

testimony, if they speak not according to this word it is because there is no light in them." Whatever has the authority of a "Thus saith the Lord," is law to us, and we care not who propagates any doctrine, however plausible, however well meant, however even innocent it may be, if it is not the doctrine of Christ. The view which the Free Church seems to have adopted from their leaders, without studying divine truth for themselves, and which some of our own brethren have tacitly received, is, so far as we can see, without Bible authority.

On this subject, which we have discussed before, we would have been silent now, but for the wish expressed in the Free Church Synod, to know from our Church the practical applications of Christ's being king of nations. We think we have stated pretty fully those practical applications they would wish us to make; but we have stated them irrespective of this doctrine, on which, as we hold, no practical results can be founded, except those of awe and gratitude among believers to God, and an increase of their activity and zeal in spreading the gospel among the heathen—the nations. It is a doctrine with which no duty of Magistrates, or of men in general, has any other connection. At our meeting of Synod we were not disposed to disturb prevailing harmony by entering on this subject, as it stood on the basis, because by excluding the last part of the fourth article it was left by us general and insulated,—no practical matter being stated as founded on it; but as from the discussion in the Free Church Synod, and especially from Dr. Bayne's dissent, it appears that some explanations are wished,—we have stated such practical results as we suppose are referred to, but not in connection with this unsupported theory, which we think, though we do not insist, should be erased from the basis, and if the true doctrine of Christ's headship over the nations is introduced at all, which we think unnecessary, it should not be placed in proximity to the Magistrate's duties, but stated in its scriptural character.

Thus, with all humility, we beg to say, through you, to the Joint Committee, that we hold the Free Church to be entirely wrong in their view of Christ's headship over the nations; and we wish now, still further, to explain ourselves, for to us their baseless theory seems to be a contrivance on which some of our Free Church brethren would found and preserve the Establishment Principle,—a principle which we think altogether contrary to the genius of christianity, but which they seem unwilling to surrender. We do not bid them give it up, if they think it right. But they must not impose it upon us; and they will surely see that their theory of Christ's headship over the nations is unnecessary, as we can reach the same practical results without it. As for our Church, it is our duty as consistent with our high attainments, to reject it entirely, and to cleave to our own simple scriptural views, which we shall again present, in holding to which our brethren must forbear with us; and we repeat our conviction, that mutual forbearance alone can unite the two Churches.