

simply an Hebrew expression, denoting Him to be the most excellent, the most exalted, and the most glorious of kings;—similar to other Hebrew phrases, the meaning of which every Hebrew scholar knows. “Song of songs,” that is, the most excellent song; “the Heaven of heavens,” that is, the highest heaven; “the holy of holies,” that is the most holy place. Yes, Christ is, indeed, of all kings the most powerful and magnificent, and His dominion is the most extensive. He is, as God, the Monarch of the universe, and, as Mediator, He is “the head over all, to the Church.” But where is there any warrant to separate civil duties, as our brethren do, from other moral duties? And are they so little acquainted with evangelical truth as not to know that Christians, in all duties whatever, “serve the Lord Christ,” and Christ as the great Head of “the Church, which is His body;” but that all out of the Church, though under the moral law, are still under it as a covenant of works, and cannot serve Christ; for no man can serve Him till he is free from the law as a covenant of works, or, as the Scriptures express it, till he is “not under the law, but under grace.”

There is only one passage of Scripture which seems to warrant the title King of Nations being given to Christ,—“Who would not fear thee, O king of nations.” (Jer. x. 7.) And we may question whether it does not refer to Jehovah as the great God of all, and not to the Son in His Mediatorial character. At any rate, even viewing it of the second person of the Godhead, to which we do not object, it gives no sanction whatever to the Free Church view, for it signifies simply and literally, that the Lord is king of the heathen or Gentiles, as well as of the Church of Israel. It supports our views, so often brought forward, and not those of our brethren. Their view, as it appears to us, is absolutely gratuitous, and inconsistent with the word of God.

We grant, however, that all men, magistrates and subjects, are bound—are equally bound—to believe on Christ for salvation; and, having believed, to serve Him in all the relations of life, whether civil or religious. But we deny that Magistrates, in their national or official capacity, irrespective of their connection with the Church (as well as all other men), are called on for any positive service to Christ as Mediator. He may, and He often does, serve Himself of them, but they cannot yield direct obedience. Theirs can only be the service of constraint. Like Cyrus, they are Christ’s servants, although they know Him not.

We hold that the Free Church view of Christ’s headship over the nations has no countenance whatever in any part of the inspired volume, or in the Westminster Standards, but the very reverse. It is a contrivance of their own, under the influence of early prejudices, perhaps with good design, though serving only sectarian ends,—such as to support the civil establishment principle, and the endowment of the Church,—purposes which have occasioned so many abuses, such