

Catechism
of the
Principles and Constitution
of the
Free Church of Scotland

Previously Issued by Authority of the General Assembly

Published in 1882

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Table of Contents:	Page
Preface To The Republishing Of The Catechism.....	3
The Church.....	4
General Veiw Of The Headship Of Christ.....	5
Christ The Head Of Existence To The Church.....	10
Christ The Head Of Ordinances To The Church.....	10
Christ The Head Of Knowldege To The Church.....	12
Christ The Head Of Influence To The Church.....	14
Christ The Head Of Authority To The Church.....	15
The Church Subject To No Laws But Christ's.....	16
The Church Governed Only Christ's Office-Bearers.....	19
Power And Authority In The Church Derived Immediately From Christ.....	27
Church Power And The Use Of It.....	35
Conclusion.....	37
The Testimony Of The Church For The Headship Of Christ.....	39
The Church's Anti-Papal Testimony.....	39
The Church's Anti-Prelatical Testimony.....	41
The Church's Anti-Patronage Testimony.....	45
The Church's Former Anti-Patronage Testimony.....	46
The Church's Recent Anti-Patronage Testimony.....	49
The Church's Anti-Erastian Testimony.....	52
The Former Anti-Erastian Testimony.....	53
The Church's Exercise Of Her Freedom.....	53
The Church's Assertion Of Her Freedom.....	55
The Church's Vindication Of Her Freedom.....	58
The Church's Sufferings For Her Freedom From Civil Dictation.....	59
The Church's Success In Obtaining Her Freedom.....	61
The Church's Abandonment Of Her Former Anti-Erastian Testimony.....	65
The Church's Recent Anti-Erastian Testimony.....	66
The Church's Exercise Of Her Freedom.....	67
The Church's Assertion Of Her Freedom When Resisted And Invaded.....	68
The Church's Vindication Of Her Freedom When Betrayed.....	71
The Church's Efforts For The Restoration Of Her Freedom.....	72
The Church's Sacrifice To Regain And Preserve Her Freedom.....	73
The Government Of The Church – The Office-Bearers.....	84
The Judicatories Or Courts Of The Church.....	93
Appendix.....	101

Preface to the republishing of the Catechism.

We have decided to put this Catechism back into circulation for a number of reasons. In January 2000 a division occurred within the Free Church of Scotland and this has driven divided brethren to relearn what it means to be a "Free Churchman". A consequence therefore, of that painful division has been the rediscovery and renewed appreciation of the Catechism. This Catechism has been out of circulation for some generations which has meant that it was only available in a few tattered copies. Those parts of the Catechism, which directly or indirectly address church separation, have additionally fuelled the demand for recirculation.

We have added the Scripture references in full in order to help the reading public to see where the biblical justification precisely lies for the doctrines taught. A version of the Catechism without the proof texts is to hand and may be had upon request.

We are providing this document free, a document that absorbed many hours to produce; we only ask that those receiving it will acknowledge our work.

The publishers know only too well what energies go into reprinting even a small volume such as this is, and they also know how easily errors may creep in and spoil a helpful work. It is hoped that the present re-typesetting will not be marred by too many of such errors and that where these may be found the reading public will bear with our imperfections.

Yours sincerely,
James Frew and Harry J T Woods.

THE CHURCH

Question. 1. To what Church do you belong?

Answer. To the Free Church of Scotland.

Q. 2. Why do you belong that Church?

A. Because I regard its doctrines as scriptural, and its constitution and government as agreeable to the Word of God.

Q. 3. Where shall we find an authorized exhibition of its doctrines?

A. In the Westminster Confession of Faith, and in the Larger and Shorter Catechisms.

Q. 4. Why do you call it the FREE Church of Scotland?

A. For several reasons:

1. To distinguish it from another body which claims to be the Church of Scotland, and is recognized as such by the civil power of this country.
2. To commemorate the struggle for freedom wherein, through great temporal sacrifices, God enabled this Church to overcome at the Disruption in May 1843.
3. To bear a constant and marked protest against the usurpation, on the one hand, and the surrender, on the other, of the rights and liberties of the Church of Christ.

Q. 5. What do you understand by a Church of Christ?

A. A Church of Christ is a body or community professing and maintaining the saving truths of the Gospel, and formed, under Christ's authority, for the keeping of Christian ordinances, and, through the grace of the Spirit accompanying the use of divinely appointed means, for the gathering, edifying, and perfecting of God's people.¹

Q. 6. Is the Free Church of Scotland a body of this description?

A. I consider it to be so.

Q. 7. What do you understand by the Church of Christ?

A. The Church of Christ has a twofold meaning:

1. It signifies the whole number of the elect, who, before the foundation of the world, were given of the Father unto the Son, that

¹ **Eph 4. 11-13.** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

by the Son they might be redeemed; and who, in due time, are called, justified, and glorified. Thus taken, it is commonly named the Catholic, or Universal Church invisible.¹

2. It signifies all those throughout the world who profess the true faith of Jesus, and subjection to his laws, along with their children. In this sense we speak of it as the Catholic, or Universal Church visible.²

Q. 8. In what relation does a particular Church—the Free Church of Scotland, for example—stand to THE Church of Christ, as now described?

A. A particular Church is a branch of the catholic visible Church, and all its members are members of the same; and such of its members as are, or are ordained of God to be, savingly united to Christ, belong to the invisible Church.

GENERAL VIEW OF THE HEADSHIP OF CHRIST

Q. 9. Who is the head of the invisible Church?

A. The Lord Jesus Christ.³

Q. 10. Who is the Head of the visible Church?

A. The Lord Jesus Christ.⁴

Q. 11. Who is the Head of the particular Churches comprehended in the invisible Church?

A. The Lord Jesus Christ is the only Head of each of the particular Churches of Christ throughout the world.⁵

¹ **Eph 5. 25-27,** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

² **Acts 2. 47,** Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. **1 Cor 12.28,** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

³ **Col 1. 18,** And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

⁴ **Isa 9. 6,7,** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Luke 1. 32,33, He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?

Mat 6. 18,19, That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 23. 8-10, But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ.

John 13. 13, Ye call me Master and Lord: and ye say well; for so I am.

⁵ **Rev 1. 10-13,** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **Rev 2.1,** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Q. 12. Who is the Head of the individual members and office-bearers of the Church?

A. "The Head of every man is Christ".¹

Q. 13. Is our Lord the Head of every Christian congregation?

A. He is the Head of every Christian congregation.²

Q. 14. Is not Christ also Head over the nations?

A. He is "the Prince of the kings of the earth," and "Head over all things to the Church"³

Q. 15. What do you mean when you say that Christ is the Head of the invisible Church?

A. The meaning is, that as the second man, the last Adam, he is its Representative and Surety in the everlasting covenant; that he is the Bridegroom, and that it is his Bride and Spouse; and that it is his Body, even the body of Him who filleth all in all.

Q. 16. What is your meaning when you say that Christ is the Head of the visible Church?

A. I mean that it is the kingdom of which he is the only Lord and Lawgiver; of the institutions of which he is the sole Author; and the peculiar privileges, immunities, and benefits enjoyed by which proceed from, and are conferred by, him alone.

Q. 17. What do you mean when you say that Christ is the Head of every particular Church, or branch of the visible Church?

A. The meaning is, that what he is to the whole, he is, and must be, to every part; since it would be subversive of the relation in which he stands to the universal body as its Head, to suppose him not to stand in

¹ **1 Cor 11. 3.** But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. **1 Cor 4. 2-4.** Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. **Eph 6. 5-9.** Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye service, as men please; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. **John 15. 5.** I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

² **Mat 18. 20.** For where two or three are gathered together in my name, there am I in the midst of them.

³ **Psa 89. 27.** Also I will make him *my* firstborn, higher than the kings of the earth. **Rev 1. 5.** And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, **Eph 1. 21-22.** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church **Rev 19. 16** And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

the very same relation to the several communities of which the catholic Church is made up.

Q. 18. What do you mean when you call Christ the Head of every individual Church member and office-bearer?

A. That every Christian has immediate union and communion with Christ, as the only fountain of grace, truth, and spiritual authority; and that no other party, whether civil or ecclesiastical, can come between Christ and his disciple, as the giver or withholder of spiritual influence and blessing; or is warranted to come between Christ and his disciple, whether the disciple be an office-bearer or only a member, for the purpose of lording it over his conscience, in respect of what he is to regard as the will of this Master.

Q. 19. Is the Christian's right of private judgment, then, involved in the Headship of Christ?

A. It is.

Q. 20. What do you mean by calling Christ the Head of every congregation in the Church?

A. That when a congregation has to act collectively, and as an organized body, it is bound to seek out, and to walk by, his will alone, and has a right to be wholly free from coercion, whether civil or ecclesiastical.

Q. 21. Can you specify any important occasion on which a congregation has to act in its collective capacity?

A. Yes; such an occasion is when it has to choose a pastor, or other office-bearer; or to declare if it accepts the pastor or other office-bearer proposed to it.

Q. 22. What do you mean when you say that Christ is Head over the nations?

A. That the nations are subjected to him for the benefit of his Church.

Q. 23. What duty devolves upon nations in consequence of this?

A. They are bound to own their subjection to Christ; to recognize his voice speaking to them and to the Church in the Scriptures; to take care that their legislation be not opposed to his will;¹ to abstain from the support or encouragement of religious error; to guard the liberties of the Church of Christ; to have respect to the interests thereof in the administration of their affairs; and to employ their power and resources

¹ E.g., in regard to marriage, slavery, the Sabbath, education, &c.

in such a way as shall best contribute to its successful progress within their territory, and throughout the world.¹

Q. 24. Are nations liable to Divine punishment when their rulers, acting officially, fail in their duty to Christ?

A. Yes.²

Q. 25. Does punishment immediately follow the contraction of national guilt?

A. Not always; ages sometimes elapse before the cup of a nation's iniquity is filled up.³

¹ **Psa 2. 7-12.** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Exo 5. 2, And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. **Isa 60. 9,10,12,** Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. **Jon 3. 5-10,** So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not. **Psa 72. 10,11,17.** The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. **Ezr 6. 22,** And kept the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel. **Ezr 7. 27,** Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem: **Neh 13. 15-22,** In those days saw I in Judah *some* treading wine presses on the Sabbath, and bringing in sheaves, and lading asses: as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Jerusalem on the Sabbath day; and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the Sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy. **Isa 49. 23,** And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that *I am* the LORD: for they shall not be ashamed that wait for me.

² **Sam 24. 10-17,** And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let mine hand, I pray thee, be against me, and against my father's house.

³ **Gen 15. 16,** But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. **Mat 23. 32,** Fill ye up then the measure of your fathers.

Q. 26. Does the moral identity of a nation continue, when the individuals composing it are changed?

A. It does. Israel was punished in the days of David for the breach of engagements formed in the days of Joshua, 430 years before; and the Jews in the time of our Lord were punished for the sins of their ancestors; on the principle that the identity of the nation continued and that, in a moral point of view, it was still the same.¹

Q. 27. Is not this a principle which held true as regards the Jewish people alone?

A. Not so. It appears to be a principle which applies to public bodies universally, be they ancient or modern, civil or ecclesiastical.²

Q. 28. Can you give a more particular explanation of the Headship of our Lord as regards the visible Church, and the true branches of the same?

A. Yes; there are five distinct senses in which his Headship may be taken:

1. He is the Head of *existence* to the visible Church, and the branches thereof.
2. He is the Head of *ordinances* therein.
3. He is the Head of *knowledge*.

¹ Compare Josh 9. 3-15 & 2 Sam 21. 1-2; Mat 23. 35-36, That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

² Gen 15. 16, But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Exod 13. 19, And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. Exod 17. 8-16, Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. Isa 14. 21, Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. Jer 2. 2-7, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the LORD, and the first fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. Jer 25. 12, And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Dan 8. 23, And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Amos 1. 11-12, Thus saith the LORD: For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: But I will send a fire upon Teman, which shall devour the palaces of Bozrah. Rev 18. 24, And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Rev 19. 1-2, And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Rev 2. 4-5, Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

4. He is the Head of *influence*.
5. He is the Head of *authority*.

CHRIST THE HEAD OF EXISTENCE TO THE CHURCH

Q. 29. How is he the HEAD OF EXISTENCE to the Church?

A. Inasmuch as the being of the Church is derived from him, and the organization of it is his work. He creates the Church and he builds it.¹

Q. 30. Does every local Church derive its being from Christ?

A. Yes; when Christ imparts his Gospel and his grace to a city, a province, or a country, the instant effect is, a Church of Christ in that city province, or country. Thus it was that a Church was created at Jerusalem, at Antioch, at Ephesus, at Corinth, at Rome &c. And in the same way, namely, by means of his Gospel and his grace, did Christ, in the days of our ancestors, give being to the Church of Scotland.

Q. 31. Can we ascribe to Christ the origin of Churches consisting of persons who have separated from Churches previously existing?

A. Assuredly; if the honour of Christ and the interests of his truth required the separation.

Q. 32. Who are they that deny the Headship of our Lord in this respect?

A. Such as maintain that Churches of Christ are merely voluntary societies, called into being by the resolution and vote of the persons composing them; or that they can be created or constituted by civil decrees and Acts of Parliament.

CHRIST THE HEAD OF ORDINANCES TO THE CHURCH

Q. 33. Why do you say that Christ is the Head of ORDINANCES to the Church?

A. Because all its ordinances are of his appointment, and it pertains to him alone to make changes upon them or to set them aside.

¹ **Mat 16. 18,** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. **Heb 3. 1-6,** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. **Isa 43. 15,21,** I *am* the LORD, your Holy One, the creator of Israel, your King. This people have I formed for myself; they shall shew forth my praise. **Acts 15. 14,** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. **2 Cor 5. 17,** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. **Psa 102. 16,** When the LORD shall build up Zion, he shall appear in his glory. **Psa 147. 2-4,** The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by *their* names.

Q. 34. Can you tell anything of Christ's exercise of his prerogative as Head of ordinances?

A. The whole of the peculiar ordinances of the Mosaic economy were prescribed by him;¹ when these had served their end he abolished them;² and, under the New Testament dispensation, he has given many suitable and most precious ordinances, such as baptism and the Lord's Supper, the Lord's-day, the preaching of the Gospel, the pastoral office &c.

Q. 35. Who are they that derogate from the Headship of Christ?

A. Such as think that new ordinances may be instituted, or that the ordinances which Christ himself has instituted may be repealed or modified by man.³

Q. 36. Can you give any instance in which man has in this way interfered with the Headship of Christ?

A. In the Old Testament Church, there were the ceremonies which rested on the traditions and authority of the elders; and, in the New Testament times, holidays have been prescribed; the rite of confirmation has been introduced; the sign of the cross, and godfathers and godmothers, have been connected with baptism; the cup, in the Lord's supper has been taken from the laity; kneeling in that ordinance has been required; and new sacraments have been instituted—all without warrant from Christ.⁴

Q. 37. How may the Headship of Christ be derogated from in this respect, with regard to the pastoral office?

¹ Acts 7. 38, This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

² Eph 2. 14-15, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace: Col 2. 14, Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

³ Deut 4. 2, Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. Deut 12. 32, What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Mat 5. 19, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. Rev 22. 18-19, For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Mar 7. 1-7, Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

⁴ The five spurious sacraments of the so-called Church of Rome are, holy orders, penance, matrimony, confirmation, and extreme unction. It is sometimes retorted upon those who plead for the Headship of Christ in the sense now explained, that they themselves infringe on it when they sprinkle instead of dip in the ordinance of baptism, and keep the Sabbath on the first, instead of the seventh, day of the week. The answer for the Church of Scotland is, that she baptizes by sprinkling, and keeps the first-day Sabbath, not because she thinks she is at liberty to make changes on Divine institutions, but because, as he standards testify (Confession of Faith 28.3, 21.7; Shorter Catechism Q59), she believes it can be proved from Scripture, that sprinkling or pouring is a lawful mode of baptism, and that the first day of the week has come in place of the seventh, as the Sabbath of the Lord.

A. To the pastoral office, as instituted by Christ, certain powers and functions essentially belong; and the Headship of our Lord is infringed upon when any of these—powers of discipline and spiritual rule, for instance—are knowingly abridged or taken away.

Q. 38. Do you say that there is nothing in the worship of God that is left not be regulated by the discretion of those to whom Church authority is committed?

A. This is not affirmed. “We acknowledge that there are some circumstances concerning the worship of God” (e.g., the frequency and duration of Sabbath-day services, the arrangement of the several parts of worship etc.) “and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.”¹

CHRIST THE HEAD OF KNOWLEDGE TO THE CHURCH

Q. 39. What do you mean by calling the Lord Jesus the Head of KNOWLEDGE in the Church?

A. That it is by his revelations that all divine and saving truth is communicated.²

Q. 40. Where are his revelations to be found?

A. In the Scriptures alone. By the Word Christ speaks to the Church, in his capacity of the Prophet of God.³

Q. 41. Comes not the voice of the great Teacher through the medium of tradition also?

A. It comes only through the written word.⁴

¹ **WCF 1.6; 1 Cor 14. 26,40,** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let all things be done decently and in order.

² **Mat 11. 27,** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. **Col 2. 3,** In whom are hid all the treasures of wisdom and knowledge. **Heb 1. 1-2,** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

³ **John 5. 39,** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **Luke 16. 29-31,** Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. **2 Tim 3. 15-16,** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: On behalf of tradition, Romish disputants urge that it is our only means of knowing that the baptism of infants is according to the mind of Christ. The Church of Scotland holds that the baptism of infants is sanction and required by Holy Scripture—Confession of Faith, 28.4; Larger Catechism, Q166; Shorter Catechism, Q95.

⁴ **Rev 22. 18,** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Q. 42. May not the unanimous consent of catholic antiquity be depended on as revealing the doctrine of Christ?

A. The consent of antiquity is worth nothing, save as it agrees with what the Bible declares.¹

Q. 43. May not the interpretations of Scripture which are given by the ministers of Christ, be received as the teaching of Christ?

A. They may not; they are but instituted means for imparting the benefit of Christ's teaching in the Word, and are only to valued in so far as they are fitted, and, through the blessing of Christ on his own ordinance, may be expected to answer that end.²

Q. 44. Is the adoption of a Confession of Faith by a Church consistent with the principle, that the only Head of knowledge is Christ speaking through his Word?

A. Yes, provided the Bible is always received as the ultimate standard of reference and appeal. When this is not done—as it is not, for example, in the case of the formularies of the Church of Rome, and in the case of Churches which are tied to their Confessions by civil enactments—the principle is violated.³

Q. 45. For what purposes may Confessions Faith and Catechisms be lawfully employed?

A. Confessions Faith and Catechisms are proper and useful as exhibitions of Church belief, testimonies against error, tests of orthodoxy, means of instruction, and helps for understanding the Scriptures.

Q. 46. Who are they that infringe on our Lord's Headship in this respect?

A. They are such as are not satisfied with Holy Writ as the only rule of faith.⁴

¹ **Isa 8. 20.** To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

² **Acts 17. 11.** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

³ It is one thing for the civil privileges and endowments of a Church to be tied to a Confession by civil enactments, and quite another thing for a Church itself to be so. In the former case, the Church, when she finds that any articles of her Confession are unscriptural, is at liberty to renounce them, being only bound, if she do so, to resign her temporalities. In the latter case, the law allows no relief whatever for the Church, in her corporate capacity, when she discovers errors in her confessions; which, of course, is as much as to say that the Church is bound always to go absolutely upon the supposition of its soundness, and to interpret the Word of God agreeably to its declarations. Under these circumstances, the supreme and ultimate standard of doctrine is—not the Bible, but—the Confession of Faith.

⁴ These consist or Romanists, Tractarians, and Irvingites. The two former conjoin tradition, the consent of antiquity, and the interpretations of the clergy, with the Word, as the rule of faith. The latter appear to go a step beyond, and include the imagined prophesyings of modern religious teachers. It should be noticed, also, that the Church of Rome makes the Apocrypha, however, "for example of life and instruction of manners" (Art 6)

CHRIST THE HEAD OF INFLUENCE TO THE CHURCH

Q. 47. Why do you call our Lord the Head of INFLUENCE in the Church?

A. Because he is the only depository of grace, and the only dispenser of it.¹

Q. 48. What is implied in his being the only depository of grace?

A. That all spiritual life and growth in the Church are derived from him, and that ministers and ordinances are but instruments and aids for bringing the soul into immediate communication with Christ and his fullness.²

Q. 49. What is implied in his being the only dispenser of grace?

A. That the dispensation of the Spirit is exclusively in his hands; that the efficacy of ordinances is wholly the result of his blessing; and that the grace which the Church needs is imparted by him, both as to time and degree, according to his good pleasure.³

Q. 50. Who are they that detract from our Lord's prerogative as Head of INFLUENCE?

A. They that do so are such as hold that the grace provided for the Church is deposited in the office-bearers or in the ordinances of the same; and such as hold that the power of dispensing grace and the gift of the Holy Spirit is vested in the office-bearers; or that the power of receiving or rejecting the grace by which souls are saved belongs to mans free will.⁴

Q. 51. Does it mend the matter to say, that Christ HAS DEPOSITED in his servants and in his ordinances the grace which is destined for the Church; or that Christ HAS GIVEN to his servants the power of dispensing it?

¹ And of his fulness have all we received, and grace for grace.

² **Col 2. 19.** And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. **1 Cor 3. 5.** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? **John 15. 4-5.** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

³ **John 16. 7-14.** But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. **1 Cor 3. 6.** I have planted, Apollos watered; but God gave the increase. **Rev 3. 1.** And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

⁴ Tractarians and Romanists teach the doctrine of a deposit of grace in office-bearers and ordinances, and make the Church a reservoir whence grace is dispensed by its functionaries; and all prelatie Churches ascribe to their bishops a power of conveying the Holy Spirit by the imposition of their hands in ordination. Pelagians ascribe to the human will such power as subverts the doctrine of a sovereign dispensation of grace by our Lord.

A. No; because Christ has made no such deposit, and conferred no such gift. It is only by immediate communion with Christ that the members of the Church become partakers of his grace.¹

CHRIST THE HEAD OF AUTHORITY TO THE CHURCH

Q. 52. Why do you say that Christ is the Head of AUTHORITY to the Church?

A. For three reasons:

1. Because the Church is subject to his laws, and to them alone.
2. Because the government of the Church pertains exclusively to the office-bearers that he has set over it.
3. Because he is, in every age, the immediate fountain and sole dispenser of the power and authority which are exercised in the Church by its office-bearers.

Q. 53. When you say that the Church is subject only to Christ's laws, and is to governed only by the office-bearers he has set over it, do you speak of THE TEMPORAL PROPERTY that may belong to the Church?

A. No; God has made all temporal possessions whatever subject to the civil magistrate.²

Q. 54. May the magistrate deal with the property of the Church as he pleases?

A. He is bound do deal with it according to justice, and to have respect to the will of Christ, the glory of God, and the benefit of the Church, in his laws and decisions concerning it.³

Q. 55. What is the remedy when the magistrate does not fulfil his obligation?

¹ **Col 1. 19**, For it pleased *the Father* that in him should all fulness dwell; **Eph 4. 11-16**, And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

² **Luke 12. 13-14**, And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? **Rom 13. 6-7**, For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

³ **Mal 3. 8**, Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. **Neh 13. 10-11**, And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. **Prov 14. 34**, Righteousness exalteth a nation: but sin is a reproach to any people.

A. There is no ordinary remedy provided for such a case; and the duty of the Church is patiently to suffer the wrong, committing itself to him who judges righteously, and who will in due time plead his own cause.

Q. 56. When you say the Church is subject to the laws of Christ, and is to be governed exclusively by the office-bearers he has set over it, do you speak of the members and office-bearers of the Church in their capacity of citizens or members of the commonwealth?

A. No; in their capacity of citizens, the individuals that compose the Church are subject to the civil magistrate, to whom, in all civil matters and lawful commands, they owe the duties of loyalty and obedience.¹

THE CHURCH SUBJECT TO NO LAWS BUT CHRIST'S

Q. 57. What, then, is your meaning when you assert, as in your FIRST reason for calling Christ the Head of authority in the Church, that the Church is subject to the laws of Christ, and to them alone?

A. The meaning is, that the Church as such, in the exercise of all the functions with which Christ has clothed it, in all that relates to the bestowal of its offices and the dispensations of its ordinances; in its doctrine, worship, discipline and government, and, in fine, to adopt the language of the celebrated Act of the Scottish Parliament 1592, in respect of "the privilege God has given to the spiritual office-bearers of the Kirk concerning heads of religion, matters of heresy, excommunication, collation or deprivation of ministers, and such like essential censures, specially grounded and having warrant in the Word of God;", is to be governed agreeably to no other laws but those which the Lord Jesus himself has prescribed.²

Q. 58. Where are the laws of Christ to be found?

A. In the Bible, which is the only statute-book of his Church.

Q. 59. Are the laws of Christ, as contained in the Bible, sufficient for all the purposes of Church government?

¹ **Rom 13. 1-2**, Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. **Acts 25. 10-11**, Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. **Tit 3. 1**, Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

² **Psa 2. 6**, Yet have I set my king upon my holy hill of Zion. **Luke 1. 32-33**, He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. **Isa 33. 22**, For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us. **1 Cor 7. 23**, Ye are bought with a price; be not ye the servants of men. **Gal 1. 10**, For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

A. Perfectly sufficient. It is impossible for any case to arise which may not be decided in conformity with Christ's will, on a reference to the directions which the Bible affords, and the principles it lays down.¹

Q. 60. Can you give an illustration?

A. Yes; the translation of ministers from one charge to another is such a case; and the rule, "let all things be done unto edifying"², will suffice to enable prayerful men to decide it. The appointment of collegiate ministers, the holding of a plurality of offices, and the institution of new charges, are to be judged of and determined by the same rule.

Q. 61. In what light are the Acts of Church Assemblies to be viewed?

A. They are not new or additional laws, regulating points on which the mind of Christ has not been revealed, or cannot be ascertained, but declaration of the laws of Christ, and applications of these laws, and of the principles involved in them, to particular cases or circumstances.³

¹ **2 Tim 3. 16-17**, All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. **Psa 119. 105**, Thy word *is* a lamp unto my feet, and a light unto my path. * "All the *substantials* of Church government under the New Testament are laid down in the Word in particular rules, whether they be touching officers, censures, assemblies, and the compass of their power;...and all the *circumstantials* are laid down in the Word under the general rules of order, decency, and edification." [*The London Ministers on the Divine Right of Church Government*, p47.]

² **1 Cor 14: 26**How is it then, brethren? when ye are assembled, every one of you hath a psalm, hath a doctrine, hath a language, hath a revelation, hath an interpretation. Let all things be done to edification.

³ **Acts 15. 6-29**, And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. **Compared with 1 Cor 8**, Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled. But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see these which have knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat made my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am

Q. 62. Can you illustrate what you have now said?

A. Easily. The well-known Veto Act was simply and application of Christ's great law of Christian liberty to the particular case of the settlement of ministers; and most of the minute rules connected with that Act were just an application of that other great law, "let all things be done decently and in order," to the same case.¹

Q. 63. If you found Church judicatories passing Acts irrespective of the laws of Christ in the Bible, and introducing, at their own discretion, rites and institutions for which there is no Scripture warrant, what would you say?

A. That these judicatories were arrogating to themselves Christ's prerogative as the Lawgiver of his Church.

Q. 64. And if you found them, in matters properly ecclesiastical, passing Acts, not for applying or administering the Laws of the Bible, but for applying Parliamentary laws and the judgments of civil tribunals, and carrying into effect the principles embodied in these, what would you say?

A. That they were putting the civil power into Christ's place as Lawgiver of the Church.

Q. 65. And what would you say of the civil legislature that should affect to regulate the internal affairs of the Church by its enactments?

A. That it was assuming Christ's prerogative as the Lawgiver of the Church, putting its own statute-book in the room of the Bible.

to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this. Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

¹The case of the Veto Act is adduced because it is so well known, and not because it is thought to exhibit a very successful or perfect application to the great Bible law of Christian liberty.

Q. 66. Is this a thing ever done by civil legislatures?

A. Often. The Acts of the British Parliament for increasing and diminishing the number of bishops in the Church of England, are examples. The Act of the reign of Queen Anne, concerning patronage in Scotland, as that Act is now explained by the civil courts, is also an instance.

Q. 67. But is not patronage a civil right?

A. The right of nominations *to a benefice* or living is a civil right; but the right of nomination *to the pastoral office* is not, and cannot warrantably be treated as a civil right, any more that the right of *ordaining* to that office.

Q. 68. Does not the Act of Queen Anne confine itself to the right of nomination to the living?

A. It was at one time understood to do so; but now, as will on all hands be allowed, it is extended to the right of nomination to the office of a minister of Christ. A farther encroachment is made on the ecclesiastical territory by the Scotch Benefices' Act (commonly called Lord Aberdeen's), which regulates the formation of the pastoral tie.

Q. 69. May it not be pleaded that these and similar Acts of Parliament should be regarded in the same light as the Acts of Church courts, viz., not as new laws, or as superseding the authority of Scripture, but merely as declaring and applying the law and principles which the inspired Word contains?

A. That plea is met by the *second* reason which was assigned for calling Christ the Head of authority to the Church, namely, that the government of the Church pertains exclusively to the office-bearers whom Christ has set over it.

THE CHURCH GOVERNED ONLY CHRIST'S OFFICE-BEARERS

Q.70. What is your meaning by this?

A. The meaning is, that the office-bearers of the Church are the only parties who have a right to declare authoritatively, to apply, or administer, the laws of Christ in ecclesiastical affairs.

Q.71. May not the office-bearers of the Church come under a CIVIL OBLIGATION to take and act upon a specified view, and to make certain specified application of the laws of Christ?

A. If they do, they abdicate the function which Christ has conferred upon them, and the civil magistrate comes into the place Christ has assigned to them as the governors of his house.

Q.72. Why is it so?

A. It is so from the very nature of a civil obligation.

Q.73. What is a civil obligation?

A. An obligation which it is competent and proper to enforce by the secular arm, and the breach of which is punishable with damages, imprisonment, and other civil pains and penalties.

Q.74. Does it make no difference if the view to which the office-bearers of the Church are restricted by civil obligation be a sound one?

A. It makes no difference at all; for it is not on account of its soundness that they must walk by the particular view, but simply because of civil obligations, and the command of the magistrate.

Q.75. Do all matters of civil obligation belong to the government of the civil power?

A. They necessarily do.

Q.76. What, then, follows, when the administration of Church affairs is made matter of civil obligation?

A. The administration of Church affairs belongs, in that case, to the province and government of the civil power.

Q.77. And in what light are Church office-bearers to be viewed, when the ordaining of ministers, the forming of the pastoral tie, and the general duty of Church government, are made matters of civil obligation?

A. They are to be viewed as the organs through whom the State exerts its spiritual business; and as the deputies, commissioners, and vicegerents of the civil magistrate for disposing of causes and matters ecclesiastical.

Q.78. Does there remain to the Church, under these circumstances, any government "distinct from the civil magistrate?"¹

A. None whatever.

Q.79. What would be the effect of a civil obligation to depose heretical and immoral ministers, and to exclude heretical and immoral members from the communion of the Church?

¹ "The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hands of Church officers, distinct from the civil magistrate. – *Confession of Faith, cxxi.1*

A. The effect would be, to entitle the civil magistrate to receive appeals from the decisions of Church courts in cases of heresy and immorality, and to reverse and annul Church censures when he deemed the charge irrelevant or the proof insufficient.

Q. 80. What would be the effect of a civil obligation to preach Bible doctrine, and to conduct public worship in a scriptural and edifying manner?

A. The effect would be, to make the magistrate the judge of the sermons and the prayers of the ministers of the Gospel, and to entitle him to punish them with the temporal sword if *he thought* their sermons or their prayers to be unscriptural or unprofitable.

Q. 81. Do these objections apply to a civil obligation which can be got rid of – say by resigning the temporalities and privileges of an Establishment – whenever conscience would feel aggrieved by fulfilling it?

A. Yes, and with force unabated. So long as Church office-bearers are under civil obligation in ecclesiastical affairs, they are but the instruments of the magistrate, who is the real governor of the Church all the while. To say that they can escape, when they please, from civil obligation, is merely to say that they can resume their proper place and functions as the only lawful rulers of the Church, and cannot, therefore, avail to show that they have not, in the meantime, given them up.

Q. 82. But has it not been asserted that the magistrate has a divine right to some share in the government of the Church?

A. It has.¹

Q. 83. On what grounds?

A. Chiefly because of the part taken by godly Jewish magistrates, such as David, Jehoshaphat, Hezekiah, &c., in restoring and regulating the ancient Church of Israel.

Q. 84. How do you confute those that argue in this manner?

A. The answer generally is, that many things may and ought to be done in extraordinary circumstances, as when the Church has been disorganized and broken up through the spread of idolatry or by the arm of persecution, which are not warrantable in ordinary times ;— that the Jewish State, moreover, differed from all others, in respect that the civil law itself was given by express revelation from God; that all who were subject to it were members of God's Church by birth; and that false religions were to be put down by the civil power: in respect, also, that

¹ See Article xxxvii. of the Church of England.

the monarchy, at least in the case of those who reformed and regulated the Church, was a type of the kingly office of Christ; that the kings were sometimes themselves inspired prophets (as David and Solomon), and as such, were office-bearers in the Church; that they always had prophets (as Gad, Nathan, Hanani, Isaiah, &c.) to direct them in the service of God, and in the application of their authority to the concerns of his Church; and that it appears to have been their practice to consult these prophets, and to receive, by their means, special communications of the divine will on all great emergencies. ¹

¹ **1 Chron. 29. 22,23.** And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. **2 Chron. 18. 4, 6.** And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? **2 Chron. 19. 1-11,** And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city. And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment. Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good. **2 Chron. 20. 14** Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation: **2 Kings 3. 11.** But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah. **2 Kings 19. 1-37** And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirihakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelassar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaïm, of Hena, and Ivah? And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard. This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago *how* I have done it, *and of* ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities *into* ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming

Q. 85. Did not Paul appeal unto Caesar?

A. Yes, when an attempt was made to subject him to civil penalties, and a crime against the State was laid to his charge.¹

Q. 86. Is the notion that God has assigned to the civil magistrate some share in the government of the Church consistent with the principle of religious toleration?

A. It is subversive of that principle. If the magistrate possesses, by divine right, authority in the Church, that authority must extend to all the sections of Christ's Church that exist in his dominions, whether publicly endowed or voluntarily supported — whether they conscientiously object to his interference as unlawful, or approve of it as warranted and required by Scripture; and must necessarily be exercised according to the particular views of religious truth and duty that happen to be

in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David' sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

2 Kings 20. 1-21. In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David' sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, *All the things that are* in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days? And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead. **2 Kings 23.2.** And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

¹ **Acts 24. 5.** For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: **25: 8-11.** While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. **9** But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? **10** Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **11** For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

entertained by him, and, therefore, so as to lead to the suppression of all diversity of faith and ecclesiastical polity.

Q. 87. By what arguments do you prove that the office-bearers of the Christian Church are alone entitled to administer its government?

A. By such arguments as these: Christ has committed to them the undivided power of the keys¹; has laid the whole responsibility of the government of the Church upon them²; has addressed to them all the directions for carrying it on,³ and all the promises of grace for the performance of it;⁴ has described the rewards of success in it as rewards to be gained only by them⁵; has declared the correlative duty of obedience in Church affairs which is incumbent on private Christians, to be a duty of obedience to them;⁶ has not enjoined obedience to the magistrate except in civil matters;⁷ has prescribed qualifications for

¹ **Matt 16. 19** And I will give to thee the keys of the kingdom of heaven: and whatever thou shalt bind on earth, shall be bound in heaven; and whatever thou shalt loose on earth, shall be loosed in heaven. **Matt 18. 18** Verily I say to you, Whatever ye shall bind on earth, shall be bound in heaven: and whatever ye shall loose on earth, shall be loosed in heaven. **John 20. 23** Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

² **Acts 20. 17** And from Miletus he sent to Ephesus, and called the elders of the church. **Acts 20. 28** Take heed therefore to yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. **1 Pet 5. 1-4** The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight of it, not by constraint, but willingly; not for filthy lucre, but from a ready mind. Neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. **Rev 2. 14-20** But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit lewdness. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come to thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth, he excepted, that receiveth it. And to the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first; Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit lewdness, and to eat things sacrificed to idols.

³ **Matt 18. 15-18** Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he shall neglect to hear the church, let him be to thee as a heathen and a publican. Verily I say to you, Whatever ye shall bind on earth, shall be bound in heaven; and whatever ye shall loose on earth, shall be loosed in heaven. **Tit 1. 5-9** For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any is blameless, the husband of one wife, having faithful children, not accused of riot, or disorderly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **Tit 3. 10** A man that is a heretic, after the first and second admonition, reject; **1 Tim 3. 5** (For if a man knoweth not how to rule his own house, how shall he take care of the church of God?)

⁴ **Matt 28. 20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen. **2 Cor 11. 28** Beside those things that are without, that which cometh upon me daily, the care of all the churches. Compared with **2 Cor 12. 9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. **Eph 4. 7** But unto every one of us is given grace according to the measure of the gift of Christ. **Eph 4. 11-12** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

⁵ **1 Tim 5. 17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. **1 Pet 5. 4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

⁶ **1 Thess 5. 12** And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; **Heb 13. 7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. **Heb 13. 17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

⁷ **Rom 13. 1-7** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the

ecclesiastical rule in the case of Church office-bearers, and has prescribed no such qualifications in the case of civil governors;¹ has declared the power with which the magistrate is armed to be the power of the sword – which is a kind of power that cannot, without persecution, be used for governing the Church;² and, in fine, has drawn the line of demarcation between the provinces of Church and State, so that the rulers of the one may not cross the boundaries of the other, by his memorable language to Pilate: “My kingdom is not of this world”.³

Q. 88. Does not an alliance between Church and State necessarily imply that a certain share in the government of the Church pertains to the civil power?

A. Church and State may be, and at present actually are, connected, upon terms and principles that make the magistrate a judge and ruler over the Church; but an alliance, as such, involves nothing of the kind, any more than an alliance between two independent nations, as France and Britain, involves the subjection of one of them to the other.

Q. 89. What is the true idea of an alliance between Church and State?

A. A covenant of mutual friendship, co-operation, and assistance.

Q. 90. When it becomes a question whether or not the terms of alliance have been kept by one of the parties, who is to decide?

A. Neither party can decide for the other without destroying its independence. Each must decide for itself.

Q. 91. May not the civil court, as a third and neutral party, be competent conclusively to settle such disputes?

A. The civil court, from its very nature, cannot be a third party, in such a case. It is merely the organ and instrument of the State.

power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. **Luke 12. 13-14** And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?

¹ **1 Tim 3. 4-5** One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Tit 1. 5-11** For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.

² **Rom 13. 4** For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

³ **John 18. 36** Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Q. 92. What, then, is it competent for the State to do, if it is of opinion, or if its tribunals decide, that the Church has broken the terms of alliance?

A. The only thing, after trying to convince the Church of its error, is to put an end to the alliance and withdraw the civil benefits it had conferred.

Q. 93. What would you say instead of doing that, the State should resort to fines, and other penalties for compelling the Church to act according to its views?

A. That it was assuming to itself the government of the Church.

Q. 94. But are not Church office-bearers truly the rulers of the Church, so long as they alone perform the solemn act of ordination, and inflict the censures of discipline?

A. No; it is not enough that they do these things, They are but the instruments and mere hands of the magistrate, so long as they have the circumstances under which, or the rules and principles agreeably to which, these things are or are not to be done, peremptorily prescribed by the civil power: and enforced with the temporal sword.

Q. 95. Are the office-bearers of the Church, then, not liable to err?

A. Doubtless they may err; but the magistrate also may err, and is all the more likely to do it when he assumes a jurisdiction for which he is neither qualified nor commissioned.

Q. 96. Is there no remedy open to those who may be aggrieved by the proceedings of the office-bearers of the Church?

A. They have a remedy; they can take their appeal to the Head of the Church.

Q. 97. What does this right of appeal imply?

A. That the right of private judgment belongs to the individual members and office-bearers of the Church.

Q. 98. Are those who take an appeal to Christ at liberty to disregard the sentence or proceedings of which they complain?

A. They are, but at their peril, and as they shall answer to Christ when he decides on their appeal.

POWER AND AUTHORITY IN THE CHURCH DERIVED IN EVERY AGE, IMMEDIATELY FROM CHRIST.

Q. 99. What do you mean by asserting, as in your THIRD reason for calling Christ the head of authority in the Church, that he is the immediate Fountain and Dispenser of the power and authority which are exercised in the Church by its Office-bearers?

A. That the power and authority of the pastors and rulers of the Church are not derived by transmission from their predecessors, but come directly from Christ, the Head; in other words, that Christ did not give a deposit of communicable power and authority to the first ministers of his Church, and then ascend to heaven, and keep aloof, leaving them and their converts, and all that came after, to make the best of it, without any subsequent supply; but that, having in himself the only deposit of power and authority that are capable of communication, and retaining in his own hands the issue thereof through every age, he is with his Church always, for the purpose of dispensing them, and ever present among his people, as he promised to be — walking, the Author and Bestower of every gift in the midst of the golden candlesticks.¹

Q. 100. Is anything else implied in the doctrine which your third reason lays down?

A. It is also implied that the members of the Church are not the source of the power and authority of the office-bearers, and that these are not conveyed by the congregational act of election.²

Q. 101. How are Church power and authority conveyed by Christ?

A. Through the commission, or warrant and call, which every pastor and Church ruler receives from him.³

Q. 102. Must not every Church office-bearer be ordained by those who have been in office before him?

A. Yes, in ordinary circumstances, that must be done.⁴

¹ **Matt 28. 18** And Jesus came, and spoke to them, saying, All power is given to me in heaven and upon earth. **Matt 28. 20** Teaching them to observe all things whatever I have commanded you: and lo, I am with you always, *even* to the end of the world. Amen. **Rev 2. 1** To the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; **Rev 3. 1** And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead. **Rev 3. 7** And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

² **Acts 20. 28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. **Lu 12. 42** And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

³ **Matt 9. 38** Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. **2 Cor 3. 6** Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. **Heb 5. 4** And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

⁴ **Acts 6. 3** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Ac 6:6 Whom they set before the apostles: and when they had prayed, they laid *their*

Q. 103. Does not the act of admitting to the ministry convey the power and authority that are necessary to the exercise thereof ?

A. Not otherwise than power and authority can be said to be conveyed by the act of the commander of an army, when he receives among his officers, or by the act of a bench of judges, or the senate of a royal college, when they receive into their body, the individual who has the warrant and commission of his sovereign.

Q. 104. Whence are the power and authority of any office derived?

A. Not from those that only ministerially admit to it; but from the party by whom it is created or instituted, and from whom the commission to hold it, and the warrant to admit to the discharge of its duties, proceed.¹

Q. 105. Can you illustrate this subject from any of the anointings that were practised in Old Testament times?

A. Yes. When David was anointed by Samuel to be king over Israel², when Hazael was anointed by the prophet of the Hebrews to be king over Syria³, and when Jehu was anointed to be king of the ten tribes, by one of the children of the prophets⁴, there could be no transmission of the

hands on them. **Acts 14, 23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. **Tit 1, 5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: **1 Tim 4, 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

¹ **Acts 20, 28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

² **1 Sam 16, 1-23** And the LORD said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul shall hear *it*, he will kill me. And the LORD said, Take a heifer with thee, and say, I have come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint to me *him* whom I name to thee. And Samuel did that which the LORD spoke, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I have come to sacrifice to the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass when they had come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him. But the LORD said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, The LORD hath not chosen these. And Samuel said to Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said to Jesse, Send and bring him: for we will not sit down till he hath come hither. And he sent, and brought him in. Now he *was* ruddy, *and also* of a beautiful countenance, and a good appearance. And the LORD said, Arise, anoint him: for this *is* he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel arose, and went to Ramah. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said to him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, *who are* before thee, to seek a man *who is* a skillful player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he will play with his hand, and thou wilt be well. And Saul said to his servants, Provide me now a man that can play well, and bring *him* to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* skillful in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him. Wherefore Saul sent messengers to Jesse, and said, Send to me David thy son, who *is* with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent *them* by David his son to Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

³ **1 Kings 19, 15** And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

⁴ **2 Kings 9, 1-6** And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: And when thou comest thither, look out there Jehu the son of

royal authority by the parties who severally anointed these monarchs; and the ceremony could amount to no more than a divinely, commanded recognition and dedication of the individuals to the office for which they, were chosen of the Lord, and the authority of which was directly conveyed in the call which the Lord addressed to them.

Q. 106. Do we not obtain a farther illustration from the anointing of the high priests in the ancient Church?

A. We do. There could not be transmission, from the party anointing, of the powers and functions of the high priesthood, when Aaron was anointed; and still less could there be, when Aaron's descendants, each after the death of the high priest that went before him, were successively anointed.¹

Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, *even* the young man the prophet, went to Ramothgilead. And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

¹ **Ex 29, 1-46** And this *is* the thing that thou shalt do to them to hallow them, to minister to me in the priest's office: Take one young bullock, and two rams without blemish. And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheat flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring to the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron, the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles (Aaron and his sons) and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: *it is* a sin-offering. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* around upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* to his pieces, and to his head. And thou shalt burn the whole ram upon the altar: *it is* a burnt-offering to the LORD: *it is* a sweet savour, an offering made by fire to the LORD. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; *for it is* a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave-offering before the LORD. And thou shalt receive them from their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: *it is* an offering made by fire to the LORD. And thou shalt take the breast of the ram of Aaron's consecration, and wave *it for* a wave-offering before the LORD: and it shall be thy part. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which *is* waved, and which *is* heaved up of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which *is* for his sons: And it shall be Aaron's and his sons' by a statute for ever, from the children of Israel: *for it is* a heave-offering; and it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering to the LORD. And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son, that is priest in his stead, shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation. And they shall eat those things with which the atonement was made, to consecrate and to sanctify them; but a stranger shall not eat of *them*, because they *are* holy. And if aught of the flesh of the consecration, or of the bread, shall remain till the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because *it is* holy. And thus shalt thou do to Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatever toucheth the altar shall be holy. Now this *is that* which thou shalt offer upon the altar; two lambs of the first year, day by day continually.

Q. 107. How were the Levites ordained to their ministry in the Old Testament Church?

A. The children of Israel laid their hands on them, and Aaron offered them before the Lord.¹

Q. 108. What did the ceremony imply?

A. It implied the setting apart and admission of the Levites to the service to which the Lord had called them.²

Q. 109. What is the duty and peculiar function of Church rulers in like matter of sending forth ministers of the Gospel?

A. Their duty is, to ascertain the individuals whom the Lord hath chosen³ that is to say, whom the Lord is calling, and to whom he is now addressing the commission⁴ which he addressed, in the first instance, to the apostles; and, having done so, to recognise, set apart, and admit these individuals as ministers in the Church.

Q. 110. What was the course pursued in appointing a successor to Judas?

A. First, by looking for the person best qualified; and next, by casting the lot between two who seemed equally, eligible, the mind of the Lord was ascertained, and the person was found out whom the Lord had chosen. This being done, Matthias was recognised as Christ's servant, and admitted to his office by being " numbered with the eleven apostles."⁵

The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at evening. And with the one lamb a tenth-portion of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. And the other lamb thou shalt offer at evening, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire to the LORD. *This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you to speak there to thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.*

¹ **Num 8. 10-11** And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

² **Num 8. 14** Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. **Num 8. 19** And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there may be no plague among the children of Israel, when the children of Israel come nigh to the sanctuary. **Num 8. 22** And after that went the Levites in to perform their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they to them.

³ **Acts 1. 24** And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen,

⁴ **Matt 28. 19-20** Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatever I have commanded you: and lo, I am with you always, even to the end of the world. Amen. **John 20. 21** Then said Jesus to them again, Peace be to you: as my Father hath sent me, even so I send you.

⁵ **Acts 1. 21-26** Wherefore, of these men who accompanied us, all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Q. 111. Was the same course followed when deacons were appointed?

A. Substantially the same. The persons most acceptable to the disciples, and most eminent for the gifts and graces that were necessary, and proper for the office, were sought out; and they whom the Lord had chosen, and to whom his warrant and call were addressed, having thus been discovered, the apostles admitted them to their duties by prayer and the imposition of hands.¹

Q. 112. How did the ordination of Paul and Barnabas to their great Gentile mission take place?

A. The Holy Ghost announced that the Lord had chosen and called them to that service, and commanded the pastors of Antioch to "separate" them, or set them apart for it.²

Q. 113. What did the Church rulers of Antioch then do?

A. "When they had fasted and prayed, they laid their hands on them, and sent them away."³

Q. 114. What did this act of appointment really amount to ?

A. To a recognition of Paul and Barnabas as having the Lord's commission and call, a solemn dedication of them to their work, and a formal admission of them to the discharge of its duties.

Q. 115. What lesson may be drawn from the use made of the Presbytery of Antioch on this occasion?

A. That the ordination of ministers to the service of their Master by the rulers of his Church is of great importance, and, when it can be had, is not to be dispensed with.

Q. 116. How was Timothy ordained?

A. The gift of the ministry was given him, we are told, "by prophecy, with the laying on of the hands of the presbytery."⁴

¹ **Acts 6. 1-6** And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

² **Acts 13. 1-2** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate for me Barnabas and Saul, for the work to which I have called them.

³ **Acts 13. 3** And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

⁴ **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Q. 117. What are we to understand by this?

A. That the Holy Ghost announced him by special revelation, as one whom the Lord had chosen to serve him in the Gospel; and that, in due time, the presbytery formally recognised him as such, and as having Christ's warrant and call, and thereupon admitted him to the work by the imposition of hands.

Q. 118. Do apostolic times furnish any examples of persons having authority to preach the Gospel although not ordained ?

A. They do. Apollos was without ordination, and yet the Lord accepted and blessed his ministry.¹ Philip, so far as appears, had only a deacon's ordination, and yet he preached and baptized, and was approved of the Lord²; and they that were scattered abroad by the persecution that arose about Stephen, and who, there is reason for thinking, were private members of the Church, went everywhere preaching the Word, and the hand of the Lord was with them.³

Q. 119. What inferences are to be deduced from these things ?

A. That the call and commission of Christ are distinct from the ordination of Christ's servants that it is the former that convey the power and

¹ Acts 28. 24-28 And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after Paul had spoken one word, Well spoke the Holy Spirit by Isaiah the prophet to our fathers, Saying, Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore to you, that the salvation of God is sent to the Gentiles, and they will hear it. **1 Cor 3. 5-6** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God hath given the increase.

² Acts 8. 5-12 Then Philip went down to the city of Samaria, and preached Christ to them. And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the miracles which he performed. For unclean spirits, crying with loud voice, came out of many that were possessed; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man called Simon, who before in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that for a long time he had bewitched them with sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. **Acts 8. 26-40** And the angel of the Lord spake to Philip, saying, Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza, which is desert. And he arose, and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship. Was returning; and sitting in his chariot, read Isaiah the prophet. Then the Spirit said to Philip, Go near and join thyself to this chariot. And Philip ran thither to *him*, and heard him reading the prophet Isaiah, and said, Understandest thou what thou redest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus. And as they went *their* way, they came to a certain water: and the eunuch said, See, *here* is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they had come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Caesarea.

³ Acts 8. 1 And Saul was consenting to his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all dispersed throughout the regions of Judea and Samaria, except the apostles. **Acts 8. 4** Therefore they that were dispersed went every where preaching the word. **Acts 11. 19-21** Now they who were dispersed under the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but to the Jews only. And some of them were men of Cyprus and Cyrene, who when they had come to Antioch, spake to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned to the Lord.

authority of spiritual office; and that there may be a lawful ministry in the Christian Church without any, personal succession from the apostles of our Lord.

Q. 120. What is to be drawn from the case of the person, mentioned in Mark 9: 38-41¹, who was improperly checked by the disciples, when he was casting out devils in Christ's name?

A. That the fact of casting out devils in Christ's name was evidence that he was not without authority from Christ so to do.

Q. 121. Are we not thus supplied with an argument from analogy on the subject of ministerial authority ?

A. Yes. It may hence be inferred that the fact of successfully preaching the Gospel, and driving Satan from sinners' hearts by the Word, proves that they who do so have authority from Christ.²

Q. 122. Would you infer, from these examples, that men, in settled times, and under ordinary circumstances, may enter upon the ministry without the sanction of the rulers of the Church ?

A. Certainly not.

Q. 123. Do you say that the blessing of God on an individual's ministry is enough to prove that there was no irregularity or sin in the manner of entering upon its exercise ?

A. No; but it may be held to prove that there was a divine call to the work, and that the individual is accepted as a servant of the Lord.

Q. 124. Supposing that it was not through the immediate call of Christ, but through the line of an unbroken series of ordinations, coming downwards from the first ministers of Christianity, that the power of office in the Church, and the commission to preach the Gospel, were conveyed, what would the consequence be?

A. One of two things would be true, either that the great Roman Antichrist — that mystical woman who is drunken with the blood of the saints, and with the blood of the martyrs of Jesus — is capable of constituting a minister of Christ, and of imparting Christ's authority and commission, and that this, in fact, is what it does every time it ordains a priest to say mass; or, that the Church of Christ must be held to be at present, and to have been for ages, without ministers, and that nobody

¹ **Mark 9. 38-41** And John answered him, saying, Master, we saw one casting out demons in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not; for there is no man who shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say to you, he shall not lose his reward.

² **1 Cor 9. 2** If I am not an apostle to others, yet doubtless I am to you: for ye are the seal of my apostleship in the Lord.

whatever can be reasonably regarded as at this moment having authority, and commission from Christ to labour in his Gospel.

Q. 125. What conclusion must persons of evangelical views, who hold the doctrine of apostolical succession, as commonly understood, be prepared to adopt ?

A. That probably ninety-nine out of every hundred of the pastors and ministers all over the globe, who have been called and commissioned by Christ, be unfaithful and unworthy — idolatrous priests of the Romish and Eastern Churches, or strangers to vital religion ; and that, of those pastors and ministers who are faithful and worthy, and by whose instrumentality the cause of Chris; is actively carried on in the world, there are perhaps nine out of every, ten — a vast majority, at all events – not in Prelatical succession from the apostles, and whom Christ has therefore neither called nor commissioned.¹

Q. 126. Has the Lord given his Church any permanent rule for ascertaining the individuals whom he calls to be his ministers?

A. Yes.

Q. 127. How has he done this?

A. By describing in his Word the qualifications and endowments which he confers upon those to whom his call and commission are addressed²; and by intimating that, in his bestowal of the special grace for office, there is the token and evidence of his call to the exercise of it.³

¹ The Church of England, whose ordination service is constructed on the principle of the transmission of authority from the ordainer to the ordained, makes a lamentable distinction between the priests of Rome and the pastors of non-Episcopal communions — insisting upon re-ordination in the case of the latter, before she admits them to the ministry within her pale, and not requiring it in the case of the former, because they have already had Episcopal ordination! A more emphatic and pregnant declaration that Popish priests have Christ's commission, and that Presbyterian and Congregational pastors have it not, could not be given. It is a public and standing affront to the sister Churches of the Reformation. It is an indignity to Christ, whose ministers she disowns, and whose commission she prefers to recognise as in the hands of the servants of Antichrist.

² **1 Tim 3. 1-12** This *is* a true saying. If a man desireth the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man knoweth not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without; lest he fall into reproach and the snare of the devil. Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children, and their own houses well. **Tit 1. 5-9** For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any is blameless, the husband of one wife, having faithful children, not accused of riot, or disorderly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

³ **Rom 12. 6-8** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. **1 Cor 12. 7-11** But the manifestation of the Spirit is given to every man for profit. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of languages; to another, the interpretation of languages: But all these worketh that one and the same Spirit, dividing to every man severally as he will. **1 Cor 12. 28** And God hath set some in the church,

Q. 128. When may an individual ordinarily conclude that he is chosen and called of the Lord to the ministry ?

A. When he finds reason to believe that zeal for the divine glory and love to souls are inclining him to the work; when a field of labour is in providence set before him; and when the Church and its rulers are prepared to recognise him as one whom the Lord hath chosen and called.

Q. 129. Is the possession of suitable qualifications enough of itself to show that the Lord is calling an individual to the charge of a particular congregation?

A. It is not enough; there must be something besides, to show that, of the various individuals who may, be qualified for the ministry in a particular congregation, and of the various congregations for the charge of which a particular individual may be qualified, the Lord is calling the particular individual to serve him in the particular congregation.

Q. 130. What must there be to show this ?

A. There must be lawful nomination or election to the particular charge.

Q. 131. What do you hold in regard to the individual who, out of the general number of those that may be qualified for a particular charge, is competently elected or nominated to it ?

A. That he has a title to ordination and admission by the rulers of the Church.

CHURCH POWER AND THE USE OF IT

Q. 132 What is Church power commonly called?

A. The power of the keys.¹

Q. 133. Why is it so named?

A. To denote that it is delegated and ministerial.²

Q. 134. How is it divided?

A. Into four parts.

first apostles, secondly prophets, thirdly teachers, next miracles, then gifts of healings, helps, governments, diversities of languages. **1 Pet 4. 10** As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

¹ **Matt 16. 19** And I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth, shall be bound in heaven; and whatever thou shalt loose on earth, shall be loosed in heaven.

² **Isa 22. 20-22** And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Q. 135. What is the First?

A. The dogmatic power, in virtue of which the doctrines and laws of the Word are declared, and religious controversies are determined.¹

Q. 136. What is the second?

A. The power of order, in virtue of which arrangements are made and rules are framed for doing all things in an orderly, decent, and edifying manner.²

Q. 137. What is the third?

A. The power of discipline, in virtue of which admission is given to Church privileges, scandals are investigated, and censures pronounced, both on office-bearers and members of the Church.³

Q. 138. What is the fourth?

¹ **Acts 15. 1-41** And certain men who came down from Judea, taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go to Jerusalem to the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the brethren. And when they had come to Jerusalem, they were received by the church, and by the apostles and elders, and they declared all things that God had done with them. But there rose certain of the sect of the Pharisees, who believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose and said to them, Men, brethren, ye know that a good while ago, God made choice among us, that the Gentiles, by my mouth should hear the word of the gospel, and believe. And God, who knoweth the hearts, bore them witness, giving to them the Holy Spirit, even *as he did* to us: And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought by them among the Gentiles. And after they held their peace, James answered, saying, Men, brethren, hearken to me. Simeon hath declared how God at the first visited the Gentiles to take from among them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins of it; and I will set it up: That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known to God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, who from among the Gentiles are turned to God: But that we write to them that they abstain from pollutions of idols, and *from* lewdness, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting to the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain who went out from us, have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment: It seemed good to us, being assembled with one accord, to send chosen men to you, with our beloved Barnabas and Paul: Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who will also tell you the same things by mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from things offered to idols, and from blood, and from things strangled, and from lewdness: from which if ye keep yourselves, ye will do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had convened the multitude, they delivered the epistle. *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a time, they were dismissed in peace from the brethren to the apostles. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after, Paul said to Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed, separating one from the other: and so Barnabas took Mark, and sailed to Cyprus. And Paul chose Silas, and departed, being commended by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches.

² **1 Cor 14. 26** How is it then, brethren? when ye are assembled, every one of you hath a psalm, hath a doctrine, hath a language, hath a revelation, hath an interpretation. Let all things be done to edification. **1 Cor 14. 40** Let all things be done decently, and in order.

³ **Matt 18. 18** Verily I say to you, Whatever ye shall bind on earth, shall be bound in heaven: and whatever ye shall loose on earth, shall be loosed in heaven.

A. The power of ordination, in virtue of which those who are found to be duly qualified and called are admitted to the offices Christ has instituted in the Church.¹

Q. 139. When is the dogmatic power abused?

A. When it is made the pretext for a claim of infallibility, and employed to subvert the right of private judgment; and when that implicit submission, which is due only to the Word, is demanded for Church formularies and decrees.

Q. 140. Who are guilty of this abuse?

A. Romanists, who say the Church is infallible; and Tractarians, who require implicit faith in it.

Q. 141. When is the power of order abused?

A. When rites and observances are instituted which have no warrant in the Word; and divinely appointed ordinances are modified or set aside.

Q. 142. When is the power of discipline abused?

A. When due care is not taken to exclude from sealing ordinances the ignorant and the scandalous; and when censures are inflicted harshly, without sufficient evidence of guilt, or against the liberties which Christ has bestowed.

Q. 143. When is the power of ordination abused?

A. When it is exercised in cases where there is no sufficient evidence of Christ's call to the ministry; when it is made the basis of a claim to transmit the authority, of ecclesiastical office; and when it is confounded with, and made a pretence for, a power of conveying the Holy Ghost.

CONCLUSION

Q. 144. Who are they that violate the crown rights of Christ as the Head of authority to the Church?

A. They are such as seek to subject the Church to human laws in place of, or in addition to, his laws in the Scriptures; and such as allow either more or less authority and power to Church office-bearers than he has given them.

¹ **2 Tim 2. 2** And the things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Q. 145. How do the Popish Church, and Romanizing sects, violate Christ's prerogative in this respect?

A. By adding their own laws to his laws, and putting their interpretations of his laws in the room of his laws themselves; and by laying claim to a power of bestowing commission and authority on his servants.

Q. 146. How do Erastians violate the prerogative of our Lord?

A. By partially or wholly transferring to the civil magistrate the authority and power over the Church which belong only to Christ, and the jurisdiction which he has committed to the office-bearers of the Church.

Q. 147. But when the governors of the State lay down the rules and principles of Church government, and ultimately decide therein according to their views of what is scriptural, and for edification, is not Christ truly acknowledged to be Head of the Church?

A. When those whom Christ has called and commissioned to conduct the affairs of his Church in his name, and for his glory, do, with the book of his laws in their hands, and with prayer in their hearts for the Holy Spirit to give them right understanding of it, to direct them in the application of its principles, and to lead them to the adoption of measures by which the body of Christ may be edified, engage in the discharge of that duty, the Headship of Christ is acknowledged and maintained: on the other hand, when civil governors — whom Christ has nowhere called and commissioned to conduct the affairs of his Church; who have, therefore, no reason to hope for his countenance and blessing while so employed; who generally are, moreover, and, until nations are greatly changed, may be expected to be, men of secular views, and without love to Christ, or spiritual discernment, or any desire for heavenly direction — take upon them ecclesiastical authority, enact ecclesiastical rules, decide ecclesiastical questions, and issue their orders in particular cases to ecclesiastical office-bearers — even although they should profess to be guided by the Bible in all these proceedings — the Headship of Christ is disowned and cast aside, his ministers are turned into functionaries of the State, and his kingdom becomes a province of the civil jurisdiction.

Q. 148. Has the principle of Christ's Headship, in respect of authority, an important bearing on the purity and progress of the Gospel, and the edification and increase of the Church?

A. It has. To intercept the communion of spiritual office-bearers with Christ himself, and his mind and will as contained in the Bible, whether as regards doctrine, discipline, or ecclesiastical administration, must have an injurious effect on the feelings and character of the office-bearers

themselves, and must act perniciously on the interests of the Gospel and the true prosperity of the Church.¹

Q. 149. Does our Lord's Headship over the nations convey to Church rulers any civil authority, or any right of controlling the magistrate in the performance of the duties of his office ?

A. No.²

Q. 150. What is the difference between the Popish and the Erastian view of the jurisdiction of the Church, as regards the civil magistrate ?

A. By the former, the Church's authority is extended over the province of the magistrate ; and by the latter, the magistrate is made supreme in the province of the Church.

Q. 151. Where lies the truth, as respects these views ?

A. The truth lies between. Both the magistrate and the Church are entitled to be free. Neither has any lawful authority over the other.³

THE TESTIMONY OF THE CHURCH FOR THE HEADSHIP OF CHRIST.

Q. 152. Of how many parts does the Church of Scotland's testimony for the Headship of Christ consist ?

A. Of four parts.

1. There is her anti-Papal testimony for it.
2. Her anti-Prelatical testimony for it.
3. Her anti-Patronage testimony for it.
4. Her anti-Erastian testimony for it.

THE CHURCH'S ANTI-PAPAL TESTIMONY

Q. 153. When did the Church of Scotland first specially appear as a witness for the Headship of Christ ?

A. When, along with the rest of the Churches of the Reformation, she threw off the supremacy of the Pope.

¹ **Matt 6. 24** No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. **Gal 1. 10** For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

² **Luke 12. 13-14** And one of the company said to him, Master, speak to my brother, that he divide the inheritance with me. And he said to him, Man, who made me a judge, or a divider over you?

³ **John 18. 26** One of the servants of the high priest (being the kinsman of him whose ear Peter cut off) saith, Did not I see thee in the garden with him?

Q. 151. Did all the Protestant Churches act as witnesses for the Headship of Christ, when they rejected the Papal dominion?

A. No.

Q. 155. Why do you say that?

A. Because most of them acquiesced, to a greater or less extent, in the assumption, by other parties, of the ecclesiastical supremacy which had been wrested from the Pope.

Q. 156. Did the Church of Scotland do so?

A. No; from the beginning she maintained that it was Christ's place that the Pope had usurped in the Church, and she resisted all attempts on the part of others to intrude into it.

Q. 157. What is the substantial import of her anti-Papal testimony for the Headship of Christ?

A. The substance of it is, that the Pope is that Man of Sin who — opposing and exalting himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God — usurps the place of Christ as Head of ordinances, of knowledge, of influence, and of authority in the Church.

Q. 158. To what period in the history of the Church of Scotland does her anti-Papal testimony for Christ's Headship principally belong?

A. To the period of her first Reformation.

Q. 159. How has this testimony been exhibited ?

A. In the sufferings of her martyrs, the labours of her ministers, the obligations of her covenants, and the solemn declarations of her standards.

Q. 160. Who were her most eminent martyrs in this cause?

A. Patrick Hamilton, George Wishart, and Walter Mill.

Q. 161. What minister was most distinguished as an instrument raised up by God to guide her into the position of a witness for Christ and his prerogatives against the Roman Antichrist?

A. John Knox.

Q. 162. Is it not the fact that Knox appealed to the nobility and civil estate of the realm against an ecclesiastical sentence?

A. It is the fact that he thus appealed from a sentence that was passed by a conclave of Romish ecclesiastics.

Q. 163. Was not this an admission on his part that the spiritual supremacy which had been exercised by the Pope belonged to the civil magistrate?

A. Not so, indeed. The sentence he appealed from, although passed by ecclesiastics, was a temporal sentence, decreeing the penalty of death against him ; and his appeal implied simply that the magistrate alone had the power of the sword.

Q. 164. In what covenants was the Church's testimony displayed?

A. There was a number of "bands" or covenants directed against the Papal sway. Several were adopted before August 1560, when the separation from Rome was formally effected; but by far the most remarkable and celebrated was the National Covenant, subscribed, 1580-81, by the king, his household, and persons of all ranks throughout the country, in conformity with an ordinance of the Lords of Secret Council, and Acts of the General Assembly.

Q. 165. In what standards are the declarations exhibiting the Church's testimony to be found?

A. Chiefly in her Confessions of Faith.¹

Q. 166. Is her testimony brought down to the present day?

A. It is, in the Westminster Confession.

Q. 167. How does that formulary express it?

A. "There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God."

THE CHURCH'S ANTI-PRELATICAL TESTIMONY

Q.168. Wherein does the Church's anti-Prelatical testimony consist?

A. In the opposition of her judicatories to Prelacy and its usages, and in the sacrifices and sufferings of her office-bearers and members on account of their nonconformity.

¹The Old, or John Knox's, Confession, which the Church adopted in 1560, contains the following declaration :—

"Our Head and only Mediator, Christ Jesus, we confess and avow to be the Messias promised, the only Head of his Kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator. In which honours and offices, if man or angel presume to intrude themselves, we utterly detest them as blasphemous to our sovereign and supreme Governor, Christ Jesus" Confession of Faith, art. II.

Q. 169. What is the system of Prelacy?

A. It is that which vests the government of the Church and the power of ordination in the hands of prelates – that is to say, pastors or bishops of a superior order.

Q. 170. Why say you that the Church of Scotland's testimony against the system of Prelacy is a testimony for the Headship of Christ?

A. Because ordinary pastors and presbyters are deprived by that system of the ecclesiastical power and authority which Christ, as Head of ordinances, has attached to their office; and because it has, in every age, and to a great extent, been accompanied by claims and pretensions inconsistent with the prerogatives of Christ, as Head of ordinances, of knowledge, of influence, and of authority.

Q. 171. What are some of the claims and pretensions referred to?

A. In connection with Prelatic government, there has generally been a claim of authority to decree rites and ceremonies – that is to say, to introduce new ordinances, and to modify those which Christ has appointed – and to fix and determine the meaning of Scripture by ecclesiastical interpretations; power has been alleged to unite men to Christ, to bestow pardon of sins, and to regenerate by means of baptism; and prelates are asserted to have the faculty of conveying Christ's commission, and the gift of the Holy Ghost, to all on whom they please to lay their hands.

Q. 172. How often has Prelacy been cast out of the Scottish Church Establishment?

A. Three times, viz., when Presbyterianism was ratified in 1592, at the beginning of the second Reformation in 1638, and at the Revolution in 1689.

Q. 173. To what period in the Church of Scotland's history may her anti-Prelatical testimony be said more peculiarly to belong?

A. To the period of the second Reformation.

Q. 174. Why so?

A. Because it was then that her antagonism to Prelacy was most decisively, and energetically, developed, that the system received its most signal overthrow at her hands, and that the famed bulwarks of solemn national covenants were reared against it; and because, in the whole of her after testimony, regard was ever had, more or less, to what was then achieved, and to the position then taken up.

Q. 175. What were the most remarkable steps of the second Reformation?

A. These four, viz., the renewal of the National Covenant, with a bond renouncing Prelacy and the Articles of Perth; the pulling down of Prelacy by the Assembly held at Glasgow in 1638; the adoption of the Solemn League and Covenant, whereby Scotland united with England and Ireland in an anti-Papal and anti-Prelatical alliance; and the approval and acceptance of the Calvinistic and Presbyterian standards drawn up by the Westminster divines.

Q. 176. What has the era preceding the second Reformation been sometimes called?

A. The era of the first Scottish Prelacy.

Q. 177. Was not the second Reformation preceded by two distinct Prelacies, namely, one before, and another after, Presbytery was established an 1592?

A. The constitution of the Church of Scotland was originally Presbyterian; but it is true that, in 1572, a kind of Prelacy was introduced at what has been called the Convention of Leith: Episcopalian authorities, however, rather disown it, because the prelates never received consecration, and were subject to trial and censure by the General Assembly.

Q. 178. Are there any Prelatic usages by which the era of the first Prelacy was characterized?

A. Yes; in a packed Assembly, held at Perth in 1618, five articles were passed, introducing the observance of certain holidays (viz., Christmas, Good Friday, Easter, Ascension, and Pentecost), the rite of confirmation, kneeling at the Lord's supper, private baptism, and private communion.

Q. 179. Were these articles complied with ?

A. By many they were not, being regarded as unwarranted by Scripture, and therefore passed in violation of the Headship of Christ.¹

¹The grounds of opposition to the Five Articles of Perth were such as these, viz.:—

As to holidays— That there is Scripture warrant and example for one stated holiday in the Christian Church, namely, the first day of every week; that there is also Scripture warrant for occasional days of religious observance, whether as days of humiliation or thanksgiving, according to the Lord's dealings with his Church and people; but that, beyond this, the authority of Scripture does not go; that, if God had intended that his Church should, in Christian times, have stated holidays over and above the weekly Sabbath, it may be believed that he would have appointed them, as he did in the case of the Old Testament Church, or, at all events, that there would have been some evidence that the apostles kept them; and that, for man to establish certain annual holidays, in addition to the weekly holiday which God has established, is an act of will-worship — is an assumption of the very power by which the Sabbath itself was instituted: and is therefore an infringement of the rights of Christ as the only Head and Lawgiver of the Church. It was held, also, that one purpose for which the Christian Sabbath was given was, that there might be a weekly commemoration of the birth, death, resurrection, and ascension of Christ, and of the effusion of the Holy Spirit; and that the unauthorized appointment of annual commemorations of these events had some tendency to make them be forgotten, or but slightly regarded, on the day which the Lord himself had hallowed and set apart for their weekly commemoration.

As to confirmation.— That it was without divine authority or apostolic example, and, therefore, an ordinance wholly of human origin, which duty to Christ, as Head of ordinances, required them to reject. It was also considered to have a tendency to promote self-deception and false peace among the people, and to aggrandize the Prelatical order.

Q. 180. Was there any persecution under the first Prelacy?

A. There was severe persecution. A despotic tribunal, called the High Commission Court, and consisting of bishops and laymen, was erected, for the purpose of summarily punishing the ministers who did not conform; and not a few were deprived of their charges, imprisoned, banished to distant parts of the country, or sent out of the kingdom.

Q. 181. What circumstance more immediately led to the proceedings which issued in the second Reformation ?

A. The attempt to introduce Archbishop Laud's semi-Popish Service-Book.

Q. 182. What has the period that followed the second Reformat on been called?

A. The period of the second Prelacy.

Q. 183. What happened on the introduction of the second Prelacy?

A. From three to four hundred ministers resigned their livings.

Q. 184. Was there much suffering for nonconformity during this period?

A. The Presbyterians of Scotland endured one of the hottest and bloodiest persecutions that Christian history records. They were ruinously fined, cast into prison, immured in unwholesome dungeons, banished the kingdom, sold into slavery, put to the torture, drowned in the sea, executed on the scaffold, and shot down by the military, on the moors, and at their own doors, in cold blood. Even children and tender women were not always spared from the most barbarous of the inflictions of that unhappy time.

Q. 185. Was there any separate organisation of the Church under the ministers who had been obliged to vacate their livings?

A. Only in a very imperfect degree — partly from the want of union among the Presbyterians, and perhaps from a hope that they would soon regain possession of the machinery of the Establishment, and partly from the intolerant fury of the rulers of the nation. Conventicles — a name given to all meetings of the people for Christian worship that were not held in the parish churches, and under Prelatic sanction — were

As to kneeling at the Lord's supper. — That, however plausibly it might be defended as an attitude that was devout, and that was the most becoming of any for sinners, when making near an approach to God, it was liable to the fatal objection, that it did not receive the sanction of the Head of ordinances, when he instituted the supper; that Christ knew best what was the most appropriate attitude, and, that he had adopted the posture commonly used at table when taking meat; that this posture served to express the holy familiarity to which Christ graciously admits his people — an end which could not be so well answered by the practice of kneeling; and that, in fine, kneeling was connected with superstitious and Popish views of the ordinance, and savoured of that worship of elements which necessarily flowed from the doctrine of transubstantiation.

And as to private baptism and private communion, — That the private celebration of the sacraments was fitted to encourage the Popish notion that they were essential to salvation.

forbidden by law, and heavy penalties were enacted against those who attended them. Meetings, however, were often held, both in private houses and in the fields; and the sacraments were sometimes dispensed on these occasions. Assemblies, also, of a Presbyterian character secretly met now and then; and a few individuals were ordained to the ministry.

Q. 186. Which was the true Church of Scotland at this time — the Church that was established, or the Church that was persecuted?

A. There can be no difficulty in recognising the outed ministers, and the people adhering to them, as the Church of Knox, Melville, and Henderson — as the Protestant Church of 1560 — the Presbyterian Church of 1592 — the Covenanted Church of 1638.

Q. 187. What were the respective durations of these two Prelacies?

A. Each continued for twenty-eight years. The first extended from 1610 to 1638, and the second from 1661 to 1689.

THE CHURCH'S ANTI-PATRONAGE TESTIMONY¹

Q. 188. What is lay patronage?

A. It is that system under which the power and privilege of electing and presenting, whether to a Church living merely, or to a living and to the cure of souls conjointly, is viewed as secular property and a civil right, which may be acquired by purchase or inheritance, and possessed and enjoyed irrespectively of religious character, Christian profession, mental endowment, or moral qualification.

Q. 189. Is the right or privilege of electing to the cure of souls essentially and necessarily of a spiritual nature?

A. Just as much so as the power of ordaining to the Christian ministry. Both flow from Christ as Head of the Church; both ought to be exercised in subordination to his authority, and with a supreme regard to the glory of his name; and neither can be exercised aright without special grace for doing it.²

¹ The subject of this section belongs, logically, to the anti-Erastian testimony of the Church; but it is more convenient to treat of it in a section by itself.

² **Acts 1. 21-26** Wherefore, of these men who accompanied us, all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all *men*, show which of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. **Acts 14. 23** And when they had ordained for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Q. 190. Is it warrantable to treat a spiritual right and privilege as a piece of secular property?

A. It is the very sin of Simon Magus.¹

Q. 191. Is it consistent with Christ's Headship in the Church, to secularize the privilege of choosing or nominating his ministers, and convert it into a civil right?

A. It is not; inasmuch as a privilege pertaining to his spiritual kingdom, and clearly, falling under his jurisdiction as Head of the Church, is thereby withdrawn from his authority, and subjected to the kingdoms of this world.

Q. 192. How do you divide the anti-patronage testimony of the Church of Scotland?

A. Into two parts — her former and her recent anti-patronage testimony.

THE CHURCH'S FORMER ANTI-PATRONAGE TESTIMONY

Q. 193. Wherein did her former anti-patronage testimony consist?

A. In three things:

1. In her efforts to restrict the right of patronage to the living.
2. In her opposition to patronage altogether.
3. In the sacrifices made by her, rather than acquiesce in its extension to the office.

Q. 194. How were her efforts to confine it to the living put forth?

A. By declaring and upholding it as a fundamental principle of her constitution, that the choice or acceptance of the congregation was necessary as a title to the pastoral office.

Q. 195. Where did she declare this?

A. In her Books of Discipline, and in various Acts of Assembly.²

Q. 196. In what manner did she uphold it?

¹ **Acts 8. 18** And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money.

² "Ordinary vocation consisteth in election, examination, and admission. It appertaineth to the people, and to every several congregation, to elect their minister. For altogether this is to be avoided, that any man be violently intruded or thrust in upon any congregation. But this liberty must be reserved with all care to every several church, to have their votes and suffrage in the election of their ministers." — First Book of Discipline, head iv. "Election is the choosing out of a person, or persons, most able, to the office that vakes (is vacant), by the judgment of the eldership and consent of the congregation to which shall be the person or persons appointed. So that none be intruded upon any congregation, either by the prince or any inferior person, without lawful election and the consent of the people over whom the person is placed, as the practice of the apostolical and primitive Kirk and good order crave." — Second Book of Discipline, chapters iii. and xii.

A. By refusing to ordain presentees, unless the congregation called them; and by exhibiting, in the questions put to ministers before their ordination, the call or election of the members of the Church as the ground of her procedure in forming the pastoral tie.¹

Q. 197. What have you to tell of the sacrifices she made, rather than acquiesce in the extension of this power of patrons to nominate to the office?

A. The outed ministers of 1662 (from three to four hundred in number) were driven from their parishes for this, among other reasons, that, having previously been ordained at the suit and calling of their congregations alone, they would not agree to be anew presented to their offices by the patrons, whom the law had just restored.

Q. 198. Were not the Erskines and their brethren, who founded the Secession Church; Mr. Gillespie, who founded the Relief; and the many thousands of the people of God who gave up their interest in the Establishment that they might escape from the intrusion of ministers, sufferers in what was substantially the same cause?

A. Yes; the losses they incurred, and the sacrifices they made, were because they could not submit to have ministers ordained, and the pastoral tie formed, upon the patron's civil deed of presentation, and without the call of the members of the Church.

Q. 199. What evidence is there of the Church's opposition to patronage as a system altogether?

A. The declaration respecting it in her Second Book of Discipline;² the fact that she twice obtained its abolition by Parliament, viz., in 1649¹ and in

¹The following was the invariable order of procedure in the settlement of a minister 1. The presentation by the patron, with the presentee's letter of acceptance, were laid before the presbytery. 2. The presentee was appointed to preach before the congregation. 3. The presbytery went to the parish, and asked the congregation to give the presentee a CALL in these or similar terms, viz.:— We the inheritors, elders, heads of families, and parishioners of the parish of —, taking into our consideration the present destitute state of the said parish, through the want of a Gospel ministry among us, occasioned by the death of our late pastor, the Rev. —, and being satisfied with the learning, abilities, and other good qualifications of you, —, preacher of the Gospel, and having heard you preach to our satisfaction and edification, do hereby INVITE AND CALL you, the said —, to take the charge and oversight of this parish and to come and labour among us in the work of the gospel ministry; hereby promising to you all due respect and encouragement in the Lord. We likewise entreat the reverend Presbytery of — to approve and concur with this our most cordial CALL, and to use all proper means for making the same effectual, by your ordination and settlement among us, as soon as the steps necessary thereto will admit. In witness whereof, we subscribe these presents." &c.

4. The presbytery considered the call, and sustained it, if sufficiently subscribed.

5. The presentee being now furnished [in so far], with a title to the benefice and a title to the office, the presbytery took him on trials.

6. The trials being finished, and the presentee found qualified, presbytery and presentee repaired to the parish, and the ordination took place after the presentee had answered the following among other questions, which were put to him in face of the congregation: "Have you used any undue methods, either by yourself or others, in procuring this call?" "Do you accept of, and close with, THE CALL to be pastor of this parish, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people?"

²Because this order, which God's Word craves, cannot stand with patronages and presentations to benefices used in the Pope's Kirk, we desire all them that truly fear God earnestly to consider, that forasmuch as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the canon law only, in so far as thereby any person was intruded or placed over kirks having *curam animarum*; and forasmuch as that manner of proceeding hath no ground in the Word of God, but is contrary to the same and to the said liberty of election, they ought not to have place in this light of Reformation." — Second Book of Discipline, ch. xii.

1690; and her remonstrances against the Act of Queen Anne, 1712, which broke the Treaty of Union by restoring it.²

Q. 200. When did her former anti-patronage testimony cease?

A. It practically ceased about twenty years after Queen Anne's Act restoring patronage was passed.

Q. 201. How did the Church drop her anti-patronage testimony?

A. By giving zealous effect to the law of patronage; and by recognising the patron's presentation as a title to the office no less than to the living, and thereupon ordaining presentees, when they were not only not called by the congregation, but when it reclaimed against them,

Q. 202. Was this a necessary consequence of submitting to the Act of Queen Anne?

A. Not a necessary consequence; for the Act of Queen Anne was not, at that time, understood as establishing patronage in any other form than as a power of giving title to the ecclesiastical benefice or living; and the civil courts were accustomed to take no other view of it.

Q. 203. To what, then, is the conduct of the Church in abandoning her anti-patronage testimony to be ascribed?

A. To the ascendancy at that time acquired in the Church courts by a party that was much imbued with a secular spirit, was willing to make the Church subservient to political ends, and especially disliked the evangelical fervour and Calvinistic doctrines which were relished by the general body of the people.

Q. 204. To what circumstance is the rise of this party to be traced?

A. To the receiving of about three hundred curates, from the Prelatical and persecuting Establishment of Charles II., into the Presbyterian Church at the Revolution.

¹The Act 1649 declares "that patronages and presentations of kirks is an evil and a bondage under which the Lord's people and ministers of this land have long groaned; and that it has no warrant in God's Word, but is founded only on the canon law, and is a custom Popish, and brought into the Kirk in time of ignorance and superstition; that the same is contrary to the Second Book of Discipline, and to several Acts of General Assemblies, and that it is prejudicial to the liberty of the people and planting of kirks, and unto the free calling and entry of ministers unto their charge."

²At the Union between Scotland and England it was solemnly stipulated that the Presbyterian Church, with all its rights and privileges, as settled at the Revolution — one of the most highly prized of these privileges being its freedom from lay patronage — should "continue without any alteration to the people of this land in all succeeding generations;" and both Parliaments agreed and enacted, that the observance of this article should be "a fundamental and essential condition of the Union, without any alteration thereof, or derogation thereto, in any sort, for ever," and that the sovereigns of Britain, at their accession to the crown, should "swear and subscribe" inviolably to maintain it. This was in 1707. In 1712, only five years after, Queen Anne's Act was passed, by which patronage was restored.

- Q. 205.** How did the evangelical and true Presbyterian minority act, when the dominant party thus enforced lay patronage in its most obnoxious form?
- A.** They maintained the attitude of a protesting body within the Establishment.
- Q. 206.** Why did they not leave the Establishment?
- A.** Because they considered they had ground to stand upon in its constitutional principles and statutory conditions, which could not be altered by the actings of a corrupt majority of its office-bearers.
- Q. 207.** Was there anything else by which the ruling party in the Church evinced its disposition to uphold in all its rigour the system of lay patronage?
- A.** Yes; it deprived of all share in the government and discipline of the Church those pastors of congregations who were not settled in parochial charges sanctioned by the civil courts, and thus practically lodged the whole administration of Church affairs in the holders of patronate livings.
- Q. 208.** When did this party lose its ascendancy in the Church?
- A.** In the year 1834, when it changed places with the evangelical body, and became a minority.

THE CHURCH'S RECENT ANTI-PATRONAGE TESTIMONY

- Q. 209.** Wherein does the recent anti-patronage testimony of the Church consist?
- A.** It resembles, in all points, her former anti-patronage testimony, consisting:
1. In her efforts to restrict the right of patronage to the living.
 2. In her opposition to patronage altogether.
 3. In the sacrifices she has made, rather than acquiesce in its extension to the office.
- Q. 210.** What did the Church do, in 1834, to restrict the right of patronage to the living?
- A.** She passed the Veto Law, declaring and enacting that a presentee should be rejected when the members of the congregation, as represented by the male heads of families in full communion, refused to accept him; and so, in effect, reviving the call as the title to the pastoral office.

Q. 211. Did the Church do rashly in passing her Veto Law?

A. On the contrary, she was shut up to the adoption of that, or some similar measure.

Q. 212. Why so?

A. Because the evangelical party, who now prevailed in her councils, had always held it as a principle, that the Church could not, without sin, act under any system of patronage which was subversive of the congregational call, or which rested the title to the holy ministry on the civil instrument of a presentation.

Q. 213. When the law of the Church establishing the Veto was pronounced at variance with the law of the State, what did she do?

A. She declared she was bound in conscience to adhere to her principle, and must go on without the sanction of the State in the mean time, although the effect, in the filling up of vacant parishes, should be occasionally to separate the office and the living from each other; and her strenuous endeavours were directed to a new arrangement with the State, whereby the rights of Christian congregations might be maintained, and the rights of patrons made to harmonize with the call of the people.

Q. 214. Were her endeavours successful?

A. They totally failed.

Q. 215. What step was the Church led to adopt in consequence of their failure?

A. Perceiving, after three years of fruitless negotiations with the Government of the country, that it was the existence of lay patronage which formed the great obstacle to a satisfactory settlement, and calling to mind the breach of the Union Treaty by its restoration in 1712, the Assembly of 1842 resolved and declared, by a majority of two hundred and sixteen to one hundred and forty-seven, that "patronage was a grievance, had been attended with much injury to the cause of true religion in this Church and kingdom, was the main cause of the difficulties in which the Church is at present involved, and that it ought to be abolished."

Q. 216. Was this all that the Church did?

A. This was not all. The rulers of the nation having at length, in 1843, definitively required her, on her duty as a Church nationally endowed and supported, to renounce her position, and to acknowledge in the

presentation of a patron a title to the ministry as well as to the living — led by four hundred and seventy of her pastors and a vast multitude of her elders, on the 18th of May in that year, she withdrew from her connection with the State; and, surrendering her temporalities and the advantages she enjoyed as an Establishment, that she might not come under an obligation to treat a spiritual privilege bestowed by her Lord as a civil right bestowed by man, she thus, through grace, gloriously consummated her anti-patronage testimony for the Headship of Christ.

- Q. 217.** What position does the Church Establishment now occupy as regards lay patronage?
- A.** Under final decisions of the civil courts, and under the Act of Lord Aberdeen,¹ passed in August, 1843, the patron's presentation is recognised as conferring on the presentee an exclusive right to be taken on trials for the pastoral office among a particular flock, and for the function of an ambassador of Christ to a particular congregation; in other words, as investing a qualified presentee with a title to ordination and the pastoral charge.
- Q. 218.** What is now the law of the Establishment with respect to the call of the congregation?
- A.** The law now is, that while the call may be a very good thing as an encouragement to the presentee, the want of it is no legal obstacle to the formation of the pastoral tie; and the ordination and settlement must take place, although the congregation unanimously declare that the presentee does not edify them, unless they shall state objections and reasons against him, the relevancy of which can be made good in the civil courts, and the proof in support of which satisfies the courts ecclesiastical.
- Q. 219.** Are these the provisions of the Act of Lord Aberdeen?
- A.** In substance they are.
- Q. 220.** Does not Lord Aberdeen's Act expressly bind down the Establishment to the intrusion of ministers against the feelings and wishes of the people?
- A.** Yes; the Act declares that "it shall not be lawful to reject a presentee upon the ground of any mere dissent or dislike, expressed by any part of the congregation of the parish to which he is presented."

¹ 6 and 7, Victoria, c. 61.

Q. 221. Is the form of a call by the parish still used in the Establishment; and do the questions at ordination still set forth the call as the only ground on which the pastoral relation is constituted?

A. Yes.

Q. 222. In what light is such conduct to be viewed?

A. It is a mockery, and is fitted to deceive.

Q. 223. Wherein lies the difference between the position which the Establishment occupies now, and the position it occupied before 1834, as respects lay patronage and the call?

A. The difference is, that, in effecting forced settlements, it now merely performs what is admitted to be its statutory duty; whereas, formerly, when doing the very same things, and intruding ministers on reclaiming congregations, it was understood to be but using, or rather abusing, its statutory liberty.

Q. 224. How does this difference affect a minority who think it sinful to intrude ministers against the congregational voice, and to convert a spiritual privilege into a secular right?

A. Such a minority, being unpledged by the terms on which the temporalities were understood to be held before 1834, had at that time ground to stand upon as a protesting body within the Establishment but they can neither consistently nor honestly continue and protest in the Establishment now, because by the law, as now declared and fixed, no ground remains for them to stand upon, and they could not give effect to their principles if they became a majority.

THE CHURCH'S ANTI-ERASTIAN TESTIMONY

Q. 225. What is Erastianism?

A. It is to place the Churches of Christ, and the affairs necessarily and peculiarly belonging to them as such, under the laws or the administration of the civil magistrate.¹

¹ The term Erastianism is derived from Erastus, a German physician, who lived in the latter half of the sixteenth century and was the first publicly to broach the opinion, that the function of spiritual government and discipline belongs to the civil magistrate.

Q. 226. Is a testimony against Erastianism that is to say, a testimony for the Church's freedom from the dominion and rule of the magistrate — equivalent to a testimony for the Headship of Christ?

A. Yes; it is Christ's prerogative, as Head of authority, that the Church be subject to his laws and to his ministers alone; and this prerogative is, consequently, invaded when the Church is put in subjection either to the laws or to the servants of the magistrate.

Q. 227. How do you divide the Church of Scotland's testimony for the freedom of Christ's Churches from the rule of the magistrate?

A. Into two parts — her former and her recent testimony.

THE FORMER ANTI-ERASTIAN TESTIMONY.

Q. 228. Wherein did her former testimony for freedom consist?

A. In the following five particulars, viz.

1. In exercising her own freedom as a Church of Christ before the world, without fear or hesitation.
2. In claiming and asserting it when it was spoken against and invaded.
3. In vindicating it by her discipline when it was betrayed.
4. In suffering for it, rather than give it up.
5. And in obtaining its acknowledgment and sanction by the State.

THE CHURCH'S EXERCISE OF HER FREEDOM TO SERVE CHRIST ALONE AS HER HEAD.

Q. 229. What were the matters in relation to which she exercised her freedom?

A. They were such as the preaching of the Gospel and dispensation of the sacraments, the public Confession of her Faith, the Catechisms for the instruction of her people, the infliction of censures, the form of her government, and the composition of her judicatories.

Q. 230. Did her ministers, at the Reformation from Popery, wait for the magistrate's authority or, license to preach the Gospel, or dispense the sacraments?

A. They did not wait an instant. They acted under Christ's authority and commission; and, when the magistrate laid his interdict upon them, they disregarded it, like the apostles of old — obeying God rather than man.

- Q. 231.** What Confessions of Faith were adopted by the Church of Scotland?
- A.** The Old, or John Knox's Confession, which was drawn up in 1560 and the Westminster Confession, which was sanctioned by the Assembly in 1647.
- Q. 232.** Did the Church adopt them freely, or were they imposed upon her by the civil power?
- A.** The Church freely, adopted them.
- Q. 233.** Did not the State adopt them too?
- A.** Yes; but it was after their adoption by the Church.
- Q. 234.** When the Church substituted the Westminster Confession for that of John Knox, had the sanction of the latter by the State been withdrawn?
- A.** No; the Confession of John Knox had the sanction of the State at the very time.
- Q. 235.** Did the Church of Scotland always adopt such catechisms as she thought necessary and fit for the Christian instruction of the people?
- A.** Always; and her catechisms sometimes had the sanction of the State, and sometimes no sanction but her own.
- Q. 236.** Did she consult the will of the Civil magistrate in inflicting her censures?
- A.** She inflicted her censures on all offenders, both high and low, according to her sense of the will of Christ.
- Q. 237.** What were her proceedings in regard to the form of her government?
- A.** When she became convinced that it was not scriptural, she changed it.
- Q. 238.** How often did this occur?
- A.** Twice – in 1580 and 1638.
- Q. 239.** What circumstance was it which made the step she took on these occasions a very striking exercise of freedom from the rule of the civil power?
- A.** In both cases the form of government which she renounced and set aside had the sanction and approval of the State at the time.

Q. 240. How did she exercise her freedom in regard to the composition of her judicatories?

A. She at once gave effect to her fundamental principle respecting the equality of ministers, by admitting into her courts all who held the pastoral office, whether they were endowed or unendowed, and whether the charges they filled were civilly established or not.

Q. 241. Was this all?

A. No; by her sole appointment, ruling elders were, from the very first, made members of her judicatories along with their pastors.

Q. 242. Did not the State EXPRESSLY sanction the right of ruling elders to sit in Church courts?

A. It did; but not till the Revolution — one hundred and thirty years after the Church had admitted them.

Q. 243. Are there any instances of this exercise of her freedom occurring subsequently to the Revolution?

A. Yes; ordained chaplains and missionaries were received by her as members of her judicatories till about the middle of the eighteenth century commissioners from the Scotch Church at Campvere, in Holland, sat in her General Assemblies till the breaking up of that Church by the French invasion in the days of Bonaparte; and she passed an Act in 1814, conferring on the Scotch Church in India a right of representation in her supreme court — which right has been enjoyed without interruption down to the present time.

Q. 244. Did the State never sanction the right of Campvere or of India to be represented in the General Assembly?

A. Never.

THE CHURCH'S ASSERTION OF HER FREEDOM WHEN IT WAS THREATENED AND INVADED.

Q. 245. Was the Church unmolested in the exercise of her freedom?

A. Quite the contrary; her right to it was often denied, and it was the frequent object of attack by the judges and rulers of the nation.

Q. 246. Was the Church silent when that happened, or did she practically succumb?

A. She was not silent, nor did she ever voluntarily succumb.

Q. 247. What was the doctrine which she promulgated respecting it in her Second Book of Discipline?

A. She there proclaimed that

"The power ecclesiastical is an authority granted by God the Father, through the Mediator Jesus Christ, unto his Church, and having its ground in the Word of God; to he put in execution by them unto whom the spiritual government of the Church is by lawful calling committed." *"This power ecclesiastical," she said, "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. It is a title falsely usurped by Antichrist to call himself head of the Church, and ought not to be attributed to angel nor man, of what estate that ever he be, saving to Christ, the only head and Monarch of the Church. Therefore this power and policy of the Church should lean upon the Word immediately, as the only ground thereof, and should be taken from the pure fountain of the Scriptures, the Church hearing the voice of Christ, the only spiritual King, and being ruled by his laws."* *"As the ministers and others of the ecclesiastical estate are subject to the civil magistrate, so ought the person of the magistrate to be subject to the Church spiritually and in ecclesiastical government. And the exercise of both these jurisdictions cannot stand in one person ordinarily."* *"The magistrate neither ought to preach, minister the sacraments, nor execute the censures of the Church, nor yet prescribe any rule how it should be done."*

Q. 248. What did John Knox say, when her right to hold General Assemblies without the royal permission was challenged by the Secretary of State?

A. "Take from us the liberty of Assemblies," he said, "and take from us the Gospel!"

Q. 249. What did Andrew Melville say to King James on the subject of her freedom?

A. "Sir, there are two kings and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over his Church have power and authority from him to govern his spiritual kingdom, both jointly and severally: the which no Christian king or prince should control and discharge, but fortify and assist; otherwise they are not faithful subjects of Christ and members of his Church. We will yield to you your place, and give you all due obedience; but again I say you are not the head of the Church. You cannot give us that

¹ *Second Book of Discipline*, chapter 1.

eternal life which we seek for even in this world, and you cannot deprive us of it."

Q. 250. What happened when, in 1582, a messenger-at-arms charged the General Assembly, on pain of rebellion, to desist from the trial of Archbishop Montgomery?

A. The Assembly declared that it was their duty to complete the trial; and they completed it accordingly, and passed sentence on the archbishop.

Q. 251. What happened when the Black Acts of 1584, overthrowing the liberties of the Church, were proclaimed at the Market Cross of Edinburgh?

A. Some of the most eminent ministers of the Church attended, and read a protest against them.

Q. 252. What happened when the Royal Commissioner, in 1638, forbade the Assembly to take up the question of their competency to try the prelates for heresy and other spiritual offences?

A. They agreed unanimously that they must take it up.

Q. 253. And what happened when the Royal Commissioner thereupon dissolved the Assembly in his majesty's name?

A. The Assembly found that it was their duty to Christ to continue their sittings; and they continued to sit accordingly.

Q. 254. Did the Church rebel against the civil power by acting as you have now described?

A. No; she only disregarded the sinful interference of the civil power, and asserted her freedom to obey Christ alone in matters spiritual.

Q. 255. What did Henderson, the moderator of the Assembly of 1638, say in reply to the Royal Commissioner?

A. "Whatsoever is ours," he said, "we shall render it to his majesty — even our lives, lands, liberties, and all; but for that which is God's, and the liberties of his house, we do think neither will his majesty's piety suffer him to crave, neither may we grant them though he should crave it."¹

Q. 256. How did the same Assembly describe the difference between the civil and ecclesiastical powers?

A. "As to the persons, manner of government, matters treated, and form of proceeding, all is ecclesiastical, and only ecclesiastical, in the one and

¹ MS. account of the Assembly, quoted in "M'Crie's Sketches of Scottish Church History."

all civil, and only civil, in the other. Their very principles and rules are different. In the one, civil laws are the rule; but in the other, the Word of God is the only rule. They are independent of one another in their own jurisdiction; and, as an Assembly cannot prescribe rules to the Parliament in civil matters, no more ought the Parliament to prescribe to the Assembly in ecclesiastical."¹

THE CHURCH'S VINDICATION OF HER FREEDOM WHEN IT WAS BETRAYED FROM WITHIN

Q. 257. Was not the freedom of the Church of Scotland endangered by treachery from within, as well as by invasion from without?

A. Yes, often.

Q. 258. On what occasion did Montgomery, archbishop of Glasgow, perform a traitorous part in regard to the freedom of the Church?

A. It was in 1582, when the General Assembly, which, two years before, had abolished Prelacy as contrary to Scripture, was proceeding against him for assuming the Prelatical office.

Q. 259. How did Montgomery behave?

A. He procured the king's interdict, charging the Assembly, on the pain of rebellion, to desist from the prosecution; and, when summoned by the Assembly to answer for doing so, he appealed to the Privy Council.

Q. 260. What did the Assembly do then?

A. They deposed him from the ministry.

Q. 261. Was any general Act of the Church passed in consequence of this case?

A. Yes; an Act which, down to the present day, has never been repealed, was passed, declaring that any minister who should resort to the interdict of the civil power, for the purpose of arresting the jurisdiction of the Church, or apply to the tribunals of the State to suspend her discipline and set her sentences aside, was liable to the highest ecclesiastical censures.

Q. 262. Were the particular offences mentioned in this Act ever committed by any minister of the Church of Scotland besides Montgomery?

A. Never till the year 1840.

¹ Stevenson History, pp. 303, 304.

THE CHURCH'S SUFFERINGS IN THE CAUSE OF HER FREEDOM FROM CIVIL DICTATION.

- Q. 263.** Can you tell of any persecuting laws that were levelled at the Church's freedom?
- A.** Yes; there were the Black Acts of 1584, which destroyed her jurisdiction, and forbade the meetings of her courts without his majesty's leave; and there were also, among others, the Acts in the reign of Charles 11., making the denial of the king's supremacy over the Church a capital crime, and imposing, in the first instance on such as were in offices of public trust, and afterwards on all the subjects of the realm, the oaths of allegiance and the test, which expressed, in the most absolute terms, the doctrine of the ecclesiastical supremacy of the crown.
- Q. 264.** For what did John Welsh of Ayr and his brethren suffer the loss their livings and banishment in the year 1605?
- A.** For having held a General Assembly at Aberdeen, in the face of the king's prorogation, and thus asserting the freedom of the Church in the calling of her judicatories, and the right of Christ's servants to meet in their official character, when they are of opinion that the affairs of his house require it.¹
- Q. 265.** What view did Welsh himself take of the cause in which he suffered?
- A.** "Jesus Christ is the King of saints," he said; "and his Church is a most free, kingdom, yea, as free as any kingdom under heaven, not only to convocate, hold, and keep her meetings, and conventions, and assemblies, but also to judge of all her affairs, in all her meetings and conventions amongst her members and subjects. These two points, 1st, That Christ is the head of his Church; 2dly, That she is free in her government from all other jurisdiction except Christ's — these two points, I say, are the special cause of our imprisonment, being now convicted as traitors for the maintaining thereof; we have been ever waiting with joyfulness to give the last testimony of our blood in confirmation thereof, if it should please our God to be as favourable as to honour us with that dignity; yea, I do affirm, that these two points

¹ There had been repeated prorogations, and it was well understood to be the design of the Court to prevent the meetings of Assembly altogether. In his address to the jury at his trial, Welsh said, "As for the matter whereof we are accused, we are certain that what we did belongs essentially to Christ's crown and kingdom; and we are now ready cheerfully to seal that testimony with our blood. Nor have we hastily adapted this resolution; for, during these twenty-four weeks of imprisonment, we have had time enough fully to consider the matter. Some, we know, treat this matter lightly, as if the cause of our suffering were trivial and unimportant; but to us it appears different, and that at a matter of conscientious conviction. We regard it as one of our Lord's prerogatives, that he be held as supreme Judge in all matters spiritual and ecclesiastical, and that under him, and according to the order established in his own house, these be judged of only by the Church; so that, just as councils, parliaments, and civil courts, belong to the royal crown of some earthly kingdom, so do all the ecclesiastical assemblies and meetings of the Church belong to Christ's crown and kingdom."

above written, and all other things which belong to Christ's crown, sceptre, and kingdom, are not subject, and cannot be, to any other authority, but to his own altogether. So that I could be most glad to be offered up as a sacrifice for so glorious a truth; but, alas I fear that my sins, and the abuse of so glorious things as I have found, deprive me of so fair a crown." ¹

Q. 266. In what light were the trials of the Church regarded by Samuel Rutherford during his imprisonment at Aberdeen?

A. "Let men say what they please, the plea with Zion's enemies in this day of Jacob's trouble is, if Christ should be king, and no mouth speak laws but his." — " My case in my bonds, for the honour of my, royal Prince and King, is as good as becometh the witness of such a sovereign King." — " Let no man doubt that the state of our question we are now forced to stand to by suffering, exile, and imprisonment, is, if Jesus should reign over his Kirk, or not? O if my sinful arm could hold the crown on his head; howbeit (although) it should be stricken off from the shoulder blade!" ²

Q. 267. Did many of the people of Scotland suffer under the operation of the laws that were passed against the freedom of the Church?

A. Many did. There were many, both of the ministers and private members of the Church, especially, during the period of the second Prelacy, who willingly endured all extremities, even to the penalty of death itself, rather than be unfaithful to Christ, by submitting to or acknowledging the magistrate's ecclesiastical supremacy.

Q. 268. What was the declaration of the servant girl, Marion Harvie, when on the scaffold, immediately before her execution?

A. "I am brought here to-day for avowing Christ to be Head of his Church, and King in Zion?"³

Q. 269. Are the ministers who resigned their livings at the Restoration to be regarded as witness for the freedom of the Church?

A. They are entitled to be so considered; for one of their objections to the Prelacy, to which they were required to conform, was the circumstance of its being brought in without the sanction of the Church, and founded entirely on the royal supremacy.

¹ See the Scots Worthies

² Rutherford's Letters.

³ See Cloud of Witnesses.

THE CHURCH'S SUCCESS IN OBTAINING HER FREEDOM.

Q. 270. How often did the Church succeed in obtaining from the State the recognition and approval of the great principle of her freedom?

A. Three times — in 1592, when Presbyterianism was first ratified by Parliament; at the second Reformation; and at the Revolution.

Q. 271. Can you show wherein that recognition and approval consisted?

A. Yes. There were:

First, The approval, in the Act 1592, of the power and freedom of the Church as exercised, throughout the previous thirty years of her history, in the calling of her Assemblies, the choosing of her polity, and the erection of the whole framework of her government; the acknowledgment in the same Act, that the whole power of governing the Church belongs to her office-bearers by divine right, and the declaration that it ought not to be infringed upon by the civil magistrate; the recognition of the validity and competency of what her courts had done when it was contrary to law for them to do anything at all, and when their proceedings consisted in abolishing the Church system which had the sanction of the State, and setting up a different one in its room; along with the recognition of her right to "put order to all matters and causes ecclesiastical, according to the discipline of the Kirk.

Secondly, The abolition of the ecclesiastical supremacy of the crown by an express Act of Parliament at the Revolution; and the abolition, at the same time, by another Act, of that oath of allegiance which required an acknowledgment of the sovereign as "supreme governor in all causes." And,

Thirdly, The ratification of the Westminster Confession of Faith, which declares, that "there is no other Head of the Church but the Lord Jesus Christ;" that "the civil magistrate may not assume to himself the power of the keys;" that "the Lord Jesus, as King and head of his Church hath appointed a government therein, in the hands of Church officers, distinct from the civil magistrate;" and that, "it belongeth to synods and councils ministerially to determine controversies of faith," "to set down rules and directions for" "the government of the Church," and "to receive complaints in cases of mal-administration, and authoritatively to determine the same."

- Q. 272. Were there not certain apparent limitations of the Church's freedom with respect to the settlement of ministers, and the calling of General Assemblies?
- A. Yes; in the Act 1592 the appointment of the time and place of the Assembly's yearly meeting was reserved to the crown, and presbyteries were held bound and astricted to admit the qualified presentees of patrons.
- Q. 273. Was not freedom of the church truly and really thus infringed upon?
- A. There can be no doubt that these things were serious defects and blemishes in the Establishment which the Church obtained in 1592, and after the Revolution; and one peculiar excellence and glory of the second Reformation was, that they were not to be found in the Establishment as then ultimately adjusted. It may be granted, also, that they were the means of practically impairing the freedom of the Church; but there are grounds for maintaining that the great principle of the Church's freedom was not compromised by accepting the Establishment in which they were embraced.
- Q. 274. What view of these limitations did the Church hold herself entitled to take, her freedom and exclusive jurisdiction being, as we have seen, so fully and broadly ratified, as a necessary and paramount principle of her constitution?
- A. She considered them, not as imposing any civil obligation, in the proper sense of the term, or any duty which might be enforced by civil pains against her conscientious belief of her duty to Christ, but simply as setting forth conditions to which the State was pleased to attach the continuance of its sanction and emoluments, and as indicating points which were reckoned of so much moment that the benefits conferred by law would be withdrawn when the decision of the Church, in the exercise of her freedom respecting them, came to be at variance with the mind of the State.
- Q. 275. Can any circumstances be mentioned confirmatory of this view?
- A. Yes; a number — such as,
First, That while, under Prelatical government, with which the ecclesiastical supremacy of the crown always went hand in hand, penalties were enacted against any bishop who refused to execute the ecclesiastical duties which the law prescribed; and while the constitution of the Church of England, of which the supremacy forms an integral part, is full of such penalties, no penalty whatever, enforcing

the duties of Church courts, occurs in the Statutes establishing Presbyterianism.

Secondly, That the case of Church courts refusing to fulfil the condition declared by the State was expressly provided for, as regards the settlement of presentees, by the expedient of conveying the fruits of the benefice to the patron — an expedient going upon the principle that the Church was free, and that the power of the State reached only to the temporalities of the Establishment,

Thirdly, That the freedom of the Church, in respect of the settlement of ministers and the condition relating to it, was recognised by a train of decisions in the civil courts themselves, and was admitted by the most eminent lawyers as the doctrine of the constitution of the country.¹

Q. 276. Is there not a statement in the Confession of Faith, on which Erastians have fastened as favourable to their opinions?

A. Such a statement there is in ch. xxiii. 3, which says, that "the civil magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be, kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, and to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

Q. 277. Does this mean that the civil magistrate is himself to administer the government of the Church?

A. Such cannot be the meaning; for that would be to assume the power of the keys, which the Confession says he must not do; and it would be inconsistent, with the doctrine laid down in the Confession, that "the Lord Jesus, as King and Head of his Church, hath appointed a government therein in the hands of Church officers."

¹ In the case of Culross, 1748, the Court of Session refused an application by the patron to prevent the presbytery from admitting another than his presentee; and in the case of Dunse, 1749, it refused to interdict the presbytery "to moderate in a call at large, or settle any other than the presentee;" because "that was, interfering with the power of ordination, or internal policy of the Church, with which the Lords thought they had nothing to do." And generally, as in the case of Auchtermuchty, the Court was in the practice of holding that the only check it possessed against what it might regard as the illegal rejection of the presentee, lay in its control over the stipend, which it had the power of assigning to the patron. Lord Kames, a distinguished judge of last century, lays it down that the sentence of ecclesiastical courts, "in providing parishes with proper ministers or pastors," "is ultimate, *even where their proceedings are illegal*. The person authorized by their sentence, even in opposition to the presentee, is *de facto* minister of the parish, and as such is entitled to perform every ministerial function." "It belongs, indeed, to the ecclesiastical court to provide a parish with a minister; but it belongs to the civil court to judge whether that minister be entitled to a stipend;" and "the Court of Session, *without pretending to deprive a minister of his office*, will bar him from the stipend, if the ecclesiastical court has proceeded illegally in the settlement." "To prevent an arbitrary power" in the ecclesiastical court, "*the check provided by law is, that a minister settled illegally shall not be entitled to a stipend*. This happily reconciles two things commonly opposite. The check is extremely mild, and yet is fully effectual to prevent abuse."

- Q. 278.** Does it mean that the civil magistrate is to receive appeals from the decisions of the office-bearers of the Church, and finally to determine in the cases thus brought before him?
- A.** Such cannot be the meaning; for then the government would be in the hands of Church officers conjointly with the magistrate; whereas the Confession declares that it is "in the hands of Church officers, distinct from the civil magistrate?"
- Q. 279.** Does it mean that, when controversies arise, and the peace of the Church is broken by the disputes of its members and office-bearers, the magistrate is entitled to call the parties before him, to give judgment between them, and thereafter to compel the Church to proceed in conformity with his views?
- A.** Such cannot be the meaning; for the Confession teaches that "there is no other Head of the Church but the Lord Jesus Christ;" and it also declares that "it belongeth to synods and councils ministerially" (that is to say, under Christ) "to determine controversies of faith and cases of conscience, and to set down rules and directions for the better ordering of the public worship of God and government of his Church;" and in this very passage it is intimated that the magistrate cannot effectually accomplish the object it is his duty to aim at, without resorting to the authority of ecclesiastical assemblies.
- Q. 280.** Does it mean that, when Church and State differ on any question of Church polity, or discipline, or Scripture principle, the State must always be held to be in the right, and it is the duty of the Church to succumb; or that, on the supposition of the State being in the right (a thing which, however, cannot be certainly known), the Church may be compelled by the civil arm to give way?
- A.** In that case there would be another head than the Lord Jesus Christ, and there would not be, in any reasonable meaning of the words, a government in the Church "distinct from the civil magistrate."
- Q. 281.** Does it mean that the magistrate shall make the Church obey his Acts of Parliament?
- A.** No; it says expressly that he is to provide that the things done by the Church shall be "according to the mind of God."
- Q. 282.** Does it mean that ecclesiastical synods cannot be held unless he is pleased to convoke them?
- A.** It says nothing like that; his power to call synods, when he wishes to consult them, and to have their aid, neither excludes nor infringes on the Church's right to hold them when she thinks them necessary; as is

specially shown in the Act of Assembly 1647, by which the Confession was approved and adopted.

Q. 283. Does it mean that he may lawfully infringe on the freedom of synodical deliberations?

A. Such cannot be the meaning; for, in doing so, he must arrogate the power of the keys, destroy the distinction between civil and ecclesiastical government, and make himself head of the Church; and a synod acting under coercion would, in respect of character and authority, be indeed no synod at all.

Q. 284. What, then, is the meaning of it?

A. The meaning of it is, that the magistrate hath authority, and it is his duty, in his official capacity, to concern himself about the interests of religion and the welfare of the Church; and, in such ways as are competent to him, consistently with Christ's exclusive Headship in the Church, and the rights of that government which is "distinct from the civil magistrate," namely, by his example, his influence, and his legitimate control over temporal things, to take order (not to *give* order, or command, but to take order, or provide) for their advancement.

THE CHURCH'S ABANDONMENT OF HER FORMER ANTI-ERASTIAN TESTIMONY.

Q. 285. Was the Church steadfast in her anti-Erastian testimony?

A. It cannot be said that she was.

Q. 286. Had she any conflict with the State, in which the latter was allowed to prevail?

A. She had no conflict with the State.

Q. 287. What then? — did she quietly give way, when the State encroached on her jurisdiction?

A. She cannot be altogether acquitted of having done so on several occasions after the Revolution. Her jurisdiction, however, was, on the whole, rather respected by the State and its courts, till a few years before the Disruption.

Q. 288. Of what, then, do you chiefly complain?

A. There is reason to fear that, while formally exercising her legally guaranteed freedom, many of her proceedings, especially with regard to patronage and the settlement of ministers, were dictated in a large degree by an Erastian spirit of subjection to the civil power.

Q. 289. Did the Executive of the country put forth any Erastian pretensions during the period that followed the Revolution?

A. It did.

Q. 290. Can you say what they were?

A. It affected to regulate the public prayers for the royal family; claimed the right of appointing, by its sole authority, public fasts and thanksgivings; and, on several occasions, forbade the meetings of the General Assembly.

Q. 291. Did the Church firmly resist these encroachments?

A. No.

Q. 292. How do you account for her servile behaviour?

A. It was owing to the influence of the worldly party before described, whose origin is to be traced to the three hundred curates brought in at the Revolution.

Q. 293. Were these curates Erastians?

A. They were all of them men who, before the Revolution, had sworn to maintain the ecclesiastical supremacy of the crown.

Q. 294. Was there not a minority, who gave proof of their attachment to the original principles of the Church of Scotland?

A. Yes. The evangelical body was, for a long time, few in number, and much depressed; but they generally withstood and protested against whatever seemed to compromise the freedom of the Church to serve Christ alone as her Head.

THE CHURCH'S RECENT ANTI-ERASTIAN TESTIMONY.

Q. 295. When did the period of the Church's recent anti-Erastian testimony commence?

A. In 1834, when the evangelical party acquired the majority in the General Assembly.

Q. 296. Wherein did it consist?

A. In these particulars, viz.,

1. In exercising her freedom to serve Christ alone as her Head.
2. In claiming and asserting it, when it was spoken against and invaded.
3. In vindicating it by her discipline when it was betrayed.
4. In seeking its restoration, when the State had taken it away.

5. In sacrificing her temporalities to regain and preserve it.

THE CHURCH'S EXERCISE OF HER FREEDOM.

Q. 297. What did the Church do in the exercise of her freedom?

A. She adopted two great measures, commonly known as the Act on Calls, or the Veto Law, and the Chapel Act

Q. 298. What account can you give of these measures?

A. The Veto Law, as has already been explained, was to prevent the forcible intrusion of ministers; and the Chapel Act was to restore the pastoral office to its integrity in unendowed charges, by receiving their ministers into Church courts, and allowing them to have the power of discipline in their own congregations, and to take part in the general government of the Church.

Q. 299. Was she imperatively called on to pass these Acts?

A. Yes; both by considerations of principle and expediency.

Q. 300. By what considerations of principle was she constrained?

A. The intrusion of ministers is unauthorized by Scripture, and is inconsistent with the spiritual liberty, of Christian congregations; and the evangelical body, when a minority, had, on these grounds, always opposed it; and the denial of the power of the keys to any who are invested with the pastoral office is to violate Christ's institution, according to which that power belongs to them.

Q. 301. What were the considerations of expediency that had weight with the Church?

A. The importance of drawing closer the bond between pastor and people; of giving an impulse to her extension at a time when the population had far outgrown all the means of religious instruction and superintendence; and of promoting her efficiency and the vigour of her spiritual operations throughout the land.

Q. 302. Were the two great measures adopted by the Church fitted to answer these ends?

A. They were, most powerfully; as, indeed, was shown by their effects.

Q. 303. What were their effects?

A. That class of students for the ministry — previously a large one — who, without any evidence of piety, and possessing no suitable gifts, relied for Church livings on their connection with patrons and heritors,

as the sons of their stewards or tenants, or as the tutors of their children, immediately and almost totally disappeared; the number of godly and devoted pastors, and zealous and prayerful elders, grew with unexampled rapidity; and whereas, during sixty years preceding May 1834, only sixty places of worship had been erected by voluntary contribution within the Establishment, that very number sprang up in the single year thereafter, and nearly two hundred were added before 1843 — being an increase equal to one-fifth of all the places of worship which formerly belonged to the Church of Scotland.

- Q. 304.** Was there no drawback to these pleasing results, in the strife and bad feeling created by the Veto Act?
- A.** None that deserves mention. The Veto Act wrought admirably. In nineteen settlements out of twenty neither strife nor bad feeling attended it; and where anything of that kind did occur, it could never be fairly ascribed to the working of the law itself.
- Q. 305.** But is not the Church chargeable with having gone beyond her province, when she passed the enactments referred to?
- A.** Certainly not. The formation of the tie between pastor and flock, and the powers and duties of the pastoral office, which alone she dealt with in these enactments, are matters purely, essentially, and unalterably ecclesiastical, and pertain exclusively to the jurisdiction of those to whom Christ has intrusted the government of his Church.
- Q. 306.** Did the Church receive any encouragement and approbation from the civil magistrate when she passed the Veto Act?
- A.** She did. The law officers of the crown gave their opinion in favour of it; and, after the rising of her Assembly, the Lord Chancellor of England, in his place in the House of Lords, pronounced a high eulogium on what had been done.

THE CHURCH'S ASSERTION OF HER FREEDOM WHEN SPOKEN AGAINST AND INVADED.

- Q. 307.** What did the Church do in the way of claiming and asserting her freedom, when it was spoken against and invaded?
- A.** She passed, in 1838, a resolution declaratory of her exclusive jurisdiction under Christ in matters ecclesiastical, and announcing her purpose "at all hazards to defend it, by the help and blessing of that great God who, in the days of old, enabled our fathers, amid manifold persecutions, to maintain a testimony, even to the death, for Christ's kingdom and crown;" and she adopted, in the Assembly of 1842, her

"Claim, Declaration, and Protest, anent the Encroachments of the Court of Session."

Q. 308. Had the freedom of the Church been seriously threatened, at the time of passing the Resolution of 1838?

A. Yes; very startling opinions on the subject of her jurisdiction had been expressed by several of the Lords of Session, when giving judgment in an action against the legality of the Veto Act.

Q. 309. What did the Lord President say on that occasion?

A. His Lordship said: "That our Saviour is the Head of the Kirk of Scotland in any temporal, or legislative, or judicial sense, is a position which I can dignify by no other name than absurdity. The Parliament is the temporal head of the Church, from whose Acts, and from whose Acts alone, it exists as the National Church, and from which alone it derives all its powers."¹

Q. 310. What was the judgment of the Court of Session in 1838 respecting the Veto Act?

A. That it was illegal, and contrary to the Act of Queen Anne respecting patronage.

Q. 311. Was the court unanimous?

A. No; out of thirteen judges five of the most distinguished lawyers that ever sat on the bench gave their voice that the law was not transgressed.

Q. 312. Did the house of Lords concur with the Court of Session?

A. It did, in 1839, by its first Auchterarder decision.

Q. 313. Was the judgment inconsistent with the freedom of the Church?

A. The Church was willing to understand that it only implied that her enactment was without the civil sanction, and could carry no civil consequences along with it; and she thought it her duty to wait till she saw if the court would confine it to that practical result.

Q. 314. Had her freedom been actually invaded when the Claim of Right was adopted in 1842?

A. By that time it had undoubtedly suffered many, unheard-of and most grievous infringements

¹ Authorized Report of Auchterarder Case. vol. ii. p. 10.

Q. 315. Did the Church, in these circumstances, assert her violated liberties only in words?

A. No; disregarding the spiritual supremacy which the civil court had assumed, she felt it her duty to refuse giving effect to its decisions, and at once to break its interdicts, in matters ecclesiastical.

Q. 316. What was the precise nature of these interdicts?

A. They were interdicts against the ordination of ministers; against the deposition of a minister found guilty, of theft by a judgment in which he himself acquiesced; against the trial, in one case, of a minister who was accused of fraud and swindling, and in another case, of a licentiate accused of drunkenness, and other gross immoralities; against the performance of the function of spiritual government by pastors of the Church; against assigning parishes *quoad sacra*, appointing kirk sessions therein, or receiving the ministers of such parishes to sit in Church courts;¹ against the exercise, by communicants, of the spiritual privilege of dissenting from the settlement of unacceptable presentees; and against the preaching of the Gospel and dispensation of the sacraments throughout a whole district, by authority of the Church.

Q. 317. What did the Church specially propose to herself in giving forth her Claim of Right?

A. To procure redress, if possible, for the grievances of which she had to complain, and to lay a foundation for the course it would be necessary for her to take, should no redress be obtained.

Q. 318. What was the substance of that solemn deed?

A. It set forth, in the first place, her constitutional principles concerning the Headship of Christ, and the freedom of her office-bearers and members, which flows from it, along with the national guarantees by which these were ratified and protected, in the second place, the various encroachments on her rights and liberties by the civil courts; in the third place, the impossibility, consistently, with her duty to Christ the Head, of submitting to the civil supremacy which had been assumed; and, in the last place, the necessity under which she would be placed, if redress was denied, of withdrawing from her connection with the State.

¹ When parishes were overgrown, and too populous to be well attended to by their ministers, the Church had been accustomed, so far as she had the means, to divide them into manageable districts, which she placed under separate pastoral superintendence. As the tithes of the original parishes were not interfered with, and the whole emoluments and civil rights of their ministers renamed to them, these districts were called parishes *quoad sacra*. Under the Chapel Act of 1834, kirk-sessions were created for the purpose of discipline in *quoad sacra* districts, and the ministers of such districts took their seats in Church courts.

Q. 319. Was the Claim of Right carried by a large majority?

A. By a large majority – 241 against 111.

Q. 320. In what do you consider that the attacks upon the freedom of the Church originated?

A. In the extreme aversion with which the two great measures of 1834 were regarded by many worldly men.

Q. 321. Whence arose that aversion?

A. From the undisputed tendency of the measures of the Church to promote evangelical religion, and to unfit the Church for being a political tool.

THE CHURCH'S VINDICATION OF HER FREEDOM WHEN BETRAYED.

Q. 322. Who were guilty of betraying the freedom of the Church?

A. The Moderate party, as they used to style themselves, must be held to have been guilty, as a body in this respect, their constant endeavour being to induce the Church to acquiesce in the assumed supremacy of the civil courts.

Q. 323. Were there not individuals of their number whom the Church deemed it necessary to subject to her discipline?

A. Yes.

Q. 324. What individuals were these?

A. They were chiefly seven ministers of the Presbytery of Strathbogie — being a majority of that court.

Q. 325. What did these persons do?

A. They formally resolved to disobey their ecclesiastical superiors, and to obey the civil court, by ordaining a minister to the parish of Marnoch against the unanimous voice of the people.

Q. 326. How did the Church act on their taking this step?

A. She suspended them from their offices.

Q. 327. Did they return to their duty after this had been done?

A. No; they persisted in their course; took on trials the ejected presentee, in defiance of an express prohibition from the Church; and, in obedience to an order from the Court of Session, intruded him on the parish.

Q. 328. Did they do anything else?

A. Yes they appealed to the civil court to stay the Church's discipline against them, and asked it, in effect, to assume the power of the keys, and take upon itself the functions of that government which Christ has made "distinct from the civil magistrate;" and the civil court, at their instance, violently entered Christ's house, reversed the spiritual sentence which his servants had pronounced in his name and by his authority, restored the seven ministers to their sacred functions, and interdicted the preaching of the Gospel and the administration of the sacraments in the district of Strathbogie by those whom the Church appointed.

Q. 329. What did the Church do now?

A. After striving in vain to convince the seven brethren of the heinous sin she believed they had committed, she prosecuted them, by libel, for breach of their ordination-vows, and for treason against the Lord Jesus Christ as King and Head of his Church; found them guilty of these offences, by a majority of 222 to 125, in her General Assembly of 1841, and thereupon deposed them from the holy ministry.

THE CHURCH'S EFFORTS FOR THE RESTORATION OF HER FREEDOM, WHEN THE STATE HAD TAKEN IT AWAY.

Q. 330. At what time do you consider the freedom of the Church to have been taken away?

A. It was practically taken from her towards the end of 1839, when the Court of Session, armed with the compulsitors of the civil law, began to encroach upon her jurisdiction.

Q. 331. What was thereupon done by the Church, in order to recover it?

A. She asked the Queen's Government to interpose; she fixed upon one of the Court of Session's decisions, in which the civil supremacy over her was involved, and carried it, by appeal, to the House of Lords; and, in 1842, she issued her Claim of Right, for the information of the Legislature and the country at large.

Q. 332. Can you tell what the decision was against which she appealed to the House of Lords?

A. It was what is known as the second Auchterarder judgment, by which the court had found that presbyteries were liable for damages, if they

did not proceed with the trials and settlement of presentees whom they, had previously rejected on account of the general and conscientious opposition of the people.

Q. 333. What was the fate of her appeal?

A. It was unsuccessful. The House of Lords (August, 1842) affirmed the principle of the civil supremacy in matters ecclesiastical.

Q. 334. What did she do after this?

A. She made a final attempt to move the State to do her justice, appealing to the Queen through the Government of the day, and urging her Claim of Right on the notice of Parliament.

Q. 335. What was the result?

A. A letter from the Secretary of State repudiating her principles, and asserting her subjection to the civil supremacy; and an adverse vote in the House of Commons refusing, by an immense majority, to take her Claim into consideration.

Q. 336. Do you know the dates?

A. The letter of the Secretary of State was dated in January, and the vote of the Commons happened in March, 1843.

Q. 337. Did the Scottish representatives concur in the vote of the House of Commons?

A. No; the greater number of them opposed it.

THE CHURCH'S SACRIFICE OF HER TEMPORALITIES TO REGAIN AND PRESERVE HER FREEDOM.

Q. 338. When did the Church first contemplate the alternative of being driven to give up her connection with the State?

A. At the General Assembly in May 1842, when she issued her Claim of Right.

Q. 339. What was it that occurred soon after and contributed to hasten the crisis?

A. The judgment (August, 1842) of the House of Lords, as the court of last resort., establishing the principle that her judicatories were liable for damages, when they did not administer her affairs in conformity with the findings and requirements of the civil tribunals.

Q. 340. Was this the first occasion of a judgment by the House of Lords that was unequivocally subversive of the Church's jurisdiction and liberty?

A. It was the first.

Q. 341. Was it substantially confirmatory of all that had been done by the Court of Session?

A. Substantially it was.

Q. 342. How was the judgment received by the Church?

A. It produced a deep sensation; her metropolitan presbytery instantly stopped proceedings in the settlements going forward within its bounds; and her faithful ministers everywhere began to see that the hour of their trial was at hand.

Q. 343. What step was now taken by the evangelical ministers of the Church?

A. To the number of about five hundred, they met in Edinburgh in November 1842, and spent a week in prayer and mutual consultation respecting the circumstances in which, as the holders of State endowments, they were placed by the decision of the House of Lords, and respecting the duty which, by reason of these circumstances, might now be incumbent on them.

Q. 344. How was the Convocation opened?

A. By public worship, and a discourse from Dr. Chalmers on the text, Ps. 112. 4: "Unto the upright there ariseth light in the darkness."

Q. 345. At what conclusion did the assembled brethren arrive?

A. They resolved, with singular unanimity, *first*, That they could never abandon the principles for which the Church was contending, or submit, in their capacity of rulers of the Church, to the coercion of the civil power; and, *secondly*, That if Parliament refused to listen to the Claim of Right, and to restore to the Church that freedom of which the civil courts had deprived her, it would be necessary for them, as a matter of conscience and high duty, to resign their livings into the hands of the State.

Q. 346. On what view of their circumstances was the latter determination founded?

A. They considered that, while the rights of the State, in the disposal of the temporalities of the Church of Scotland, were limited by God's law and by international engagements formed at the union of the kingdoms,

its complete power over them was unquestionable; so that it could from time to time attach such conditions to the possession of them as it pleased; and that, in point of fact, if Parliament now rejected the Church's Claim of Right, and allowed the adverse decisions of the civil courts to prevail as the law of the land, the State must be held to have changed the terms of the Establishment, and effectually constituted submission to the magistrate's ecclesiastical supremacy a condition on which the civil benefits should thereafter continue to be enjoyed, and to have thereby left no alternative to them, as men of honesty and truth, but the fulfilment of the condition, or the surrender of the benefits.

Q. 347. What events took place soon after the rising of the Convocation?

A. The Secretary of State's communication to the Church, and the vote of the House of Commons, as formerly mentioned.

Q. 348. Was not an important decision given by the Court of Session much about the same time?

A. Yes; in what was called the Stewarton case, it was decided (20th January, 1843), after full and mature deliberation, that the pastors of congregations in *quoad sacra* churches and chapels of ease had no power of discipline or spiritual rule, and the Church was required to abolish the sessions of these places of worship, and to exclude their ministers from her judicatories.

Q. 349. Was the contingency now arrived for which the Convocation had endeavoured to prepare themselves?

A. That solemn contingency was now come; it was now formally, as well as practically, settled, by Queen, Lords, and Commons, that the terms on which the State continued its gifts were obedience to civil rule in spiritual things; and the Establishment, whose freedom under Christ our fathers imagined to be for ever secured, was bound in the fetters of Erastianism.

Q. 350. Was the Church taken by surprise?

A. The faithful office-bearers and members of the Church were not taken by surprise, nor (thanks unto Him who helped them) were they greatly disturbed; and it was instantly perceived that, at the General Assembly, then close at hand, the Church must be ready to act, and to choose definitively between separation from the State, with Christ for her only Head, on the one hand, and State support, with the State for her dictator, on the other.

- Q. 351.** What happened on the day appointed for the meeting of the General Assembly?
- A.** The ministers and elders, commissioners to the Assembly, convened, according to appointment, on the 18th of May, 1843, in St. Andrew's Church, Edinburgh, and in presence of the Lord High Commissioner of the Queen; and the Moderator of the former Assembly, Dr. Welsh, after prayer to Almighty God, having, in his own name, and, as ultimately appeared, in the name of two hundred and three commissioners besides, read at length a suitable Protest, the evangelical representatives of the Church withdrew thereupon in a body to the Canonmills Hall, and proceeded to constitute, in separation from the State, a free General Assembly of the Church of Scotland.
- Q. 352.** What was the substance of the Protest?
- A.** That submission to the magistrate in spiritual things, and acquiescence in the recent usurpations of the civil courts, as well as in any like usurpations for the future, being now the conditions on which the benefits of the Establishment must be held, the protesters were constrained to resign these benefits, because they could not fulfil the conditions "without committing what they believed to be sin, in opposition to God's law, in disregard of the honour and authority of Christ's crown, and in violation of their ordination vows;" and further, that the protesting commissioners could not recognise any Assembly that might now be constituted within the Establishment as a free or lawful General Assembly of the true and ancient Church of Scotland, the conditions attached to the Establishment being subversive of the original principles and essential liberties of the Church.
- Q. 353.** What spectacle arose in the metropolis of Scotland from the Disruption which has now been described?
- A.** There was the spectacle of two General Assemblies — the Established Assembly and the Free Protesting Assembly — sitting at the same time, and each claiming to represent the Church of Scotland,
- Q. 354.** Were the protesting commissioners, by whom the Free Assembly was constituted, a majority of the commissioners who had been elected throughout the bounds of the Church?
- A.** They were a clear majority of such as had been elected in conformity with the principles and then existing rules of the Church.¹

¹ In many instances, the Erastian party, when unable to command a majority of the presbytery, so as to carry the election of commissioners of their own views, had withdrawn from the meeting, on the ground of the presence of *quoad sacra* members, declared themselves the legal presbytery, and proceeded to a second election. These elections, of course, were contrary to the existing rules of the Church, and went upon principles which she regarded as unconstitutional and inconsistent with Scripture.

- Q. 355.** How many ministers adhered to the Free Assembly's Protest?
- A.** Four hundred and seventy-four gave in their adherence, and resigned the endowments and benefits of the Establishment.
- Q. 356.** How many elders adhered?
- A.** Probably above two thousand – making, with the adhering ministers, there is reason to believe, a majority of the office-bearers of the Church.
- Q. 357.** What proportion of the members of the Church adhered?
- A.** There can scarcely be a doubt that there was a decided majority of those in full communion.
- Q. 358.** To which of the two Assemblies did the deputies of sister Churches present themselves?
- A.** To the Free Assembly.
- Q. 359.** How did the missionaries of the Church of Scotland act when the news of the Disruption reached them?
- A.** Every one of these godly and devoted men – the missionaries to the Heathen and the missionaries to the Jews – about twenty, in all, declared for the Free Church as the Church of their fathers and adhered to her Protest against the Establishment.
- Q. 360.** Can you show any distinction between the secession of 1843, and the secession of the Erskines and their brethren about a hundred years before?
- A.** Yes; in the latter case, the dispute was between the Church and a faithful minority, who contended against her corrupt administration, and the secession was that of a minority from a majority in the Church; while, in the former case the dispute was between the State and the Church as such, and the secession was that of the Church from the State.
- Q. 361.** Is this distinction important?
- A.** It is important. It shows at once the inapplicability of the charge of schism brought against the Free Church by the adherents of the Establishment. Whatever the meaning of schism may be, it does not consist in the secession of the Church from the State.¹

¹ It is scarcely necessary to say that no condemnation of the first Seceders, is here intended. Separation from a Church is or is not, an act of schism, according to the grounds on which it has proceeded.

- Q. 362.** Who are the Schismatics in this case?
- A.** They are those who forsook the Church that they might cleave to the Establishment which she left behind her.
- Q. 363.** How do you distinguish between the Establishment and the Church?
- A.** The Establishment is the statutory provision of tithes or teinds, glebes, manses, and places of worship;¹ and the Church is the spiritual community for which that provision was made.
- Q. 364.** In what manner did the Established Assembly deal with the Free Assembly's Protest?
- A.** They took it into their consideration on Wednesday, May 24; "and finding that the said Protest abounds in statements which are altogether unwarranted, appointed a committee to draw up a FULL AND FORMAL ANSWER to the same, and to report to the Assembly on Saturday."
- Q. 365.** What happened on Saturday?
- A.** There was no report.
- Q. 366.** Did the matter drop in this way?
- A.** No. There was a report on Monday; and, besides the report, there were resolutions by the procurator; and there was also "a draft of an answer by Mr. Milne" — making three answers altogether; and the Assembly "approved of the diligence of their committee, and recorded their obligations for the report now laid on the table, as also for the resolutions of the procurator, and the draft of an answer submitted by Mr. Milne, without, however, pledging themselves to adopt all the views set forth in any of these documents; but found that a paper so important as the Protest under consideration requires to be answered with greater care, and with fuller leisure for mature deliberation, than it has been found possible to give to it during the pressure of business which the Assembly have had to sustain; and also, that in questions involving important points of jurisdiction, the bearings of the various judgments which have been recently pronounced by the civil courts in the numerous cases that have arisen from the illegal maintenance, on the part of the Church, of the Act on Calls and the Acts with reference to Parliamentary and *Quoad Sacra* Churches, should be very carefully and maturely considered. The General Assembly recommitted the whole case for the further consideration of their committee, and instructed them, accordingly, to report in the whole case to the

¹ While this is the strict meaning of "The Establishment," popular usage also denotes by it the Church that is established.

Commission in August." The Assembly, at the same time, enlarged their committee.

Q. 367. What happened at the Commission in August?

A. "The convener of the committee appointed by last General Assembly to answer the Protest then given in by certain ministers and elders, gave in a report by that committee, The Commission agreed to take up the consideration of this report at their meeting tomorrow."¹

Q. 368. What occurred on the morrow?

A. No quorum appeared, and the Commission did not meet.

Q. 369. What became of the answer to the Protest?

A. It was never heard of more.

Q. 370. What did the Queen's letter say to the Established Assembly?

A. It told them that the law, as it had been declared by the civil courts, must be "implicitly obeyed by the General Assembly."

Q. 371. Was the law so obeyed?

A. In every particular.

Q. 372. Did the Assembly make no complains as to any of the assumptions of the civil courts?

A. None; they bowed their necks without a murmur to the yoke imposed on them.

Q. 373. What did they do as to the Veto Act, which presbyteries had been already commanded by the civil courts to disregard?

A. They said that presbyteries must obey the civil courts in that matter, and disregard it accordingly.

Q. 374. Did they repeal it?

A. No; they said that it had been null and void from the beginning.

Q. 375. Would they have said so if the decision of the civil courts had been in favour of the Veto?

A. They never told what they would have said in that case.

¹This and the previous quotations respecting the answer to the Protest are extracted *verbatim* from the authorized account of the proceedings of Assembly and Commission.

- Q. 376.** How did they dispose of the Acts as to chapel-of-ease and QUOAD SACRA ministers, which the civil courts had also said that presbyteries must disobey?
- A.** They held that the decision of the civil courts as to the functions and powers of the pastoral office in the case of these ministers must be "implicitly" complied with; and, therefore, they rescinded the Acts which that decision had condemned.
- Q. 377.** What was it that was really done by the Established Assembly, when they rescinded the Acts respecting QUOAD SACRA pastors?
- A.** They were thereby guilty of destroying the parity of ministers, which is a fundamental principle of Presbyterianism, and is asserted in the standards of the Church of Scotland; of taking away, or attempting to take away, at the bidding of the civil power, from between two and three hundred pastors, the function of Church government, which the Lord Jesus has authorized and commanded all pastors to exercise; and of dissolving, or attempting to dissolve, likewise at the bidding of the civil power, between two and three hundred courts of Christ's Church,¹ which had been organized in his name, and had enjoyed his presence and blessing during years of a zealous and faithful execution of his laws among those of whom the Holy Ghost had made them overseers."
- Q. 378.** What did they do with the deposition of the Strathbogie ministers, which the civil courts had professed to remove?
- A.** They declared that it had been null from the beginning.
- Q. 379.** Did they say what view they would have taken of the deposition, if the civil courts had declared it a binding censure which the Church alone could remove?
- A.** No.
- Q. 380.** Has the Established Church thus sanctioned all that the Strathbogie ministers did?
- A.** It has.
- Q. 381.** May there not be a protesting and non-Erastian minority in the Establishment?
- A.** No such minority can honestly harbour in it. They remain in the Establishment on condition of submitting to the State in matters ecclesiastical.

¹ The kirk-sessions of the *quoad sacra* churches.

- Q. 382.** But has not Lord Aberdeen's Act removed the Erastianism imposed by the civil Courts?
- A.** On the contrary, it has confirmed it. That Act lets the civil courts loose upon the Established Church the moment that these courts are of opinion that the limits of the Act have been transgressed.¹
- Q. 383.** Is it not declared in the Act of Lord Aberdeen that appeals from the decisions of presbyteries shall lie only to the superior Church courts, and that the judgments of these shall be final?
- A.** Yes; but with the express and significant proviso, that the decisions of presbyteries appealed from shall be "within their competency."
- Q. 384.** Can you describe the "competency" of the courts of the Establishment, as recognised and fixed by the Act?
- A.** It is that of a jury who have the right, on hearing evidence, to decide whether an accusation is true, but must be guided by the judgment of the bench as to whether the matter of the accusation is really a crime. The Church may determine if the objections against a presentee are proved; but the civil court alone can conclusively determine if the objections are such as ought to prevent his ordination. So also, by parity of reasoning, and according to the precedent of Strathbogie, which is left in full force by the Act, the Court of Session declares what offences deserve exclusion from the sacraments, or deposition from the ministry; and the office-bearers of the Establishment are the jury who say whether or not these offences have been committed.
- Q. 385.** Since functions and duties of an ecclesiastical nature are thus divided between the Church and the State, to which of these parties are the more important and spiritual duties assigned?
- A.** The question of mere fact — the question, yea or nay, as to the sufficiency of the proof brought for any charge — a question which it needs nothing but ordinary intelligence and common integrity to pronounce upon fairly — is left to the Church; and the question which, from its very nature, must always involve a point of religious doctrine and high Christian expediency — the question, namely, as to the circumstances that disqualify for the reception of the sacraments, and

¹The following expressions were used by Lord Aberdeen and the Lord Chancellor when carrying the Act through Parliament. Lord Aberdeen said (10th July 1843) "There could be no doubt whatever that any patron or presentee might, by action of declarator, bring his case before the Court of Session, and have it found whether or not the presbytery had exceeded their powers in the particular case." And the Chancellor, at the same time, declared: "If the Church courts did not conform to the Act, and exceeded the powers given to them, the civil courts had a right to interfere. It was quite unnecessary to enact anything of the kind. By so doing they would seem to throw a doubt on the subject; and if they did not take care to enact it in very full and ample terms, they would narrow the jurisdiction of the civil courts, instead of maintaining it untouched."

for the cure of souls, is reserved for the adjudication of the civil tribunals, when a party having interest calls for it.¹

Q. 336. Is it not alleged that the Established Church is still free, because the members and office-bearers are at liberty to secede from her when they find that the law of Christ and her civil obligations in spiritual matters are inconsistent with each other?

A. This is sometimes alleged.

Q. 387. Is the allegation well founded?

A. No. The liberty of individuals to secede from the Established Church is one thing; the liberty of the Church herself to renounce her Establishment, and to obey, the law of Christ, when discovered to be at variance with the requirements of the State, is a thing quite different.

Q. 388. Are not the courts of the Establishment now at liberty to separate from the State, when conscience forbids them to fulfil the conditions on which the Establishment is enjoyed?

A. No. The Established Church, in her corporate capacity — her sessions, presbyteries, synods, and general assemblies — dare not, on any account, or under any contingency, separate from the State.

Q. 389. Did her Majesty's letter to the Established Assembly in 1843 refer to this point?

A. It did. Her Majesty declared that "the union of the Church of Scotland with the State is **INDISSOLUBLE**, While the Statutes remain unrepealed which recognise the Presbyterian Church as the Church established by law within the kingdom of Scotland."

Q. 390. What does this mean?

A. It has reference to a report, which had reached the Queen's ministry, that an attempt would be made to dissolve the union between Church and State by a vote of the General Assembly, on the ground that the civil courts had affixed to the Statutes an anti-scriptural construction; and it really means that the Church, as such, is not free to withdraw

¹The friends of the Establishment usually resort to a gloss upon this point, and represent the question which is handled by the civil courts as a question about the meaning of statutes. But the Free Church complains of that very thing. The question "as to the circumstances that disqualify for the reception of the sacraments and for the cure of souls" ought never to be made a question as to the meaning of statutes, except when the civil power is determining for its own guidance, in its own field, as the dispenser of the temporalities, whether or not the compact between Church and State has been broken; and when the Church is considering, for her own guidance, as the party receiving the temporalities, whether, consistently with principle and duty, she can continue to receive them any longer. With this single exception, it should always be a question as to the meaning of the Bible. The great evil is, that the Established Church is bound, in its spiritual actings, and in the exercise of discipline, to deal with this question, and to submit to its being dealt with, as a question about the meaning of statutes, and to be regulated exclusively by the finding of the civil courts on that view of it.

from the State, although the Statutes of her Establishment should be interpreted in a way that conflicts with her duty to Christ.¹

- Q. 391.** Suppose that the State should repeal the present Statutes — suppose, for instance, that it abolished the Westminster Confession, and enacted another in its stead — would the Established Church, in that extreme case, be free, through its regular organs, and in its corporate capacity, to renounce its endowments and bring its connection with the State to an end?
- A.** There is no ground now for holding that it would. Individuals would be free, by the law of toleration, to withdraw from the Established communion, and that would be all.
- Q. 392.** Does it not follow from all this that the Established Church is "the creature of the State?"
- A.** Certainly.
- Q. 393.** Are not the ministers of the Establishment accustomed to declare that they hold the doctrine of Christ's Headship as fully and as firmly as any can do?
- A.** They are; but let them only begin to act upon the doctrine, and they will soon be reminded of their fetters.
- Q. 394.** What is now the law of the land respecting the ecclesiastical power of the State?
- A.** It is now the law that the State has a right to dictate to its Established Church in regard to the settlement of ministers and the formation of the pastoral tie, the composition and number of Christ's courts, the duties and functions of Christ's servants, the exercise of the power of the keys, and the preaching of the Gospel; and to punish that Church, if she disobey its commands: it is the law, that the relevancy of every libel may be carried by appeal to the civil courts, in order to be conclusively settled: and it is further the law, that the State has authority, and is entitled, when it sees good, itself to wield the power of the keys, as far as the Church it has established is concerned, by the infliction and removal of spiritual censures, by suspending the majorities of presbyteries from their judicial functions, by recalling sentences of exclusion from the sacraments and by restoring to their offices men who have been deposed from the holy, ministry.²

¹ This was plainly involved in the civil decisions which led to the Disruption: and hence it became impossible, on the occasion of that event, to constitute, within the Establishment, a General Assembly that would have been legally free. The law would have been broken, if the Church had accomplished her secession from the Establishment in any other way than by the individual acts of commissioners, office-bearers, and members.

² See the protest, Appendix. No. III.

Q. 395. Are the ministers of the Establishment pledged to submit to these things?

A. They accept and hold their benefices on condition of obedience to the law.

Q. 396. Are they not at liberty, however, to preach the Gospel in all its fulness?

A. No; they cannot, as upright men, teach the un mutilated doctrine of Scripture respecting Christ's kingly office and his Headship in the Church.

Q. 397. Is not the interposition of civil authority in the government of the Church fitted also, in some degree, to neutralize the influence of the saving truths of the Gospel?

A. It is. The full, free, and direct communion of the rulers of the Church with Christ himself, as speaking in the Word and guiding by the Spirit, cannot be interrupted, even in regard to matters of mere administration, without impairing the spirituality of the rulers, giving, in so far, a secular aspect to the Church, and, ultimately, more or less obstructing the flow of the vital stream from Him, without whom his servants and his people "can do nothing."

Q. 398. Has the Free Church of Scotland had any reason to repent of the sacrifice she made for the Headship of Christ?

A. She has not, indeed. Amid sore privations, which many, of her office-bearers have endured, they have had the solace – and it has not been small – which a good conscience yields; the Church has been more than recompensed by the precious tokens of the favour of her glorious King which she has had the privilege to receive; even her enemies have been obliged to confess that the Lord hath done great things for her; and rich experience enables her to say – "Truly God is good to Israel."

THE GOVERNMENT OF THE CHURCH – THE OFFICE-BEARERS

Q. 399. Is the Free Church of Scotland a Presbyterian Church?

A. It is.

Q. 400. What do you mean by that?

A. That its government is in the hands of presbyters or elders:

- Q. 401.** Are these its only office-bearers?
A. No; there are deacons also.
- Q. 402.** Is there warrant in Scripture for any class of ordinary Church office-bearers besides presbyters and deacons?
A. There is not.
- Q. 403.** Are not bishops mentioned as ordinary office-bearers in the Church?
A. They, are; but bishops and presbyters are only different names for the same class of office-bearers.
- Q. 404.** What s the literal meaning of the word BISHOP?
A. Overseer or superintendent.
- Q. 405.** Does it ever occur in the sense of an overseer or superintendent of the pastors of the church?
A. Never. In Scripture, it always signifies an overseer of the flock.
- Q. 406.** Are there any texts in which the translators of the English Bible have substituted the meaning of the word BISHOP for the word itself?
A. There are two remarkable ones. In Acts 20:28, the Apostle Paul, addressing the elders or presbyters of Ephesus, says: "Take heed to all the flock over which the Holy Ghost hath made you overseers" (in the original, bishops); and the Apostle Peter says, in his exhortation to the presbyter of Asia¹: "Feed the flock of God which is among you, taking the oversight thereof" (in the original, doing the work of bishops thereof), "not by constraint, but willingly."²
- Q. 407.** What conclusion do these passages lead to regarding the bishops and presbyters of the New Testament?
A. That the offices were identical.
- Q. 408.** Are these the only passages from which the identity of bishops and presbyters appears
A. No; it may be also inferred from Phil. 1:1³, where the whole office-bearers of the Philippian Church are described as "bishops and

¹ **1 Pet 5. 2** Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

² The natural leanings of the English translators, as member of the Church of England, account for these peculiar renderings.

³ **Phil 1. 1** "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:"

deacons" and from Tit 1:5-7¹, where the terms "elders" and "bishops" are both applied to the same office.

Q. 409. What is the Popish and Prelatical view respecting bishops and presbyters?

A. That bishops are a distinct and superior class, appointed to conduct the government of the Church; and that presbyters have no power of discipline or ordination.

Q. 410. Is the view thus given of the presbyter's office conformable to Scripture?

A. It is not; presbyters are expressly recognised as the ordinary rulers of the Church, and administrators of its discipline²; they had an equal voice with the apostles themselves in the Council of Jerusalem³; and they exercised the power of ordination.⁴

Q. 411. What admission have Prelatists been obliged to make regarding the bishops and presbyters of the New Testament?

A. They admit that the name of bishops is a general one, given to all the teachers of the Church, and used, in some instances (as Acts 20:17, 28)⁵, when presbyters alone are intended.

Q. 412. To what conclusion does this shut them up?

A. That while Scripture contains at least two formal and particular accounts of the qualifications necessary for the presbyter-bishop⁶ and

¹ **Titus 1. 5-7** "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;"

² **1 Tim 5. 1** Rebuke not an elder, but intreat *him* as a father; and the younger men as brethren; **1 Tim 3. 3-5** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Heb 13. 7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. **Heb 13. 17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. **1 Peter 5. 1-4** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

³ **Acts 15. 2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. **Acts 15. 6** And the apostles and elders came together for to consider of this matter. **Acts 16. 4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

⁴ **Acts 13. 1-3** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

⁵ **Acts 20. 17** And from Miletus he sent to Ephesus, and called the elders of the church. **Acts 20. 28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

⁶ **1 Tim 3. 1-7** This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his

one account of the qualifications necessary for the deacon¹, it contains no separate or special account whatever of the qualifications necessary for the prelate-bishop, who, according to them, is the most important functionary of all.

Q. 413. May the existence of an order superior to presbyters be inferred from the mention of the angel in the epistles to the seven Churches in Asia?

A. Certainly not. The word angel signifies a messenger, and is thus descriptive of every pastor as bearing the message of Christ. It may here denote the presbyter or elder presiding among his fellows for the time; or it may be held to be put collectively for the ministry of the particular Churches, as the plural address in several of the epistles would seem to indicate.² It cannot, on any view, set aside the texts which ascribe the power of government and ordination to presbyters: nor may it be taken as showing an order superior to presbyters in the Churches of Asia, without implying that an incredible change had been made in their polity; because the First Epistle of Peter, which was directed, among others, to these very Churches, distinctly shows that, in Peter's day, presbyters had exclusive charge of the government of them all. (1 Pet. 1:1, compared with ch. 5:1-4).³

Q. 414. Does the inspired record present us with any case of the ordination of deacons, when the circumstances of the Church required it?

A. Yes; we read of the appointment and ordination of seven deacons in the Church of Jerusalem.⁴

children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **Tit 1. 5-9** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

¹ **1 Tim 3. 8-12** Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

² **Rev 2. 10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. **Rev 2. 13** I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. **Rev 2. 24-25** But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have *already* hold fast till I come.

³ **1 Pet 1. 1** Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **1 Pet 5. 1-4** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

⁴ **Acts 6. 3** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

- Q. 415.** Does it furnish any similar example of the wants of the Church making it necessary for the apostles to use their powers in the consecration of prelates?
- A.** Not one; and, excepting the disputed cases of Timothy and Titus, no such thing is even pretended.
- Q. 416.** If, however, the original constitution of the Church was Prelatical, must it not have happened, what with the death of apostles, and the progress of the Gospel in Asia and Europe, that many examples of this sort actually occurred?
- A.** The conclusion is not easily avoided.
- Q. 417.** Are we ever told, in Scripture, of the ordination of presbyters, as new Churches sprang up, and the Gospel kingdom was extended?
- A.** Yes.¹
- Q. 418.** And are we told nothing of the same kind about the ordaining or consecrating of prelates?
- A.** Nothing.
- Q. 419.** Is there any instance of a Bible command to ordain presbyters in every city where the Word had been received?
- A.** There is.²
- Q. 420.** Have we any instance of a command to ordain or consecrate prelates in every city or district?
- A.** No.
- Q. 421.** Must there not have been a prelate in every city where a Church was formed, if the angels of Ephesus, Smyrna etc., were prelates?
- A.** There must have been.
- Q. 422.** If there was a prelate in every city, is it not extraordinary that, except in the case of the seven angels, the existence of such a dignity, in any city whatever, is not once alluded to throughout the New Testament?
- A.** It seems very unaccountable.

¹ **Acts 14. 23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

² **Tit 1. 5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

- Q. 423. If the primitive government of the Church was Prelatical, is it not strange that there should be so much in Scripture about the appointment of the minor office-bearers, and so little that can be pretended to relate to the appointment or even the existence of the members of that exalted order, on which, as many hold, the church's very being depends?
- A. It is a surprising circumstance.
- Q. 424. What inference are you now prepared to draw regarding New Testament Episcopacy?
- A. That New Testament Episcopacy is the Episcopacy of presbyters.
- Q. 425. Were there any extraordinary office-bearers in the primitive Church?
- A. Yes; there were three classes of them — apostles, prophets, and evangelists.¹
- Q. 426. On what grounds do you say that these were extraordinary office-bearers?
- A. No provision was made for their continuance in the Church, as there was for that of presbyters or bishops, and deacons.² They possessed extraordinary qualifications and powers³; and they were obviously given for the purpose of introducing the Gospel dispensation.
- Q. 427. Did our Lord's appointment of apostles imply the institution of a permanent order superior to presbyters?
- A. There is no reason for supposing it. The apostles were inspired; they, had the power of working miracles, and the gift of tongues, and could

¹ Eph 4. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

² 1 Tim 3. 1-13 This is a true saying. If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. Tit 1. 5-9 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Pet 5. 1-4 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

³ 1 Cor 12. 8-10 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

convey that power and gift by the imposition of their hands¹; and it was a necessary qualification for their office to have personally seen the Lord.² Their office was, therefore, temporary; and, except in the capacity of presbyters, which all of them sustained³, they had no successors.

Q. 428. What does the word APOSTLE signify?

A. One who is sent — a messenger.

Q. 429. Is it ever used, by the sacred writers, to convey any other idea than that of a MESSENGER OF CHRIST?

A. Yes. Epaphroditus⁴, and the brethren mentioned in 2 Cor. 8:23⁵, are called "the messengers" – in the original, the apostles "of the Churches." From Acts 13:1-3⁶, it appears that Barnabas and Saul became the messengers of the Church at Antioch; and hence it probably is that, in Acts 14:14⁷, the name of "apostles" is applied to them both.

Q. 430. What office was held by Timothy and Titus?

A. They appear to have been evangelists, or missionaries; and, as such, to have had no fixed charge, labouring as itinerant preachers, planting and organizing Churches among the Heathen, and ordaining native pastors over them.

Q. 431. By whom was Timothy ordained to his office?

A. He is expressly said to have been ordained by a body of presbyters.⁸

Q. 432. Did the Apostle Paul assist at the ordination of Timothy?

¹ **Acts 8. 17-18** Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **Acts 19. 6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

² **Acts 1. 21-22** Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. **1 Cor 9. 1** Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

³ **1 Pet 5. 1** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2 John 1** The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; **3 John 1** The elder unto the wellbeloved Gaius, whom I love in the truth.

⁴ **Phil 2. 25** Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

⁵ **2 Cor 8. 23** Whether *any do enquire* of Titus, *he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.*

⁶ **Acts 13. 1-3** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

⁷ **Acts 14. 14** *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

⁸ **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

- A. We are not certainly informed that he did; but if such was the case, it was in his capacity of a presbyter; for it was as a presbytery, or body of presbyters, that the ordainers of Timothy were associated.
- Q. 433. What is meant by "the gift of God," which Timothy was exhorted to stir up, and which was in him by the laying on of Paul's hands?¹
- A. It probably signifies the extraordinary influences of the Holy Ghost, which the apostles alone had the power of imparting.
- Q. 434. How many kinds of presbyters are there?
- A. Two – pastors, and ruling elders, who assist the pastors in the government of the Church.²
- Q. 435. What is the nature of the deacon's office?
- A. To care for the poor, and to assist the other office-bearers in receiving and disbursing the funds of the Church.³
- Q. 436. Does it not belong to the deacons alone to administer the secular affairs of the Church?
- A. The greater office always includes the less⁴; the presbyter may, therefore, as a deacon, take part, when it is necessary, in conducting "the outward business of the house of God;" and we find, in point of fact, that, after deacons as a separate order had been introduced, the superior office-bearers continued to attend to it, the deacons assisting, but not superseding them.⁵

¹ **2 Tim 1. 6** Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

² **1 Tim 5. 17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Cor 12. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **Rom 12. 8** Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

³ **Acts 6. 1-4** And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

⁴ **1 Pet 5. 1** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2 John 1** The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

⁵ **Acts 11. 29-30** Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. **Acts 24. 17** Now after many years I came to bring alms to my nation, and offerings. **1 Cor 16. 1-3** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the *first day* of the week let every one of you lay by him in store, as *God hath prospered him*, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, they will I send by your liberality unto Jerusalem. **2 Cor 8-9** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though

- Q. 437. Is the preaching of the Gospel any part of the duty of a deacon?
- A. The deacon, as such, has no authority to preach or to rule in the Church; but persons holding that office, may, of course, if qualified, be admitted to a higher one.¹
- Q. 438. May the functions of ecclesiastical office be assumed without Christ's warrant and call?
- A. No.²
- Q. 439. By whom are the office-bearers of particular congregations to be elected?
- A. By the members of the Church in these congregations.³

he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as *there* was a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a *supply* for your want: that there may be equality: As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

¹ Acts 21. 8 And the next *day* we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

² Heb 5. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

³ Acts 1. 15-23 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch that that field is called in their proper tongue, Acladama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. Acts 6. 1-3 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto* them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 14. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Q. 440. By whom are the qualifications of the persons thus elected to be finally judged?

A. By the rulers of the Church.¹

Q. 441. In what manner are the office-bearers of the Church to be set apart to their duties?

A. By ordination.²

THE JUDICATORIES OR COURTS OF THE CHURCH.

Q. 442. Did you say that the Free Church of Scotland is called a Presbyterian Church because it is governed by presbyters?

A. Yes.

Q. 443. What is the Scripture name for a body of presbyters?

A. A Presbytery.³

Q. 444. Ought there to be more than one presbyter in each congregation?

A. There ought, if possible, to be several presbyters in each congregation.⁴

Q. 445. Does the government of a congregation belong to the congregational presbytery or eldership?

A. Yes.

Q. 446. Is it not maintained by some that the government of a congregation belongs to the members of the same?

A. It is.

¹ **1 Tim 5. 22** Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. **2 Tim. 2. 2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. **Tit 1. 5-9** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

² **Acts 6. 3** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. **Acts 6. 6** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. **Acts 13. 1-3** Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

³ **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

⁴ **Acts 14. 23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Q. 447. How do you prove that the eldership or congregational presbytery is the body in whose hands the government is vested?

A. By several arguments.

Q. 448. What is the first?

A. That the general power of the keys was given by Christ, not to the members, but to the apostles and pastors of the Church.¹

Q. 449. What is the second?

A. That the presbyters of the Church are called by a variety of names, which convey the idea that the government belongs to them; such as, pastors or shepherds, bishops or overseers, stewards, and governments.²

Q. 450. What is your third argument?

A. That Christ's instructions for the government of the Church are addressed to office-bearers, and not to the members thereof.³

Q. 451. What is your fourth argument?

A. That skill to govern is a prescribed qualification of the pastors of the Church, and is not a qualification for membership.⁴

Q. 452. What is your fifth argument?

A. That the various branches of Church power and authority are severally committed, not to the members, but to the pastors and presbyters of the Church. *First*, To the pastors and presbyters the dogmatical power is committed.⁵ *Secondly*, The power of order is committed to

¹ **Matt 16. 19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

² **Eph 4. 11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **1 Cor 12. 28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **Tit 1. 7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

³ **Rom 12. 8** Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. **1 Tim 5. 20-22** Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. **Tit 3. 10** A man that is an heretick after the first and second admonition reject; **1 Pet 5. 3** Neither as being lords over *God's* heritage, but being ensamples to the flock.

⁴ **1 Tim 3. 4-5** One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Acts 2. 41** Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. **Acts 8. 36-37** And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

⁵ **Mark 16. 15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **1 Cor 4. 1-2** Let a man so account of you, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. **2 Cor 5. 20** Now then we are ambassadors for Christ, as though God did beseech *you* by us, we pray *you* in Christ's stead, be ye reconciled to God. **1 Pet 5. 2** Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind: **Acts 15. 2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. **Acts 15. 6** And the apostles and elders came together for to consider of this matter. **Acts 16. 4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

them.¹ **Thirdly**, To them is given the power of discipline, otherwise called the power of binding and loosing.² **Fourthly**, To them is given the power of ordination.³

Q. 453. What is your sixth argument?

A. That the commission authoritatively, to declare the mind of Christ respecting all the affairs of his Church was given, not to the members, but to the pastors and presbyters of the Church.⁴

Q. 454. Was not the commission to that effect given exclusively to the apostles?

A. No. The apostles alone were appointed infallibly to declare the mind of Christ; but ordinary presbyters are appointed authoritatively to declare it *out of the Scriptures*.⁵ At the same time, this authority is not absolute or lordly, and binds the conscience only in so far as the mind of Christ is truly declared.

¹ **Acts 21. 18-26** And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. **Tit 1. 5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

² **Matt 16. 19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. **Matt 18. 18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. **John 20. 23** Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained. **1 Tim 5. 19** Against an elder receive not an accusation, but before two or three witnesses. **Tit 2. 15** These things speak, and exhort, and rebuke with all authority. Let no man despise thee. **Tit 3. 10** A man that is an heretick after the first and second admonition reject;

³ **1 Tim 4. 14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. **2 Tim. 2. 2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

⁴ **Matt 28. 18-20** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *alway*, even unto the end of the world. Amen. **Acts 20. 27** For I have not shunned to declare unto you all the counsel of God. **2 Tim 2. 2** And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. **Tit 1. 9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **Eph 4. 11-12** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

⁵ **2 Co 5. 20** Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. **Eph 4. 11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Q. 455. What is your seventh argument?

A. Instead of the members of the Church being intrusted with the power and function of self-government, the duty imposed upon them is obedience and submission to their pastors and spiritual rulers.¹

Q. 456. Have you any other argument?

A. It may, in fine, be added, that there is no instance of the office-bearers of the Church being told to obey the injunctions, or to give effect to the decisions, of Church or congregational meetings, although there is more than one special address to them on the duties they ought to discharge.²

Q. 457. What are we to understand by our Lord's direction to "Tell it unto the Church?"³

A. In consistency with the place assigned in other Scriptures to the presbyters of the Church, and the functions vested in them, as well as with a common and natural form of speech, we are to understand that a matter of discipline is submitted to the Church, when it is brought before the official representatives and rulers of the Church.

Q. 458. Was it practicable to obey our Lord's precept otherwise than according to this view of it, in the case of some of the Churches of which the Scriptures inform us?

A. No. The Church of Jerusalem had three thousand members added to it on one occasion, and five thousand on another; and, at a subsequent period, we find it consisting of "many myriads" of people.⁴ "How many

¹ **1 Thess 5. 12-13** And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. **Heb 13. 17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

² **Acts 20. 17** And from Miletus he sent to Ephesus, and called the elders of the church. **Acts 20. 28-35** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. **1 Pet 5. 1-11** The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. **1 Pet 5. 8** Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

³ **Matt 18. 17** And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

⁴ **Acts 21. 20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

thousands" is, in the original, "how many myriads;" and a myriad consisted of ten thousand.

Q. 459. How do you explain the case of the incestuous person, as recorded in 1 Cor. 5:1-5¹, and 2 Cor. 2:6,7?²

A. It simply amounts to this, that the guilty individual was to be *publicly* excommunicated; and that the sentence, while it must have been pronounced by the elders of the Church, could not be fully executed without the concurrent action of the members, as it implied separation from all Christian fellowship; and the penalty, from its very nature, was, therefore, "inflicted of many."

Q. 460. May there not be a distinction between an authoritative judgment and a concurrent judgment of approval and acclamation?

A. Such a distinction there is³; and an example of it seems to be afforded in the case of the judgment in the controversy about circumcision⁴, which was the judgment, authoritatively, of the apostles and elders⁵, and appears to have been the judgment, by approval and acclamation, of a numerous audience of disciples.⁶

Q. 461. What name is now given to the body of presbyters in a single congregation?

A. They are called the Session, or Congregational Eldership.

Q. 462. Is there any Scripture warrant for judicatories of a higher order?

A. Yes. The disciples at Jerusalem, at Antioch, at Ephesus, and at Corinth, were so numerous, and had so many pastors who laboured among them⁷ – the languages spoken were so various – and the practice of

¹ **1 Cor 5. 1-5** It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

² **2 Cor 2. 6-7** Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

³ **Matt 19. 28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. **1 Cor 6. 2** Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

⁴ **Acts 15. 1** And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

⁵ **Acts 15. 2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. **Acts 16. 4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

⁶ **Acts 15. 12** Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. **Acts 15. 22** Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

⁷ **Acts 2. 41** Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

holding Christian assemblies in upper chambers, schoolrooms, and private houses, necessarily so much prevailed¹ – that there must have been a number of congregations in each of these places; while we know, at the same time, that these congregations formed but one Church at Jerusalem, at Antioch, at Ephesus; and at Corinth, respectively, and were consequently united under one presbyterian government.

Q. 463. Is there Scripture precedent for Church courts of a more general nature still?

A. There is. Such precedent is afforded by the Synod or council of Jerusalem, described in Acts 15.

Q. 464. Were the resolutions of that assembly authoritative and binding?

A. Yes; they were “decrees,” and were binding on all the Churches of Christ.²

Q. 465. Were the resolutions inspired?

A. No; the mind of the Spirit, which they expressed³, was arrived at by discussion, by consideration of facts, and by reference to the written Word⁴; and uninspired presbyters united with the apostles in passing

Acts 2. 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. **Acts 4. 4** Howbeit many of them which heard the word believed; and the number of the men was about five thousand. **Acts 5. 14** And believers were the more added to the Lord, multitudes both of men and women.) **Acts 6. 7** And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. **Acts 21. 20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: **Acts 11. 21-27** And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. **Acts 19. 8** And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. **Acts 19. 10** And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. **Acts 19. 17-20** And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

¹ **Acts 12. 12** And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. **Acts 19. 9** But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. **Acts 20. 8** And there were many lights in the upper chamber, where they were gathered together. **1 Cor 14. 34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. **1 Cor 16. 19** The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. **Rom 16. 5** Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. **Col 4. 15** Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. **Phlm 2** And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

² **Acts 16. 4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

³ **Acts 15. 28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

⁴ **Acts 15. 6-21** And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which

them. If the matter at issue had been to be determined by special revelation, *there would have been no debate* (verse 7)¹, and a single apostle might have settled it.

Q. 466. How was the synod composed?

A. Of the twelve apostles, who, from their peculiar office, stood related, not to the Church at Jerusalem merely, but to all the Churches of Christ; of the presbyters of Jerusalem; of the commissioners from Antioch: and there may have been presbyters from other Churches.

Q. 467. Was it not by the whole Church of Jerusalem that the decrees were enacted?

A. No; the Church of Jerusalem, as such, could have no authority to enact decrees by which sister Churches were to be bound. The whole Church, literally, embracing all its members, of both sexes and of every age, cannot possibly have been present; but the whole Church assembled – the believing onlookers – joined their judgment of approbation to the judgment of authority pronounced by the synod.²

Q. 468. Is it not manifestly conducive to justice that there should be courts of review and synodical assemblies to appeal to, especially in cases where it happens that local feelings run high, and local prejudices are strong?

A. It is.

Q. 469. Is it not the duty of Christ's churches to engage themselves in missionary work both at home and abroad?

A. A main part of their business ought to consist in carrying on missionary operations.

neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

¹ Acts 15. 7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

² Acts 15. 22-23 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner: The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

- Q. 470.** Is the Presbyterian form of government, with its gradation of courts, well adapted for enabling Christian Churches to attend to the propagation of the Gospel?
- A.** Yes; and the Churches within the British dominions which, as such, carry on Christian missions, are chiefly, if not exclusively, Churches, having a Presbyterian organization, or what is equivalent to it; while others, who have not the scriptural machinery of Presbyterianism, find it necessary to have recourse to the modern expedient of missionary societies, in which membership is acquired by a pecuniary contribution, and by which committees of their number are appointed to call forth and direct the efforts of Christ's disciples, to devise and apply the appropriate means, and to look out and train the fitting agents for accomplishing the great ecclesiastical work of the evangelization of the world.