

rational creatures, whether men or angels. The world at large is under His moral government, and therefore all nations, all families, all individuals, are bound to serve him: yes, and we cannot deny that there are national sins, and national duties, as well as family sins, and family duties. And we grant, too, that civil rulers should rule in the fear of God, and that it should be their concern and their duty to regulate their administration, and to frame their laws by the tenor of God's holy word. In short, we grant all that Mr. Ure here states. We have no serious difficulty about this particular.

To the second particular, however, we have some objections, although none which will interfere with its practical results. We form a somewhat different idea of the mediatorial kingdom of Christ from our brethren. Like them, we believe in Christ's universal headship: his headship over the whole world, and thus over all nations, and all individuals. Christ's mediatorial government is equally extensive with the moral government of God; but there is a speciality in it, which, though it does not limit its extent, yet varies its design. Its primary object is the salvation of His Church, and, subordinate to this, all things are put under him for *His Church*. As was well stated by our first Committee on union:—"While this is the case, the obligation to obey Christ, is, in one respect at least, different from the obligation to obey God. By the constitution of nature, all men are under obligations to obey God, and all men have the means of knowing this to such an extent as that they are without excuse for disobedience. But it is not so with regard to Christ. His is a delegated authority, and as there are no significations in nature to tell of Christ, and no suggestions in our own minds in connexion with Christ, no man is bound to obey Christ, till God, by the preaching of the gospel, give information and evidence such as ought to be given to a man who is responsible for his conduct, that he has committed all authority into the hands of his Son. Men are not blameable for doing what is contrary to laws which are not original in their constitution, and respecting which they never received information.—(Rom. ii. 14, 15.) God's authority is original, universal and eternal: Christ's authority is derived,—is a new thing,—and is temporary; (for he shall one day deliver it back to God). No man is bound to obey Him—no man is a sinner for not obeying Him, till God acquaint him with the new Covenant. We, therefore, do not believe the unqualified statement, that "*all men, in every relation of life, are bound to honour and serve Him as King.*" Thus we conceive, that, Christ's headship over the Church is peculiar, in that, believers being quickened and enlightened by His Spirit, and graciously disposed and enabled to acknowledge Him as their Lord and King, are necessarily bound to obey Him in every duty, whether of a public or private kind, whether civil or ecclesiastical, for all christians are Christ's servants, and are to obey Him in all the relations of life. Christian magistrates are His servants, and are to discharge their civil duties in accordance with His laws. Christian subjects are His servants, and are to obey magistrates in obedience to the authority of Christ. There is no duty incumbent on any professing christian which is not to be rendered to Christ. Christian morality, or the new obedience of the gospel, embraces all the precepts of the Divine law, and thus extends to secular, as well as to sacred duties. The magistrate in the Church, though not as a magistrate, is to worship God his Saviour, and observe His ordinances; and when he passes into the Civil Court, to act in his official capacity: he is not, as some of our Free Church brethren have supposed to be held by us, to cast off his religion, and his allegiance to Christ, but, is still, in his official capacity, to judge and enact for the honour and glory of Christ, and to do all in his power to have the laws of the land conformed to the principles of God's Word. It is different, however, with magistrates and subjects who are not christians. They may be honest and honourable citizens. As rulers, they may preserve the trust committed to them by their constituents, and execute the laws with fidelity and zeal; and as subjects they may be orderly and blameless in their