

Our view then of Christ's headship over the nations, which we have often explained, and which it seems necessary to explain once more, is simply that Christ the King of the Church has all other things put under Him for the good of the Church. As King of the Church He is to be obeyed; as King of nations, that is, all out of the Church (as under the ancient dispensation, the nations,—the heathen or Gentiles, as the word signifies, as distinct from Israel, God's Church,) it is not for obedience from them, for this they cannot render till through grace they become subjects of His spiritual kingdom; it is simply for control, as the Rev. Mr. Caven judiciously hinted at the meeting of our Synod, when the subject of union was before us. Our view of Christ's headship is presented summarily and with simplicity in the Answer to the 26th Question of the Shorter Catechism, "Christ executeth the office of a King in subduing *us* unto Himself, in ruling and defending *us*," that is, His Church, His people, "and in restraining and conquering all His and our enemies," that is, the world lying in wickedness, the nations, the heathen, whom He will either conquer to Himself by leading to their conversion and salvation, or conquer under Him by consigning to eternal ruin.

We rejoice that the Moderator of the Free Church Synod, Professor Young, is a friend and advocate of union. He was brought up in our Church. His father, who was the writer's friend and companion in youth, and with whom he agreed in all religious opinions, was a minister of our Church. His grandfather was the writer's venerated Professor of Divinity, under whom he studied for five years, at whose house he was almost a daily visitor, and at whose Divinity Hall he learned, what he still thinks, the true scriptural view of Christ's headship over the nations. The doctrine there taught was that Christ is king of the Church, which is His kingdom proper, and over which He will reign eternally; and for the good of which all power is given to Him in heaven and earth; and whom all are bound to believe and serve; and that besides His Proper Kingdom, He has, what with propriety may be called a subsidiary kingdom, in which He is King of nations, and which extends to all persons and things out of the Church, and is of temporary duration as a kingdom, for at length He will deliver it up to His Father; and here, in the meantime, He exercises His wisdom and power to coerce or restrain, so that nothing can injure His Church, or defeat His own gracious purposes. Now, whilst Christ as King of the Church brings all men under obligations to obedience in all duties, sacred and secular, as prescribed in scripture,—His being King of nations is not for direct and holy obedience, but for holding His enemies under such providential management as will either terminate in their conversion to the new obedience of the gospel, or in their everlasting ruin.

Surely this is a more common-sense view of the subject, than that recently brought forward by our Free Church brethren, and as it is