

particular way, the power of performing certain spiritual functions, at the bidding of no human authority may she allow those powers to be exercised by others. Or, if once more, Christ has conferred any rights upon her members, in regard to the calling of pastors, or any other matter, for no earthly object, and from a regard to the fear or the favour of no earthly government, may these sacred rights be given up or compromised. There is, in fine, no branch of her duty to which the principle does not apply; and no right or privilege, conferred upon her by Christ, which it does not require her sacredly to maintain.

Such is the interpretation of the doctrine of Christ's Headship over the Church, which we are satisfied will command the assent of every intelligent and true-hearted Presbyterian; but let us just briefly glance at the proof of our assertion, that this is a doctrine contained in the standards of the Church of Scotland, and which was recognized and sanctioned by the State, when she was established.

1.—The following quotations from the *Second Book of Discipline* and the *Confession of Faith*, will show how explicitly this doctrine is laid down in the Standards of the Church:—

“The Government of the Church is an order or form of spiritual government, which is exercised by the members appointed thereto by the Word of God; and therefore is given immediately to the office bearers, by whom it is exercised to the weal of the whole body.”
* * * ‘This power and policy ecclesiastical is different and distinct in its own nature from the power and policy which is called the civil power, and appertains to the civil government of the commonwealth, albeit they be both of God.’ * * * ‘For this power ecclesiastical flows immediately from God, and the Mediator Jesus Christ, and is spiritual, not having a temporal head on earth; but only Christ, the only spiritual King and Governor of His Church.’

“That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His Word, or beside it in matters of faith and worship;” that ‘the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, *distinct from the civil magistrate*;’—that ‘to these officers the keys of the kingdom of heaven are committed;’—and ‘that the civil magistrate *may not* assume to himself administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven.’”

2.—With respect to the recognition of this doctrine, as determining the constitution of the Church, when she was established by the State, the following quotations from the Memorial issued by the Convocation which sat at Edinburgh, in November, 1842, will suffice to prove,