

There is nothing whatever in this prediction to warrant, what are called christian kings, exercising Lordship in any thing, either in, or over the Church;—it simply indicates, that the time will come when kings and queens and the great ones of the earth shall become true citizens of Zion, and shall bow to the sceptre of Christ, and by receiving and observing His ordinances and laws, shall advance in spiritual strength, and in the walks of faith and godliness. If Christ, as the Head of the Church, were not sufficiently powerful and wise to protect, instruct, govern, and support it, there might, on this supposition, be some room for the pious civil magistrate to assume some degree of headship over the church; but such a supposition is inadmissible, because it is equivalent to denying the supreme Deity of Christ.

The scriptural argument, however, to which the defenders of State Churches attach most importance, is, the Kings of Judah in their official capacity exercised authority in and over the Church, with God's approbation. But this apparently potent argument availeth nothing. The visible church was then by divine appointment confined within the narrow limits of Caanan, and every citizen of the nation was, by divine authority, a member of the church, and avouched the Lord to be his God; but it cannot be shown that the church has ever been, or can ever be under the New Testament, in the same position, in relation to any one, or more nations, without a new revelation from heaven. The government of Judah was then as truly theocratical in civil as in religious matters; consequently the king, or chief magistrate could exercise no authority in, or over the church, as kings and queens regnant now assume. The church was then undivided; and the king and the people were, by the divine law, equally members of the church; and although the king enforced the observance of the divine institutes and laws, he did no more than his duty, as an influential member of the divinely constituted national church. The same thing may, indeed, be done now. The influential members of every section of the church and of every congregation, are only acting in character when they enforce by precept and example the observance of the ordinances and laws of Christ, by the congregation, or church, to which they belong: they would not, by doing this, be usurping any supremacy over the church. The kings of Judah were, we admit, typical of Christ in his kingly office; but it, certainly, does not follow from this, that they were typical of even *most christian kings* assuming, or exercising lordship over the church. The Kirk of Scotland has often asserted the sole headship of Christ over his church; but she, at the same time, solemnly professes to believe, that although, "the civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and