

so apt to do, when such principles are merely generally announced,—it may be well that we show you what is the proper interpretation of this doctrine of the Headship of Christ, or what it necessarily implies as to the duty of the Church, and the duty of those who are not of the Church, (such as the governments of the world), in their dealings towards it, before we pass to the proof of our assertion that the State in Scotland has acted in defiance of this doctrine, and that the Church has submitted to its usurpations.

And first, as a general conclusion from this doctrine, it follows, that no party without the Church is warranted to intermeddle with its government or discipline, or in any way to exercise a coercive power over the administration of its affairs, or can attempt to do so without intruding into the ecclesiastical province, and encroaching upon the prerogatives of Christ. And further, that no party within the Church is warranted to submit to such interference, or can wilfully submit, without violating their allegiance to their King and Head, and virtually giving up the assertion of his sole Headship in His own kingdom. In a word, if there be any meaning in this doctrine at all, the integrity and independence of the Church must be maintained inviolate. There must be no submission on the part of the Church to any foreign power,—no incorporation with the kingdoms of the world,—no deference in the regulation of her ecclesiastical affairs to any authority but that of Christ, and no appeal to any standard but that which He hath given.

But next, to show the extent to which a right interpretation of this doctrine requires the independence of the Church to be maintained, it may be well to remark, that the principle of the inherent liberty and exclusive spiritual jurisdiction of the Church, applies to *every part* of the Church's duty, with respect to which Christ, her Head, has given her a revelation of His will. If, for instance, Christ has given laws for her guidance in any matter, by these laws she is bound, by her allegiance to Him, to abide; setting at defiance, if need be, the mightiest earthly potentate who may attempt to impose his laws in their room. If, again, Christ has assigned it to her as part of her duty to ordain suitable men to the office of the holy ministry, and to depose them from that office when found unworthy, then she is bound to act according to her own conscientious convictions of duty in such matters, without submitting to the trammels or regarding the commands by which any earthly power may attempt to limit her freedom. Or, again, if Christ has conferred on her office-bearers, qualified in a