

can never bind the conscience of a member of Christ's house as a law of the Great Law-giver. The doctrine of passive obedience to unscriptural authority is not in our creed. "Resistance to tyrants is obedience to Christ." Such resistance is not schism, but necessary to the establishment and perpetuation of the unity of the church.

So far from advocating the maintenance of different denominations, we believe and teach that the church should be organically united. This doctrine has been taught by all our worthy ancestors. In the year 1687, the year before Renwick suffered martyrdom, he and Alexander Shields published the "Informatory Vindication of a poor, Wasted, Misrepresented Remnant, of the Suffering, Anti-Popish, Anti-Prelatic, Anti-Erastian, *Anti-Sectarian*, True Presbyterian Church of Christ in Scotland, united together in a General Correspondence." Our terms of communion are brief and scriptural, and intended to promote the unity of the church, for which we pray and labor

We hold that the religion of Christ as taught in the Word of God is sufficient for evangelizing the world, that all idolatrous, semi-pagan, semi-christian or corrupt religions are an abomination unto the Lord. This leads us with great care to oppose the illegitimate, or unscriptural use of the oath. Taking an oath is an act of religious worship, and should be taken with the uplifted hand, and not by kissing the bible. None but an ordained minister in the church, and a duly qualified civil officer has authority to administer an oath. Extra-judicial and immoral oaths are not binding upon the conscience; but all scriptural vows, oaths and covenants bind the conscience until the ends of them be effected. Secret oath-bound, immoral societies are at variance with the teachings of the bible, and inimical to the best interests of individuals, families, churches and commonwealths. Our church has always protested against them.

Lay-preaching is a violation of scriptural order and precept, and our church condemns it as ecclesiastical anarchy. The judicial appointment, by the laying on of the hands of the Presbytery, is a part of the scriptural qualifications for the ministry. "The spirits of the prophets are subject to the prophets," but the spirits of self-constituted evangelists are subject to no church court, and their conduct is the lifting of the sluice to send a flood of errors and irregularities throughout the christian church.

All persons who have the gospel preached to them are under