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Miscellaneous Articles.

HEADSHIP OF CHRIST.

To the Editor of the Canadian U. P. Magazine.

DEAR SIR,—I did not intend to write again on the doctrine of the Redeemer's Headship; but some sentiments have been expressed which make me feel it necessary to present my views more fully than I did in your August number.

Our Free Church brethren, as appears to me, hold that by Christ being King of Nations, is to be understood his authority over the kingdoms of the world geographically considered, or, which is the same thing, in their civil and political matters,—in which Governments and Magistrates of such kingdoms are to obey Him as their Supreme King—King of kings; that is, as we suppose king of civil rulers, who derive their authority from Him as Mediator, and are bound to serve Him as His vicegerents,—to discharge all their duties to Him as Mediator,—“to bow to the authority of Christ as king of nations.” This part of Christ's headship, they say, “lays a basis for distinguishing between two classes of duties which men owe to Christ, not to the distinction between the church and the world,” (as we maintain it does), “but to the distinction between what is peculiar to the church, and what is not peculiar. In other words, the headship of Christ over the nations implies that all men, whether members, or not members, of the Church, are bound in every secular relation, and especially as members of civil society, and organized under civil government, to honour and serve Him as king.” Now we have no hesitation in saying that all this is contrary to sound doctrine. Christ is King of kings! This is true, and His authority extends over kings as well as subjects, and over both in the very same sense, for the expression, King of kings, does not mean that in any special way Christ is king of the monarchs of the earth; but, it is