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NDIX 1. J.
Historical
Documents.
Deed of
Separation.

witnesses—John Robertson MacKay, Preacher of the Gospel at Gairloch, and Allan MacKenzie, Student of Divinity, residing at Inverness.

- (Signed) DONALD MACFARLANE, Minister.
- „ DONALD MACDONALD, Minister.
- „ ALEX. MACFARLANE, Elder.

- (Signed) JOHN R. MACKAY, Witness.
- „ ALLAN MACKENZIE, Witness.

APPENDIX II

APPENDIX II. I.

Office-bearers.

ELECTION AND ADMISSION OF OFFICE-BEARERS

1. General

ACT XIV. 1846—DECLARATORY ACT ANENT ELECTION OF OFFICE-BEARERS

The General Assembly declare, that it is not necessary or expedient at present to frame a minute and detailed directory for regulating the election of Office-bearers; that the Church should be satisfied with a recognition of general principles, and the adoption of one or two general rules; and that reliance should be placed, in the meantime, upon the spirit which seems generally to actuate both the judicatories and congregations of the Church, for avoiding the necessity of judicially determining some points on which a diversity of opinion might exist, and yet securing general harmony in the appointment of Office-bearers, and the peace and welfare of congregations.

Election of Office-bearers.

The Assembly declare that the principle has been already recognised, and should be fully and fairly acted on, that "it appertaineth to the people, and to every several congregation," that is, to the members of the congregation in full communion with the Church, "to elect their minister;" and they further declare, that it is a principle of Presbyterian Church Government, that the whole proceedings of a congregation connected with the appointment of a minister should be conducted under Presbyterial superintendence, and that, while this principle requires that the actual election and call of a minister by the congregation should take place in the presence and under the moderation of the Presbytery, or a Committee of that body, it likewise implies that no public meeting of a congregation should be held to take any steps connected with the choice of a minister unless some member of Presbytery be present to preside at it.

It is also declared, that Presbyteries, on whom devolves the duty of supplying the pulpit during the vacancy, ought to use their endeavour to secure to vacant congregations an opportunity of hearing such probationers as they may wish to hear; and the provision with regard to this in the Directory of 1649 should, as

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far as possible, be acted on. That provision is, "When any place of the ministry in a congregation is vacant, it is incumbent to the Presbytery, with all diligence, to send one of their number to preach to that congregation, who in his doctrine is to represent to them the necessity of providing the place with a qualified pastor, and to exhort them to fervent prayer and supplication to the Lord, that He would send them a pastor according to His own heart: As also he is to signify that the Presbytery, out of their care of that flock, will send unto them preachers whom they may hear; and if they have a desire to hear any other, they will endeavour to procure them an hearing of that person or persons upon the suit of the elders to the Presbytery."

The General Assembly are of opinion, that the present circumstances and necessities of the Church greatly confirm the propriety of what is in itself a good rule, and well fitted to promote the peace and edification of congregations, viz. that, in general, a Presbytery should not proceed to moderate in a call until they have ground to believe that the congregation are, on the whole, very much of one mind as to the person whom they mean to choose. There is satisfactory evidence that this was the plan usually followed by the Church under the Revolution Settlement, as well as in earlier times. But this system can be expected to succeed, and to work well, only if the Church Courts act fairly upon the great principle, that "it appertaineth to the people, and to every several congregation to elect their ministers," and, in the execution of the functions which undoubtedly belong to them, such as supplying the vacant pulpit, and moderating in a call, show a reasonable regard to the inclinations and convenience of congregations: and if congregations, on the other hand, are influenced in all the steps they take in regard to the choice of a minister, by a deep sense of the solemnity and importance of the duty they are called upon to discharge, by the habitual recollection that it is from Christ alone they can get duly qualified and useful pastors, and by a sincere determination that all things shall be "done decently and in order," and that the utmost care shall be taken to avoid caballing, party spirit, and division. If congregations would proceed, in all the steps connected with the choice of a minister, under the influence of these convictions and resolutions, the Assembly confidently hope that elections would, in general, be harmonious, if not unanimous; that there would be no occasion for a formal vote, and that not only would useful and acceptable pastors be chosen, but that the members of congregations, instead of being alienated from each other by divisions and contentions, and all the evils of unholy partisanship, would, by their meetings together for prayer and consultation in regard to the choice of a pastor, be more closely united in the bonds of Christian affection.

With the foregoing statement of principles and general rules, the Assembly would express their earnest hope that these may be acted on by all parties, in such a spirit as not only to render a directory unnecessary, but to promote the general peace of the Church, and the best interests of congregations.

It is finally declared, that the election of Elders and Deacons should be conducted upon the same general principles as the election of

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Ministers, subject to such modifications as the nature of the case, and the practice and circumstances of the congregation, may suggest.

The General Assembly appoint this Act to be read from the pulpit, on every occasion of the intimation of a vacancy in the pastoral charge.

2. RESOLUTION ON CREED SUBSCRIPTION

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Creed Subscription

"The Synod also, considering the dishonest and degrading manner in which the most solemn promises and engagements relative to subordinate standards are violated by many that hold office in Presbyterian Churches, the great reproach brought thereby on the name of Christ, and the reflection cast upon all office-bearers, feels bound to restate what is the real nature and implication of these engagements, and what is expected of all office-bearers of this Church in this connection. The solemn promises and declarations made at ordination—commonly called ordination vows—are made not so much unto men as unto God, and are therefore of the like binding obligation with an oath, and ought to be made with the like seriousness and religious care. The Synod, therefore believing that the Westminster Confession of Faith, as received by the Church of Scotland in 1647, is founded upon the Word of God, and agreeable thereto, cannot accept the view that this Church will at any time be at liberty to depart from the doctrine, government, mode of worship, and discipline which the said Confession sets forth, and which all office-bearers have solemnly engaged to assert, maintain and defend. The Synod expects of its office-bearers, as honourable men that whensoever they are conscious of having ceased to believe in any of these doctrines and principles, or to approve of the mode of worship, which they have vowed to maintain, they should lay down their office and not help to deprive the Church of its peace and purity; and finally it expects of the Church itself, through its courts, to see that in this connection its discipline is observed wheresoever in any case such honourable dealing does not appear to characterise any office-bearer whatsoever.

Full
SUBSCRIPTION

3. Questions put to Office-bearers and Formula to be signed by them

I—ELDERS AND DEACONS

APPENDIX II. 3
Questions and Formula.

Questions to be put before Ordination

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and declare the Confession of Faith, approved by former General Assemblies of this Church, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?
3. Do you own and acknowledge the Presbyterian Church Government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only government of this Church; and do you engage to submit thereto, concur therewith,

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- and not to endeavour, directly or indirectly, the prejudice or subversion thereof?
4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to him as her only Head and to His word as her only standard?
5. Do you promise to observe uniformity of worship and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?
6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland, adopted by its first Presbytery at Portree on the 14th day of August, 1893?
7. Do you accept the office of an Elder (Deacon) of this Congregation, and promise, through grace, faithfully, diligently, and cheerfully, to discharge all the duties thereof?

✓ II—PROBATIONERS

Questions to be put to Probationers before they are Licensed to preach the Gospel

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approved by the General Assemblies of this Church, to be the truths of God, contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?
3. Do you sincerely own the purity of worship presently authorized and practised in this Church, and also own the Presbyterian government and discipline; and are you persuaded that the said doctrine, worship, and discipline, and Church government are founded upon the Holy Scriptures, and agreeable thereto?
4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from

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- Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His word as her only standard?
5. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain, and defend, the said doctrine, worship, and discipline, and the government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?
6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted by its first Presbytery at Portree on the 14th day of August, 1893?
7. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and not endeavour, directly or indirectly, the prejudice or subversion of the same?
8. Do you promise that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?
9. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?
10. Do you promise that you shall subject yourself to the several judicatories of this Church?

III—PROBATIONERS AFTER BEING CALLED BY A CONGREGATION

Questions to be put to Probationers before Ordination (and also to a Minister already ordained, at his admission to a Pastoral Charge)

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church?
3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of Faith?
4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and not to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies?

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5. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to, civil government, and that the Civil Magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head and to his Word as her only standard?

6. Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted by its first Presbytery at Portree on the 14th day of August, 1893?

7. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of his Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church, where God in his providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church?

8. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

9. Have you used any undue methods, either by yourself or others, in procuring this call?

10. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11. Do you accept of and close with the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the gospel among this people?

IV — FORMULA

(To be subscribed by Probationers before receiving license, and by all Ministers, Elders and Deacons, at the time of their admission, in the presence of the congregation)

I,.....do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by former General Assemblies of this Church to be the truths of God; and I do own the same as the confession of my

faith; as likewise I do own the purity of worship presently authorized and practised in the Free Presbyterian Church of Scotland, and also the Presbyterian Government and discipline thereof; which doctrine, worship, and Church government, I am persuaded, are founded on the Word of God, and agreeable thereto; I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the Protest referred to in the questions already put to me; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, together with the liberty and exclusive jurisdiction thereof; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, government, or jurisdiction of the same.

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✓ 1. QUESTIONS TO ELDERS AND DEACONS IN GAELIC

(Airson Sheanaircan agus Dheaconan)

1. Am bheil thu a creidsinn gur iad Sgrìobturean an t-Seann Tìomnaidh agus an Tìomnaidh Nuaidh Focal Dhe, agus gur iad a mhain riaghalt creidimh agus caithe-beatha chothromaich dhaoine?

2. Am bheil thu ag aideachadh le d'uile chridhe mar do chreud fhein, Leabhar Aidmheil a' Chreidimh, a bha roimhe so air a dhaingneachadh le Ard-Sheanaidhean na h-eaglais so; agus am bheil thu ag aideachadh gu bheil na teagasgan a tha ann uile a reir na firinn, agus am bheil thu a gealltainn gun dluth-lean thu ris na teagasgan sin fad laithean do bheatha?

3. Am bheil thu a creidsinn agus ag aideachadh riaghladh Presbiterianach na h-eaglais so—le seiseanan, presbiteridhean, seanaidhean, agus ard-sheanaidhean—a bhi an aon doigh riaghlaidh anns an eaglais so; agus am bheil thu a gealltainn umhlachd a thoirt dha, co-chordadh ris, agus nach toir thu oidhirp gu dìreach no gu cuilbheartach a dhochann no a chur bun os cionn?

4. Am bheil thu a creidsinn gun do shuidhich an Tighearna Iosa Crìosd mar Rìgh agus mar Cheann na h-eaglaise, riaghlaidh innte ann an Iaimh luchd-dreacadh eadar-dhealaichte bho'n Uachdaran Shaoghalta ach na aite fein co-ionnan inbhe ris, agus nach eil aig an Uachdaran Shaoghalta ughdarras no cumhachd thairis air

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riaghailtean agus gnothuichean a thaobh cuisean spioradail ann an Eaglais Chrìosd, agus am bheil thu a cur d' aonta uile ris na firinnean cudthromach a tha air an tagradh anns an Tagradh Corach (Claim), Aithris Chuissean (Declaration), agus an Fhianuis (Protest), mun' do chòrd Ard-Sheanadh Eaglais na h-Alba anns a bhliadhna, 1842, agus 's an Tagradh Corach le ministearan agus seanairean, aig an robh ughdarras bho na Presbiteridhean suidhe 's an Ard-Sheanadh, a bha air an leughadh an laithear Fear-Aite-an-Rìgh air an ochdamh la deug de Mhaigh, 1843, mar a cuir an ceill nam beachdan a tha air an daingneachadh le Focal Dhe, agus Riaghailtean Shuidhichte na h-eaglais so, a thaobh spioradalachd agus saorsa Eaglais Chrìosd agus a h-umhlachd Dha mar a h-aon Cheann, agus d'a Fhocal mar a h-aon riaghailt?

5. Am bheil thu a gealltainn gun coimhead thu aonachd ann an aoradh agus an am frithealadh uile orduighean follaiseach an taobh a stigh de'n Eaglais so, mar a tha iad aig an am so air an cleachdadh agus air an ceadachadh?

6. Am bheil thu ag aontachadh le Ghiomh Dealachaidh (Deed of Separation) Eaglais Shaor Phresbiterianach na h-Alba a bha air a dhaingneachadh leatha 'n a ceud coinneamh Presbiteridh ann am Port-Rìgh air a cheathramh la deug de August, 1893?

7. Am bheil thu gabhail dreachd na Seanaireachd [deaconachd] anns a chomhthional so, agus am bheil thu a gealltainn tre ghras gun coimhlion thu gu treibhdhireach, gu dèidheil, agus le surd na h-uile dleasdanas a bhuineas do'n dreachd?

2. FORMULA IN GAELIC

(An Riaghailt Shuidhichte)

Tha mi..... leis a so a cur an ceill gum bheil mi ag aideachadh agus a creidsinn an teagasg uile a tha ann an Leabhar Aidmheil a' Chreidimh ris an do chuir Ard-Sheanadh na h-Eaglais so a sheula aig amaibh roimhe so, a bhi 'na fhirinn Dhe; agus tha mi ag aideachadh gur iad na teagasgan sin mu chreud fhein. Tha mi mar an ceudna ag aontachadh leis an doigh aoraidh sgrìobturail a tha aig an am so orduichte agus air a chleachdadh ann an Eaglais Shaor Phresbiterianach na h-Alba, agus mar an ceudna leis an riaghladh Phresbiterianach a tha innte: teagasg, aoradh, agus riaghladh eaglaiseil, a tha dearbhta leam a bhi bonntaichte air Focal Dhe, agus a bhi comh-choirte ris. Tha mi mar an ceudna riaraichte leis na bunaithean choitcheann a thaobh riaghladh na h-eaglaise, agus an umhlachd a bhuineas dhi a thabhairt do Chrìosd mar a h-aon Cheann, a tha air an cur sìos anns an Tagradh Corach (Claim of Right), anns an Fhianuis a thog i (Protest), a bha air an ainmeachadh anns na ceistean a bha air an cur rium cheana; agus tha mi a gealltainn tre ghras Dhe gun cum mi gu daingeann, neoghluasadach, ris na nithean sin, agus le m'uile chomas, ann am dhreachd fein, gun tagair, gun pleidh agus gun dìon mi na teagasgan, rianaoraidh, smachdachaidh, agus riaghlaidh na h-eaglais so, le

seiseanan eaglaise, presbiteridhean, seanaidhean, agus Ard-Shean-aidhean, comhla ri a saorsa agus a riaghladh ann an nithean spioradail, le a cuirtean fein a reir a coraichean; agus an chleachdadh gun cum mi fein ris an doigh aoraidh sin, agus gun toir mi umhlachd d' a smachdachadh, d' a riaghladh agus d' a h-ughdarras spioradail, agus nach toir mi oidhirp gu follaiseach no gu cuilbhearta na nithean sin a dhochann no a chur bun os coinn; agus tha mi gealltainn nach lean mi ni a h' aobharaicheas roinnean bho theagasg, aoradh, smachdachadh, riaghladh agus ughdarras na h-eaglais so ann an cuisean spioradail; agus tha mi cur cuil ris na h-uile theasgasgan, bharailean, agus bheachdan de gach seorsa, a tha an aghaidh, no nach eil a reir teagasg, aoraidh, smachdachaidh, riaghlaidh, agus ughdarras na h-eaglais so ann an cuisean spioradail. ✓

4. Ministers

ACT IV. 1859—ACT ANENT THE ELECTION AND CALLING OF MINISTERS (As amended by Synod Resolution)

The General Assembly, with consent of a majority of Presbyteries, enact and ordain—

1. That when a vacancy has taken place in any Congregation, the Presbytery of the bounds shall, at its first meeting thereafter, appoint one of the ministers to preach in said Congregation, and to intimate the vacancy, and shall also appoint a minister to be interim Moderator of the Kirk-Session of the vacant Congregation, and to preside at all congregational meetings that may be held during the vacancy.

2. That on intimating the vacancy, unless special grounds exist for delaying to fill it up, the minister shall call a meeting of the Congregation on an early day.

3. That a form of exhortation previously prepared by the General Assembly shall be read at this meeting, setting forth the duties and responsibilities in the election of a minister pertaining to all the parties concerned, namely, to the Congregation, to the Presbytery, and the person or persons put in nomination.

4. That unless the Congregation are prepared at this meeting to elect a minister, they shall nominate certain of their number, who, along with the office-bearers, shall be a Committee, for looking out for a suitable person or persons to be heard by the congregation, or a suitable person to be recommended to them as their pastor.

5. That, when an election has taken place, the Presbytery shall proceed therein according to the laws of the Church, but when the circumstances are such that the Presbytery do not feel warranted to proceed immediately to moderate in a Call, they shall hold a meeting with the congregation, and shall not proceed to moderate in a Call till they have exhausted all means for producing harmony, and, should these means prove unsuccessful, they shall refer the matter to the Superior Church Courts for advice.

6. That when a division exists in the congregation, the Presbytery

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shall not sustain a Call unless it be subscribed by a majority of the whole members on the Communicants Roll.

7. That before any steps are taken in an election, the Kirk-Session shall have a roll of communicants made up and attested, as containing the only list of those entitled to vote in the election of a minister.

ACT XV. 1863—ACT ANENT ADDRESS TO VACANT CONGREGATIONS

Address to vacant Congregations.

The General Assembly called for Report of Committee appointed to prepare an Address to be read to Vacant Congregations, according to the Act of Assembly as to the Election of Ministers.

The Report was given in and read by Mr. Charles John Brown, the Convener, who addressed the Assembly thereanent.

The Assembly approve of the Report, adopt the following proposed Address, and appoint it to be printed along with the Acts of this Assembly, that it may be in the possession of all Presbyteries, to be used in every case of vacancy, viz:—

BELOVED BRETHREN,—In your present solemn circumstances, as a Congregation about to choose a pastor, we feel constrained to address to you a few words of counsel and exhortation, earnestly praying that the Divine Head of the Church may own and bless the endeavour, towards promoting the harmonious settlement of a faithful and acceptable pastor among you.

We affectionately remind you first of all, that the ministry is an ordinance of the Lord Jesus Christ, which He has been pleased to bestow on His Church, and to continue with her, for her increase and edification, until all His people "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." The giving of pastors and teachers to the Church as her permanent instructors and rulers is spoken of by the Apostle as a distinguishing prerogative of the exalted Saviour; so that each faithful minister must be regarded as sent by Jesus into the world to carry forward upon earth, under Him, the grand design for which He Himself was sent into the world by the Father. It is this which stamps the office of the ministry with its most peculiar sacredness and responsibility. This it is which makes the election of a pastor by a Christian congregation at once a precious privilege, whereof none may lawfully deprive them, and a weighty and responsible trust, which they have need to see that they do not sinfully neglect or abuse.

Enjoying then, as *you* do, this privilege, and having this trust reposed in you, it is required of you that you be found faithful to the Lord, as those who have one day to give an account of their stewardship in this matter to Him. Whatever means, accordingly, you may adopt, or whomsoever you may see fit to consult in regard to the selection of a pastor, we exhort and beseech you, under a profound sense of responsibility to the Lord, *to abound in prayer to Him for grace and guidance*, that you may be directed to a pastor according to His own heart, who shall feed you with knowledge and understanding, and long after you all in the bowels of Jesus Christ. We would that you felt the full weight of the responsibility which attaches

to you in the choice of a minister; for the want of this on the part of any congregation will lead to the restraining of prayer before God, and, in all probability, to the adoption of means for attaining the end, which the Head of the Church cannot regard with favour, nor crown with a blessing. "Them that honour me," it is written, "I will honour." It was in answer to the prayer of the devout Cornelius, that Peter was sent to acquaint him with the gospel message. It would seem to have partly been in answer to the pleadings of the devout company by the river-side in Macedonia, that the apostle of the Gentiles was sent to preach Christ for the first time on European ground. If you are to obtain that most desirable of blessings, a minister who will faithfully break the bread of life among you, you must persevere in pleading with the Lord in this behalf, assured that your pleading will not be in vain. Besides obtaining for you, at His hands, a pastor "who will take the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind;" and who will, like the Apostle, teach publicly, and from house to house, testifying to all repentance toward God, and faith toward our Lord Jesus Christ—such believing and united prayer will be attended with the most beneficial results—

1. In the way of engendering a right feeling among you, and leading you to see eye to eye, in the choice of minister. For, while we have great reason to bless the Lord for the degree of harmony that has generally prevailed in cases of settlement during the last twenty years, we cannot hide from ourselves the fact that there have been instances also of very painful and unseemly strife and division in congregations. The Church, as such, knows nothing of, and will not concern herself with, parties in the calling of a minister. The congregation must agree among themselves in a matter which so nearly concerns them, and not come with their divisions to the Church Courts, to transfer them from their own shoulders to theirs. Not, of course, that the Courts of the Church are at all indifferent to the welfare of the congregations, or unwilling to take their fair share of responsibility in the adjustment of any differences that may arise. But this, after all, must rather be in the way of counselling the congregation to cultivate a brotherly spirit among themselves, than by any active interference, ordinarily at least, in their differences. We long to be instrumental, however, rather in preventing the *rise* of disputes in our congregations, than in healing them after they have arisen; and it is in the hope of promoting that spirit of unanimity, brotherly kindness, and mutual, loving forbearance, which is so becoming in the Church of Christ, that we thus exhort you to united prayer, convinced as we are that it is only through the outpouring upon you of the Spirit of all grace, in answer to prayer, that you are likely to join as with one heart and hand in the calling of a man to be over you in the Lord in holy things. Met with one accord to pray the Lord for a minister,—seeking of Him so precious a gift, alike in secret prayer, and in the prayers of the family and the church, we doubt not that you will feel yourselves so knit together in the bonds of the gospel of peace, that your hearts shall readily unite on the man whom, in these circumstances you cannot but regard as sent by the Lord in answer to your prayers. Such is one of the beneficial results which may be expected to attend united prayer for a pastor.

APPENDIX II. 4. We only mention another:

Ministers.

2. It will prepare you to welcome the minister of your choice when he comes among you, as commissioned by the Lord with a message from Him to your souls. It will predispose you to wait on his ministry, in no captious and critical, but in a humble and teachable frame of mind, such as shall constrain him to feel that, like Cornelius of old, you are all present before God, to hear all things that are commanded him of God. And it will tend greatly to foster a spirit of habitual prayer among you, such as, above all things else, will strengthen the hands and gladden the heart of the pastor you have thus received from the Lord, and give both to him and you reason to hope for a copious shower of blessing, that shall make your congregation as a field which the Lord hath blessed. While your pastor watches for your souls as one that must give account, you, abounding in prayer for him, and bearing him much on your hearts before the Lord, will thus esteem him the more highly in love for his work's sake, and live in unbroken peace among yourselves.

Finally, and in one word, it were well to bear in solemn remembrance those times of which the apostle speaks, "when men will not endure sound doctrine; but, after their own lusts, shall heap to themselves teachers, having itching ears." Assuredly, in the days we live in, a loud call is addressed to every follower of Christ, whether he look to the interests of his own soul, or to those of the Church at large, to see well to it that, in the choice of a minister, he "try the spirits, whether they be of God," and long for such a pastor only, as, besides being manifestly devoted to the Lord, and to the winning of precious souls, will faithfully also and fearlessly maintain the time-honoured and scriptural principles and practices of our beloved Church, as set forth in our Standards—cordially attached to its doctrine, worship, government, and discipline, and so likely to prove himself, in the hand of the Lord, worthy of his calling in a Church, which has been signally honoured of him to contend for those crown rights of the Redeemer, which were so nobly vindicated by our martyred forefathers.

And now, dear brethren, we commend you to "Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy," And "unto the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

FROM ACT IV. 1882—ANENT PROCEDURE AT CALLING AND SETTLEMENT OF MINISTERS

The General Assembly, with consent of majority of Presbyteries, enact and ordain, that instead of ten days' *inductæ*, as in times past, Presbyteries shall be allowed to meet for any purpose connected with the calling and settlement of ministers, after seven clear days have passed from the Sabbath on which intimation of such a meeting is made to a congregation.

ACT X. 1846—ANENT THE MODERATING IN CALLS

The General Assembly did and hereby do appoint, that no

Seven days' *inductæ*.

Moderating in Calls.

Presbytery shall moderate in a Call to a Probationer or Minister who is not qualified to accept it according to the laws of the Church.

APPENDIX II. 4

Ministers.

ACT VII. 1868—DECLARATORY ACT ANENT MODERATING IN CALLS

The General Assembly hereby find and declare that Presbyteries shall always moderate in a call at large, except in cases of application for the moderation of a Call in which clear intimation is given of there being a thoroughly harmonious desire for the calling of a particular person named; in which cases Presbyteries may, if they see cause, appoint the moderation of a call to that person only.

ACT III. 1879—DECLARATORY ACT ANENT VOTING BY MANDATE

Whereas doubts have arisen regarding the law and practice of this Church as to voting in the Election of Ministers and the Signing of Calls, the General Assembly declare and enact that, at any meeting of a Congregation for the election of a Minister, no vote shall be allowed or recorded, unless the vote is given by a *Member of the Congregation who is personally present*; and that, when a Call at large is moderated in, it shall only be subscribed by those who personally exhibit their names; but that when a Call is moderated in to an individual whose name is in the edict announcing the moderation, the Call may be subscribed on behalf of members not present when a Mandate authorising such subscription is produced.

Translations

ACT VI. 1849—ACT ANENT TRANSLATIONS

The General Assembly, with consent of a majority of Presbyteries, enact and ordain as follows:—

Translations.

I. In all cases of translation, the Minister, whom it is proposed to translate, shall be heard on the subject, by the Presbytery and the superior courts, at any stage of the proceedings when he shall express a wish to that effect.

II. Immediately after the parties in a case of translation have been heard at the bar of any Presbytery, the Minister whom it is proposed to translate shall be asked if he has any statement to make.

III. When parties have been heard, and an opportunity has been given to the Minister of declaring his views, the Presbytery shall consider and give judgment whether or not the translation sought for is expedient, and whether or not the call ought to be presented to their brother for his acceptance.

IV. When the Presbytery or the Court of Review has finally decided that the call should be put into the Minister's hands, and when the Minister has thereupon accepted the same, judgment shall be given by the said Presbytery or Court of Review, in the usual form, agreeing to the translation, and appointing the said Minister to await, in that matter, the orders of the Presbytery from within whose bounds the call has come.

ACT IV. 1882, § 2

Ministers.

The General Assembly, with consent of a majority of Presbyteries, enact and ordain that, in the procedure in Calls from one Presbytery to another, the Commissioners from the Presbytery and Congregation calling shall be received and heard only at one meeting of the Presbytery to which the Minister called belongs.

Further that, in the event of no ordinary meeting of a Presbytery being held within three weeks of the time when the Clerk receives official intimation that a Call to one of its members has been sustained by another Presbytery, he, along with the Moderator, shall be empowered to send intimation of the Call to the Minister's Congregation, and to summon them, and all parties, to the next ordinary meeting, that the Call may be disposed of then.

Admission of Ministers from other Churches, etc.

ACT VIII. 1850—ACT ANENT THE ADMISSION OF MINISTERS AND PROBATIONERS FROM OTHER CHURCHES

The General Assembly, with consent of a majority of Presbyteries, enact and ordain as follows:—

I. No Minister or Probationer of another Denomination or Church shall be received to the standing of a Minister or Probationer of this Church, without an unqualified subscription of the Formula.

II. No Minister or Probationer of another Denomination or Church shall be received to the standing of a Minister or Probationer of this Church, without the authority of the General Assembly.

III. Every application to be received to the standing of a Minister or Probationer of this Church shall be made to the Presbytery within whose bounds the applicant has his ordinary residence.

IV. Every Presbytery, to which an application to be received as aforesaid shall be made, shall transmit to the General Assembly their answers to the following Queries, or, if the applicant is a Probationer, their answers to such of the queries as relate to a Probationer's case.

Queries to be answered by Presbyteries in regard to Applicants from other Churches for admission to the standing of Ministers and Probationers of this Church.

1. What is the applicant's age?
2. What are the particulars of the applicant's curriculum of study—
 - (1) In Literature and Science?
 - (2) In Theology?
3. By what Presbytery and at what date was the applicant licensed to preach the gospel?
4. When and by whom was the applicant ordained?
5. What is the name of the Denomination or Church which the applicant has left, or is about to leave?
6. Has the applicant been connected, whether as a minister, a preacher, a member, or an adherent, with any other Denomination or Church than the one now mentioned?

7. What is the name of the congregation of which the applicant has been the pastor?
8. What is the date of his admission to the pastoral charge of it?
9. What success have the Presbytery reason to believe that the applicant had in that charge?
10. Are the Presbytery aware what have hitherto been the applicant's means of support as a minister?
11. What reasons does the applicant assign for his desire to be received into the Free Church of Scotland?
12. If there is a diversity of principle between the Free Church of Scotland and the applicant's former Denomination or Church, what account does the applicant give of the change in his views?
13. Is the applicant well acquainted with the events and controversies which led to the Disruption between this Church and the State in 1843, and are the Presbytery satisfied of his adherence to the principles maintained by the Church at that period?
14. How long has the applicant resided within the Presbytery's bounds?
15. What have been the Presbytery's opportunities of judging as to the applicant's probable usefulness?
16. What is their opinion of his gifts for the pulpit?
17. What opinion have the Presbytery formed in regard to the applicant's case? Do they recommend the General Assembly to authorize his admission?

V. The Ministers and Probationers, who may be received from other Denominations or Churches to the standing respectively of Ministers and Probationers of this Church, shall continue without any fixed charge, and without being capable of receiving a call, serving as preachers under the direction of the Presbyteries of the Church and according to the regulations made from time to time by the Home Mission Committee, for the period of one year after the General Assembly have given authority to receive them.

ACT I. 1878—ACT ANENT YEAR'S PROBATION REQUIRED OF MINISTERS ADMITTED FROM OTHER CHURCHES

The General Assembly, with consent of a majority of Presbyteries, enact and declare, That so much of the Act VIII. 1850 as requires ordained Ministers from other Churches to be incapable of receiving calls during a year from the date of their admission to the standing of Ministers of this Church be superseded, and that such Ministers, when admitted by the Assembly in terms of the Act, shall be eligible to accept of calls immediately thereafter.