

## APPENDIX VIII

RESOLUTIONS RELATING TO CHURCH  
PRIVILEGES

## 1. PROTEST AGAINST THE DECEASED WIFE'S SISTER ACT

*Protest.*

"The Synod of the Free Presbyterian Church of Scotland protested against the passing of the Deceased Wife's Sister Bill while it was under discussion in Parliament, and forwarded its protest to the Prime Minister and others, and now that the Bill has been placed upon the Statute Book of this Realm, the Synod renews its former protest, and appeals to Parliament to take steps for the repeal of the Deceased Wife's Sister Act. Some of the reasons for making this appeal are as follows:—

"(1) That the Word of God forbids marriages within certain degrees of 'near of kin,' both on the ground of consanguinity and affinity, and that the prohibition on the ground of affinity goes out equally far with that on the ground of consanguinity—*vide* Leviticus, chap. xviii. 6-18. This has been the almost universal belief of the Christian Church in all past ages.

"(2) The Synod believing as it does the whole doctrine of the Confession of Faith to be founded upon and agreeable to God's Word, takes its stand in this matter upon chapter 24, section 4, of said Confession, and reminds Parliament and all others that this is the law of the Church and Nation of Scotland regarding marriage. The Section referred to runs as follows—'Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word nor can any such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.'

"(3) The Synod draws attention to the fact that this Act has produced, and will produce, various demoralising results in the life of the Nation, some of which are the following:—(a) It has placed the legislation and civil law in direct antagonism to God's Word, and to the conscience of all who take that Word as their only rule of conduct, as well as to the Scriptural Law of marriage still constitutionally held by the Churches of England, Scotland, and Ireland. (b) It is a retrograde step from the standard of morality hitherto maintained in this nation, and will consequently cause much unnecessary trouble to the Churches, Families, and men's

consciences, and it will assuredly bring the wrath of God with many penal consequences upon those who will contract such incestuous marriages.

"(4) The Synod gives public notice to all concerned that the Ministers of this Church shall not be at liberty to perform marriage except in strict conformity with the Confession of Faith, and that Church privileges shall not be extended to any who contract marriage under the license given by the said Deceased Wife's Sister Act."

## 2. COMMUNION

## RESOLUTION ON SUBJECT OF CLOSE COMMUNION

"The Synod would record their strong disapprobation of the conduct of some individuals connected with this Church, who have circulated unfounded charges among our people about the meaning of a resolution passed by the Synod in November last year. The resolution reads as follows—"That the Synod approve of the procedure adopted by Mr MacIntyre at Winnipeg in the matter of admitting persons to the privilege of the communion, and give it to be understood that, while this Church does not hold close communion, none are to be admitted to the privilege mentioned but such as are known as God-fearing persons by a majority of those who are responsible for admission."

The Synod declare that the meaning attached by them to the above resolution is as follows—(1) The office-bearers of the Church in Canada, having sent a request to the Synod to give a deliverance in regard to the position held by this Church about communion, the Synod gave it to be understood that neither the Church of the Reformation, nor the Free Presbyterian Church of Scotland, held or hold close communion; (2) The Synod gave it to be understood that none are to be received to the Lord's Table in this Church 'but such as are God-fearing persons'; and that none shall be admitted without the approval of the majority of the Kirk Session. That this has been all along the way of admission to the Lord's Table in the Free Presbyterian Church will be quite manifest to all their people. (3) The Synod would also declare that it flows from ignorance or something more blameworthy on the part of some, to have spread a report to the effect that the Synod, by foresaid resolution, had changed the Constitution of the Church and opened a wide door to receive members wholesale from other Churches to the Lord's Table. The people of this Church may rest assured that the Synod did not and does not intend to open the door to communion, in the least degree, wider than it has been in the Reformed Church of Scotland since the Reformation, and in the Free Presbyterian Church of Scotland hitherto."

## UNION WITH OTHER CHURCHES

"The Synod refuses to consider any motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine of the Confession of Faith, both in her profession and practice; and it warns the office-bearers of this Church of the danger of following

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divisive courses contrary to the solemn engagements under which they came at their ordination, and, further, it instructs the Presbyteries and Kirk-Sessions to maintain order and discipline in the several congregations under their charge, in accordance with the constitution of this Church, as necessity may arise."

CHURCH PRIVILEGES

"The Synod declare, in accordance with former resolutions, that the Church's privileges, such as admission to the Lord's Table and baptism, are not to be given to any who engage in Sabbath work (other than works of necessity and mercy), and who travel by trains or cars run in systematic disregard of the Lord's Day."

APPENDIX IX

DISCIPLINE

The Form of Process

APPENDIX IX. The Form of Process.

SESSION 11. APRIL 18, 1707—ACT APPROVING A FORM OF PROCESS IN THE JUDICATORIES OF THE CHURCH WITH RELATION TO SCANDALS AND CENSURES

The General Assembly having this day, and at several former diets, had read in their audience the overtures concerning a Form of Process in the judicatories of this Church with relation to Scandals and Censures, which were transmitted by the late General Assembly to the several Presbyteries for their judgment thereupon, and having maturely considered the said whole overtures, with the remarks and observations of Presbyteries made upon the same after full reasoning, both in Committees and open Assembly, upon the several particulars contained in the said Form of Process, the General Assembly did, by their votes, nemine contradicente, and hereby do, ratify and approve the foresaid Form of Process as now amended, in the whole heads and articles thereof, and appoint and ordain the same to be observed and practised by the respective judicatories of this Church as an act and ordinance of Assembly, and as fixed binding rules and directions in the whole matters therein contained, except the seventh, eighth, and ninth paragraphs of the fourth chapter, and what concerns the pressing of the Oath of Purgation—as to which the General Assembly supersedes at this time to enjoin the observation thereof as positive standing rules; but they did, and hereby do, unanimously recommend to the several Presbyteries and other judicatories of the Church, that they regulate themselves according to the advice therein insinuated, as they shall find to tend most to edification; the tenor of which Form of Process follows.

CHAPTER I

Concerning Church Government, Discipline, Scandals, and Censures in general

1. Our Lord Jesus Christ hath instituted a government, and governors ecclesiastical, in his house, with power to meet for the order and government thereof; and to that purpose, the apostles did