

which if the two Synods shall agree to stand together, the good cause is won, and the object of so many reasonings and negotiations is accomplished. We take the earliest opportunity to lay the proposed "Basis" before our readers, merely prefixing to it two observations (1), that the article on the Headship of Christ over the nations (No. IV.) was prepared by the representatives of the United Presbyterian Church, and accepted simpliciter by those on the other side; and (2), that the notes appended form no part of the document, but are to be reported to the Synods at the request of the U. P. Committee, in explanation of the course that they have taken.

BASIS OF UNION.

I. Of Holy Scripture.—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. Of the Subordinate Standards.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards, exhibiting the sense in which the Holy Scripture is to be understood.

But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:

1. That no interpretation of those sections is held by this Church, which would interfere with the fullest forbearance, as to any differences of opinion which may prevail, on the question of the endowment of the Church by the State.

2. That no interpretation of these sections can be received by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are assented to in Chap. XX. Sect. 2 of the Confession; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

3. That no interpretation of those sections can be received by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

III. Of the Headship of Christ over the Church.—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and therefore is King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly, that the Civil Magistrate, (including under that term all those who are in any way concerned in the Legislative or Administrative action of the State,) is bound to regulate his official procedure as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the Word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.*

* Notes on the above article by the Committee of the United Presbyterian Church:—

1. That the first part of it having relation to Christ's headship over the nations, has always been one of the things most surely believed, and most firmly maintained by the