

whom the sacraments are duly administered. We firmly believe this to be the doctrine of the Bible, and, consequently, shall found our first argument for lay delegation upon it.

All, except those who hold to the successor of Saint Peter, hold that the church has power to regulate all her internal affairs as seemeth best to herself, and most advantageous to the cause of Christianity, so that nothing be incorporated in her polity which is contrary to the laws of God, or the rules of His Word. In such internal organism we are to take into account the state of society in which we live, the laws of the country by which we are governed, together with all the ~~other~~ circumstances by which we are surrounded. The church was designed for all people, and hence its great Author has left all church regulation to the church itself, subject to the great ruling principles which He has laid down: so that no denomination has a right to call another heterodox unless some of the doctrines of the Bible are denied, or some of the fundamental principles of church government as laid down in God's Word are ignored. When we see persons interdicting all but themselves, while nothing distinguishes them from others, except a few inessential points of government, we have to consider their religious education very defective. The question being settled, as to the right of the church to legislate on all points of polity, excepting those expressly defined by the word of God, it behoves us to enquire for the power of legislation. Is it vested in the ministry or in the laity, or in these combined. We are strongly inclined to the latter opinion; for if the church is to legislate, and execute that legislation, the power *must* be vested jointly in the ministry and laity, for the ministry are not the church, neither are the laity the church—but *the two combined*. If the doctrine set forth in the above named article be correct, no legislation can be said to be that of the church, unless the legislative body be a mixed assembly. I know my Episcopal brethren will meet me here, by saying that the restrictive rule, by which the laity have the right to veto certain measures, constitutes mixed