

the Glory of God the Father, is closely allied to the doctrine we have just stated, the infallible supremacy of the bible. As Mediator He is clothed with authority to rule the nations. We claim and exercise the right of dissent from all nations which do not pay Him proper homage. When civil governments refuse to grant civil and religious liberty as provided by the Supreme Ruler, we refuse to incorporate with them, and testify against their iniquity. Against the state that robs the church of her spiritual independence we raise our testimony. We believe in a free church in a free state; the state not dominating the church, nor the church exercising the prerogatives of the state, not blended but co-ordinate, like the "two anointed ones standing by the Lord of the whole earth." We teach, moreover, that Christ as Mediator is the legislative, executive, spiritual, and only Head of his body the church. To Him belongs the exclusive right to appoint her government, laws, sacraments, other ordinances, officers, discipline, and worship in matter, manner and object. The government which he has given the church is Presbyterian. The sacraments are only two, baptism and the Lord's Supper. They are not to be administered by any but ordained ministers of the gospel. The infant children of members of the visible church are to be baptized, and adults on profession of their faith. Rulers in the church are ministerial not magisterial. Fines, imprisonments, financial assessments collectible by civil process, cannot be imposed by them. They have no authority to evade or overthrow, or modify her government, laws, and discipline. They are not clothed with authority to embellish, increase or diminish the sacraments. They have no discretionary power to make prayer-books, hymn-books, or instruments of music, and use them in the worship of God. While to the session belongs the right to nominate elders, and it should exercise that right without denying the right of counter nomination to the people, yet to the people belongs the right to elect all their officers.

Rulers are not lords over God's heritage. When Presbytery or Synod attempts to rob the people of this right, their action must be resisted. The majority of a congregation acting in accordance with the law of the church, is the legitimate elector and the minority is bound, in the interest of peace and good order to submit, unless the majority has apostatized or wantonly trampled under-foot the law of the house. If the majority of a church court violates its own law, its action is not binding. Owing to the imperfections of church officers, Synods may err. The error of a Synod