

1. That no interpretation or reception of these sections is held by this Church, which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate that liberty of conscience and right of judgment which are asserted in chap. 20, sec. 2, of the Confession; and in accordance with the statement of which, this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance: provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society.

3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chap. 30 of the Confession.

III. OF THE HEADSHIP OF CHRIST OVER THE CHURCH.—That the Lord Jesus Christ is the only King and Head of His Church: that He has made her free from all external or secular authority, in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. OF THE HEADSHIP OF CHRIST OVER THE NATIONS, AND THE DUTY OF THE CIVIL MAGISTRATE.—The Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations; and that all men, in every capacity and relation, are bound to obey His will, as revealed in His Word; and particularly that the Civil Magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

V. OF CHURCH GOVERNMENT.—That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, without any officers in the Church superior to the said Presbyters, and the unity of the Church, in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this Church, and is, in the features of it herein set forth, believed by this Church to be founded on and agreeable to the Word of God.

VI. OF WORSHIP.—That the ordinances of Worship shall be administered in this Church, as they have heretofore been, by the respective Bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.