

to His authority. All men might know that we hold no such atheistic tenets. We avow our conviction that the Civil Magistrate in his place, and all others, in every relation of life, are bound to honour Christ, as Governór among the nations, and to do all in their several stations, which he requires of them in His word. It is here then that the great practical question is raised, What does Christ in his word require the Magistrate to do in matters of religion? And it is in answer to this plain question that we differ from our Free Church friends. In the absence of any explicit direction in the New Testament for the official procedure of the ruler on this, they resort to inference from Christ's Headship over the nations. Just because He is "King of nations" our brethren infer nations are bound to do homage to His religion by sanctioning it in their collective capacity, and their chief ruler is under obligation, in their name, to profess and promote the truth of Him who is Lord of all. Now, in our view, they are thus mistaken, both in their faith, and their inference. They do not, we think, distinguish between Christ's Headship over the nations, and His Headship over the Church. "He is head over all things for the Church which is His body." As we believe Christ's Headship over the nations is a sovereignty of control, His Headship over His Church is an empire of love; He rules all in the former, whether according to His will or opposed to it, "for His Church;" He reigns over all in the latter as His ransomed Kingdom. The Redeemer has not two co-ordinate thrones, as our brethren would sometimes seem almost to imply, on one of which He receives the homage of the nations, and on the other the obedience of His Church; but He, the only begotten Son, is set on the one throne of Zion. It is only as men, in all relations, own Him as King in Zion, that they can pay Him acceptable homage at all; and, in whatever form loyalty is offered, if it is not as believers in His Gospel for personal salvation, the act is rejected as worthless. It is here where the inference of our Free Church brethren appears to me so much at fault. Because Christ is King of nations they say, Magistrates in their official procedure, and nations, as such, ought to render Him homage. The grand mistake here is not looking at nations as composed of individuals and at the Magistrate as a *man*. You can never draw a community to Christ's throne in acts of allegiance, save as you draw the individuals that compose it, any more than the ocean can be attracted into the swelling tide otherwise than by attracting every single drop of its great waters. You can never make sure the acts of the Magistrate as loyal for Christ, save as you imbue with His grace the heart of the man, any more than you can cause the hands of a watch to keep time whose main-spring is utterly bad or broken. This, as we think, is a radical difference between us and our brethren, that whereas they look far too much to nations collectively, and insist on the duties they thus owe to Christ, we regard them first of all as composed of individuals and expect them to obey the Mediator unitedly, by each serving Him in his own sphere. "All nations shall serve Him" is a promise that we hope to see fulfilled; by the individuals of all nations being converted