supreme right to reign as King in Sion, to give to his Church laws, ordinances and institutions as he sees fit, and neither men nor angels have any right to interfere with, modify or change any of these. His appointments, laws and ordinances are binding on his church, and in order to know what these are, men must have recourse to his word, "to the law and to the testimony," and from the decision of the Spirit in the Scriptures, there is no appeal in this case. There is another topic which is closely connected with the headship of Christ over the Church—viz, the supremacy of Christ over all things for his body's sake the Church, and from this, important, and in many respects, false conclusions have been drawn. The two things are distinct, there must be a difference between the supremacy of Christ over his Church, which is his body, the fulness of him that filleth all in all, the true Kingdom of the Redeemer, and his supremacy over the Kingdoms of this world for his body's sake, the church. We shall attend now to