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Alliance of the Reformed
Churches Holding the
Presbyterian System

PRIVATE AND CONFIDENTIAL.]

REPORT

OF THE

*Scottish Sub-Committee on Creeds and
Formulas of Subscription*

TO THE

General Presbyterian Council

TO BE HELD AT PHILADELPHIA IN 1880.

2372

REPORT of the SCOTTISH SUB-COMMITTEE ON
CREEDS AND FORMULAS OF SUBSCRIPTION to
the GENERAL PRESBYTERIAN COUNCIL, to be
held at Philadelphia in 1880.

ON 4th July 1877, the First General Presbyterian Council, held at Edinburgh, appointed a Committee to prepare a Report for the next Council in 1880, showing in point of fact—

- 1st. *What are the existing Creeds or Confessions of Churches composing this Alliance, and what have been their previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same, from the Reformation to the present day.*
- 2d. *What are the existing Formulas of Subscription, if any, and what have been the previous formulas of subscription used in these Churches in connection with their Creeds and Confessions.*
- 3d. *How far has individual adherence to these Creeds by subscription or otherwise been required from ministers, elders, or other office-bearers respectively, and also from the private members of the same.*

And the Council authorised the Committee to correspond with members of the several Churches throughout the world who may be able to give information, and they enjoined the Committee in submitting their report not to accompany it either with any comparative estimate of these Creeds and Regulations, or with any critical remarks upon their respective value, expediency, or efficiency.

At the first meeting of the Committee, on 9th July 1877, the following gentlemen were appointed a Sub-Committee to ascertain "the facts called for in the Remit" in so far as regards Scotland:—

THE REV. PROFESSOR MITCHELL, St. Andrews—*Convener*.

THE REV. PROFESSOR CANDLISH, Glasgow.

THE REV. PROFESSOR CALDERWOOD, Edinburgh.

JAMES MITCHELL, Esq., LL.D., Glasgow.

ALEXANDER TAYLOR INNES, Esq., Advocate, Edinburgh.

DAVID LAING, Esq., LL.D., Edinburgh.

Mr. Laing's death, on 18th October 1878, deprived the Committee of the continued assistance of one whose services during a long and laborious life, both as Editor of the collected works of John Knox and of the Letters and Journals of Robert Baillie, and as adviser and helper in many other important literary undertakings, had been of the highest benefit to the whole Presbyterian Church, and the means of casting much fresh light on the most interesting periods of its history. It is a satisfaction to them, however, to be able to report that the text of the Answers furnished in regard to the Church to which he belonged had been drafted, and submitted to, and approved of by him in the spring of 1878, and that some even of the notes are founded on contemporary pamphlets supplied by him. On 2d June 1879, T. G. Murray, Esq., W.S., was, with consent of Dr. Schaff and the American Committee, elected in room of Mr. Laing.

The sub-committee have held at least eight meetings. At one of the first of these, the difficulty presented itself that while most of the Presbyterian Churches in Scotland look back generally to the same past history, and find in that history the same Creeds and other documents, they might be expected, according to their different stand-points, to take slightly different views of them, and of their relations to them. It was feared that any attempt on the part of the Scottish sub-committee summarily to harmonise these views might not, on the one hand, tend to the harmony desired, while, on the other, it might withdraw from the view of the Council some of the materials for its conclusions. In view of this difficulty, it was resolved that the members of Sub-Committee connected with each of the three largest Presbyterian bodies—the Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church—should be asked to send in to the Convener separate papers in answer to the Queries proposed by the Council, in so far as relates to the Churches to which

they respectively belong. These papers have accordingly been prepared and printed, and are transmitted herewith as the main part of this report.

The sub-committee also requested and have printed and transmitted herewith Answers to the Queries returned by the two other Presbyterian Churches, which sent delegates to the Council, viz., the United Original Secession Church and the Reformed Presbyterian Church (other than that recently united with the Free Church). The Answers of these Churches show no new Creed or modification of Creed, but they indicate variations in the formula or mode of adherence to the Creed on the part of the office-bearers, and of the ordinary members of the Church. The sub-committee have found it especially necessary in the case of Scotland to adhere to the distinction between doctrinal Creeds or Confessions (which is what the Remit by the Council appears to contemplate), and those explanations of the Creeds and applications of the doctrine which, in the case of all the Scottish Churches, have been made, sometimes in a judicial and sometimes in a declaratory form, and which, especially under the name of "Testimonies," extend far beyond the possible limits of this return, as they are outside the scope of the Remit.

It is only necessary further to state that the Answers to the Queries and the Abstracts thereof do not claim any ecclesiastical authority or sanction; that the members connected with each Church are alone responsible for the Answers and Abstracts made in regard to that Church; and that no Church is to be held as acquiescing in the accuracy of the historical statements and claims contained in the various Declaratory Acts and Testimonies of the Churches other than its own.

ABSTRACT OF ANSWERS
AS TO THE SEVERAL CHURCHES IN SCOTLAND.

I.—CHURCH OF SCOTLAND.

ANSWER TO QUERY FIRST.

- a. Existing Creed :—The Westminster Confession of Faith (p. 1).
- b. Previous Creeds :—I. Creeds having civil as well as ecclesiastical recognition :—1. The Scottish Confession of 1560, the principal Confession of the Church till 1647 (p. 2). 2. The Second or subsidiary Confession of 1581, enlarged in 1638 into the “National Confession and Covenant” (p. 3). II. Creeds having only ecclesiastical recognition :—1. The Apostles’ Creed ; 2. Exposition of do. in Baptismal Service ; 3. Confession of the English Church at Geneva (pp. 4, 5).
- c. Modifications of these Creeds :—None, in the proper sense of the term (p. 5).

TO QUERY SECOND.

- a. Existing Formulas of Subscription :—1. The Formula of 1694, at first appointed for Ministers and Preachers, and now subscribed by Elders (p. 6). 2. The Formula of 1711 (with relative Questions), now subscribed by Ministers and Preachers (p. 7). The Formula of 1707, appointed for Professors and Teachers, and still subscribed by Professors of Divinity (p. 8).
- b. Previous Formulas of Subscription :—Simple subscription to Confessions running in the direct form (pp. 8, 9)—*Professio Fidei* (p. 9) “Godly Bands” and other local formulas before 1581 (pp. 9, 11)—The opening paragraph of the Second Confession or National Covenant, expressing adherence to the First Confession in all points, chief form of subscription to it from 1581 onwards (p. 11)—Profession of adherence to doctrine, etc., of Church in Solemn League and Covenant, and local formulas of Covenanting times (pp. 11, 12)—Simple subscription to Westminster Confession in terms of Act vii. Assembly 1690 (pp. 2, 6).

TO QUERY THIRD.

- a. Individual adherence to the Creed appears to have been required from early times, not only of Ministers and Elders, but also of ordinary members, down to the Revolution (pp. 13-15), formally relaxed in 1711 to those from abroad coming to reside in Scotland, and gradually to others (pp. 18, 19), though, in connection with Baptism, a reference more or less general to the Confession long continued to be made ; more general forms of profession sent down by Assembly to all Ministers in 1871 (pp. 19, 21).
- b. General adherence or profession of faith in accordance with Church’s teaching all that is now required (p. 22)—no special form appointed, but certain great and fundamental doctrines specified in Acts of Assembly (Notes to pp. 18, 20).

II.—FREE CHURCH OF SCOTLAND.

ANSWER TO QUERY FIRST.

a. Existing Creed :—The Westminster Confession of Faith, from the year 1647 (p. 23).

Modifications of Existing Creed :—The Acts of Assembly of 1647 and 1846, confirmed in 1876, when the larger section of the Reformed Presbyterian Church united with the Free Church (pp. 23, 24).

b. Previous Creeds :—The Scottish Confession, from 1560 to 1647 (pp. 24, 25).

Modifications of Previous Creeds :—

In the Church of Scotland, none, in the proper sense of the term.

In the Reformed Presbyterian Church, the Creed from 1690 to 1876 was the Westminster Confession *and Catechisms*, with modification of the Act 1647, and as received and approved in Testimonies 1761 and 1837 (pp. 25, 26).

TO QUERY SECOND.

a. Existing Formula :—For Ministers, Elders, and Deacons :—The formula of 1846, with relative questions (pp. 26, 27).

b. Previous Formulas :—

(a.) For the Scottish Confession of 1560—

Simple subscription to the Confession itself, or adhering to the Covenant (p. 28).

(b.) For the Westminster Confession—

In the Church of Scotland, simple subscription or adherence as before, and subsequently the formula of 1694 for Elders, and of 1711 for Ministers (pp. 28, 29).

In the Reformed Presbyterian Church, subscription to questions of formula (p. 92) till 1820, thence till 1876 only oral questions, which were modified in 1870 (p. 29).

TO QUERY THIRD.

a. At Present :—

For Office-bearers, personal adherence to the whole doctrine of the Confession in terms of Subscription-Formula, etc., is required; but for private members a “confession of faith in accordance with the Word of God and the Standards” is enough (p. 30).

b. In the Past :—

In the Church of Scotland, personal adherence to all the doctrine of the Confession was required in the Covenanting times from all members of the Church; but not apparently as a test or condition of entering it or becoming members (pp. 30, 31).

In the Reformed Presbyterian Church, the acknowledgment of the Westminster Confession of Faith and Catechisms, as founded on and agreeable to the Word of God, was required, not only of office-bearers, but of private members; but in 1872 Questions were sanctioned, referring applicants for admission to the Communion to the Westminster Shorter Catechism (p. 31).

III.—UNITED PRESBYTERIAN CHURCH.

ANSWER TO QUERY FIRST.

- a.* Existing Creeds:—The Westminster Confession and the Larger and Shorter Catechisms (pp. 43, 45).
- b.* Modifications of Existing Creed:—The United Presbyterian Church in her Basis of Union allowed exception to be taken to the Subordinate Standards on one important subject, by declaring that she did not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion; and by Declaratory Act passed in May last has given forth an authorised explanation in regard to other subjects in the said Standards, respecting which it has been found desirable to set forth more clearly and fully the view which the Synod takes of the teaching of Holy Scripture. See “Declaratory Act, adopted May 1879” (pp. 48, 49).
- c.* Previous Creeds:—The Westminster Confession, and Larger and Shorter Catechisms, have been, from the origin of the Secession Church, the accepted Creed (p. 63); but in 1797 the Associate (Burgher) Synod adopted a Preamble to the Formula to the following effect:—“Whereas some parts of the Standard books have been interpreted as favouring compulsory measures in religion, the Synod hereby declare that they do not require an approbation of any such principle from any candidate for licence or ordination” (p. 69). This declaration was in substance accepted, on occasion of subsequent unions, by all the divisions of the Secession so uniting (pp. 43, 45, 70, 71).
- d.* Modifications of Previous Creeds:—The Relief Church, in an early part of its history, used the formula of 1711, as in use in the Established Church, but in 1823 adopted a formula professing the doctrine of the Westminster Confession, with an exception as to the power of the Civil Magistrate (p. 70).

TO QUERY SECOND.

Existing Formulas:—For Preachers, Ministers, Missionaries, and Elders, the appropriate formula is given pp. 45-49 (the Answer and Promise of Subscription being minuted). The form of Question 2 of the formula is now, under the Declaratory Act, to be that given at the close of the Declaratory Act, p. 49.

Previous Formulas:—The previous formulas of this Church, and of each of the bodies composing it, in connection with their Creeds, are contained in the Answers to the *Second* question of the several Formulas of Adherence which are given at length from pp. 63-73.

TO QUERY THIRD.

Office-bearers are admitted upon acceptance of, and promise of subscription to, the formula; and private members are admitted upon "a credible profession of the faith of Christ, as held by the Church," with a corresponding character of deportment. A "Summary of Principles" was issued in 1855, and is used as a help for those asking admission into membership, to which is appended a series of questions which may be proposed at admission (pp. 49-54). *Previous practice.*—A "Summary of Principles" was agreed to by the United Associate Synod in 1820 as a Directory in the admission of members (pp. 81, 82). Earliest practice of Associate Synod is stated in "Re-exhibition of Testimony," p. xv. note; that of Relief Church in Smith's "Historical Sketches," p. 11.

IV.—SYNOD OF UNITED ORIGINAL SECEDERS.

ANSWER TO QUERY FIRST.

- a. Existing Creeds:—Along with Testimony, the Westminster Standards, as received and ratified by Church of Scotland as standards of covenanted uniformity for the three kingdoms (p. 87).
- b. Previous Creeds:—Testimony of 1736.
- c. Modifications of Creed:—None. Testimony of 1827 and 1842 maintains the principles of the Second Reformation.

TO QUERY SECOND.

- a. Existing Formulas:—Formula of Questions for Ministers, Elders, and Probationers at end of Testimony, of which those relating to doctrine are given (pp. 88, 89).
- b. Previous Formulas:—The same as existing ones.

TO QUERY THIRD.

Assent to Testimony a term of fellowship, ministerial and Christian. Ministers, Elders, and Probationers, after answering questions in formula, declare they are willing to subscribe Standards when called so to do. Private members, in signifying adherence to the Standards, are only required to do this in so far as they understand them (p. 88). The original law and practice of the Secession is embodied in Act of Associate Presbytery given in Appendix, p. 90.

V.—REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

ANSWER TO QUERY FIRST.

- a. Existing Creeds :—Westminster Confession and Catechisms, and the Testimony of the Church, published 1837-39.
- b. Previous Creeds :—"Informatory Vindication" emitted in 1687; Testimony emitted by the Reformed Presbytery in 1761.
- c. Modifications of Creeds :—Merely in form, in the way of applying the recognised principles of the Church to altered circumstances in the community.

TO QUERY SECOND.

- a. Existing Formulas :—Formula for applicants for Church membership, called "Terms of Communion"—given on page 91. Formulas of questions for ministers, probationers, and elders as contained in the Book of Discipline, the first ten of which are given on pp. 92, 93.
- b. Previous Formulas :—None; but the present fourth term of communion, prior to 1822, included special reference to the renovation of the Covenants at Auchinsaugh in 1712, whereas the present fourth term includes the general statement, "the duty of a minority adhering to these vows (*i.e.* the Covenants) when the nation has cast them off."

TO QUERY THIRD.

Members as well as office-bearers give their assent to the Terms of Communion as stated on page 91.

ANSWERS to the *Queries of the General Presbyterian Council regarding Creeds and Confessions, in so far as relates to SCOTLAND.*

No. I.—CHURCH OF SCOTLAND.

QUERY I.—*What are the existing Creeds or Confessions of this Church? and what have been its previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same from the Reformation to the present day?*

ANSWER.

(a.) The existing Creed or Confession of the Church of Scotland is that Confession of Faith which, in the years 1645-6, was agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland. This, on 27th August 1647, was, with certain explanations, approved by the General Assembly of the Church,¹ as being “most agreeable to the Word of God, and in nothing contrary to the received doctrine of this Church,” and accepted “for their part” as a common Confession of Faith for the three kingdoms, and, along with the Assembly’s Act of Approbation, was ratified in 1649 by the Estates of the Scottish Parliament, and ordained by them “to be recorded, published, and practised.”² Notwithstanding the general Act rescissory of 1661, which swept away the legislative enactments of the Covenanting Parliament, a certain degree of deference, according to Bishop Burnet and other trustworthy authorities, continued to be shown to the Westminster Confession under the restored Episcopacy;³ and editions of it, as well as of the Larger and Shorter Catechisms, and of the new version of the Psalms, approved and adopted in 1650, were allowed to be printed in Scotland. On the restoration of Presbytery in 1690, the Westminster Confession was ratified anew by the Scottish Parliament “as the public and avowed confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches,”⁴ and by an Act of the General Assembly of the same year, it was appointed to be subscribed by “all

¹ Peterkin’s *Records of the Kirk*, p. 475.

² Act usually prefixed to Scotch editions of the Confession, along with Act of Assembly.

³ See introduction to *Minutes of Westminster Assembly*, p. 419.

⁴ Act v. Parliament 1690.

probationers licensed to preach, all intrants into the ministry, and all other ministers and elders received into communion . . . in Church government."¹ The Act of Parliament of 1690 was ratified anew in 1693,² again in 1701,³ and finally in 1706,⁴ by the Act of Security, which was inserted in the Act and Treaty uniting the kingdoms of England and Scotland, and declared to be an essential condition thereof.

(b.) The following Creeds and Confessions may fairly claim to be comprehended under the second division of this Query:—

I. Confessions which have had civil as well as ecclesiastical sanction.

1. "The Confession of the Faith and Doctrine beleved and professed by the Protestantis of the realme of Scotland, exhibited to the estatis of the same in Parliament, and by their public votes authorised as a doctrine founded upon the infallible Word of God." This is the Scottish Confession strictly so called, and unquestionably the principal Confession of the Reformed Church of Scotland from 1560 till 1647. It was drawn up at the request of the Parliament of 1560 by Knox, Spottiswoode, Douglas, Wynram, Rowe, and Willock, and was adopted by the same, before any General Assembly existed to give its formal sanction to it.⁵ It was translated into Latin by Patrick Adamson, and published at St. Andrews in 1572. Another Latin version of it was inserted in the *Harmonia Confessionum*. It was approved and ratified by Act of Parliament in 1560, and again in 1567, as also by various Acts of later Parliaments. From the fact that these Acts stand unrepealed, as well as from the terms in which the Westminster Confession was adopted in 1647 by the General Assembly, the Scottish Confession is held by many⁶ not yet to have lost its authority, or to have been formally abrogated as one of the Church's symbolical books. But from the use made of it in the notorious Test Act of 1681, it had possibly somewhat lost favour among Presbyterians at the time of the Revolution.

2. "The Second Confession of Faith," commonly called the King's Confession, also the Negative Confession, and finally, after certain explanations or additions made in 1638 and 1639, the National Covenant.⁷

¹ Act VII. Assembly 1690.

² Act XXII. Parliament 1693.

³ Act III. Parliament 1701.

⁴ Act VI. Parliament 1706.

⁵ Imprinted at Edinburgh by Robert Lekpreveick, 1561. A very accurate text of this Confession is given by Mr. Laing in his edition of *Knox's History*, vol. ii. pp. 95-120. It corresponds in its general features with the other Confessions of the Reformed Churches which had previously appeared; and in various important sentences it coincides almost verbally with one or other of the Confessions of the Genevan Church, or with the earlier editions (1536 and 1539) of the Institutes of

Calvin. See *Brit. and For. Evan. Review* for January 1872, pp. 92-96.

⁶ Edward Irving's testimony to this has of late been often quoted. That of the Marrowmen in the last century is hardly less notable.

⁷ "It is no new cause to us. It is almost sixty years old; it is no less since this same Confession was [first] subscribed and sworn to. And it has been still in use yearly to be subscribed and sworn to in some parts among some in this land to this day. And I think it would have been so in all the parts of this land if men had dreamt of what was coming upon us." —Henderson's *Sermons*, p. 20.

It was subscribed by the king and nobility in 1580-1; and the same year, in a proclamation issued by the king in Council, it was ordered to be generally subscribed. By the first Assembly thereafter it was recognised as "ane trew and Christian confession, to be agreit unto by such as trewly profess Christ and his trew religion, and the tenor thereof to be followit out as the samin is laid out in the said proclamation;" and by the next, ministers were enjoined, without further delay, to carry out the tenor of the proclamation. It was subscribed generally and with great enthusiasm at that time, again in 1590, and again in 1596, and less generally in 1604, and again, and with still greater enthusiasm and universality, in 1638, and subsequently in the Covenanting times, and it was in fact the charter of the second Reformation. It contained *in gremio* an express assent to the Positive Confession of 1560, and embodied or expanded forms of renouncing Popish error which had been in use since 1559, and from 1580-1 onwards it replaced them.¹ Thus, as both Calderwood and Wodrow allow, "this Confession is an appendix to the first Confession, and comprehendeth it in a general clause in the beginning, and so both are but one, and he that subscribeth the one subscribeth the other, and therefore our Confession is not wholly negative, but partly affirmative, partly negative."²

II. Creeds, expositions thereof, and Confessions inserted in the Book of Common Order, which, in the First Book of Discipline, is recognised as the Book of *our* Common Order, in 1562 and 1564 was more explicitly sanctioned by the General Assembly, and continued in authority till 1645.

1. The creed commonly called the Apostles' Creed held a recognised place in the services of the Church of Scotland, while these were regulated by the Book of Common Order. It held a place in the ordinary services as the confession of the faith of the assembled worshippers. It was introduced also in the form for the administration of baptism as the *sum* of that faith which the parent professed and engaged to teach to his child.³

2. From 1564, when the Book of Common Order was enlarged and formally sanctioned by the Assembly, an authoritative exposition of the Creed was inserted, to be read in the baptismal service by the minister. It was both in form and in reality a Confession of Faith, being an abridgment of the "Professio Fidei Catholicæ" of Valerandus Pollanus.⁴ This had been signed not only by the minister, doctor, and elders of the congregation of French Refugees at Frankfort, but also by the

¹ As late as 1657.—*Ecl. Rec. Aberdeen.*

² Calderwood, vol. iii. pp. 502-505; vol. viii. p. 33; Wodrow's *Correspondence*, vol. iii. pp. 78, 85, etc.

³ Though not now used in the worship of the Church, this Creed is still annexed to the Shorter Catechism "as a brief sum of the Christian faith agreeable to the word

of God and anciently received of the churches of Christ." The use of it in baptism also has of late been revived in the Church (p. 21).

⁴ *Liturgia Sacra, seu Ritus Ministerii in Ecclesia Peregrinorum Francofordiæ ad Moenum. Addita est Summa Doctrinæ, seu Fidei Professio ejusdem ecclesiæ.*

minister and representatives of the English and Scottish exiles there, with whom Knox was for a time associated, and from among whom the nucleus of his Genevan congregation was obtained. The abridgment of it continued to hold its place in subsequent authorised editions of the Book of Common Order.

3. Another exposition of the Apostles' Creed is, "The Confession of our Faith which are assembled in the English congregation at Geneva."¹ It appeared in the earliest edition of the Book of Common Order along with the prayer used on the occasion of the first assembly of that Church and the adoption of its Confession and Church constitution. In the edition of 1564 it is said to have been "received and approved by the Church of Scotland." After that date it continued to be printed in the various editions of the book, and to be appended, at least occasionally, to Bibles, Psalm-books, and even (strange to say) to English Prayer-books, with a few prayers from the same source, till after the Restoration of Charles II.

In the edition of Knox's book published at Geneva in 1561,² and possibly in that printed in Scotland in 1562, there is also inserted an independent formulary, entitled, "The Forme of the Confession of Faith whereunto all [such] subscribe as are received to be Scholars in the University of Geneva, and it is very profitable for all towns, parishes, and congregations to discern the true Christians from Anabaptists, Libertines, Arians, Papists, and other heretics." But this was not inserted in subsequent editions of the book, nor has it received a place in Dunlop's or the other collections of Confessions, etc., of the Church of Scotland.³

Besides these "forms of sound words," the following also seem deserving of notice in such a statement as this:—

1. "The Confescion of the fayth of the Sweserlandes," "translated out of laten by George Wsher⁴, a Scotchman who was burned in Scotland the year of our Lord 1546." This is supposed to have been printed in London in 1548, possibly for the use of his followers in Scotland. It is the earlier Helvetic Confession, and contains the clauses at the end said to be wanting in all printed Latin and German editions: "It is not our mind to prescribe by these briefe chapters a certayne rule of the

¹ *Knox's Works*, Laing's edition, vol. iv. pp. 169, 170, etc.

² *Ibid.* vol. vi. p. 293.

³ It was subscribed by those Scottish students who went to study at Geneva, and that not always as a mere matter of routine. The following entry, prefixed in the Rector's Book of Geneva to the name of Joannes Skencus, the well-known Scottish lawyer, shows how warmly he was attached to the doctrine set forth in this and other Genevan formularies:—"Hoc meo scripto confiteor et palam profiteor

me veram ac sinceram Christi religionem, quae hodie in hac civitate praedicatur, ex animo amplecti, papisticam superstitionem caeterasque haereses, quae ex diametro ejus puritati repugnant, detestari, ac fidei confessionem in quam secundum leges, publici scholastici jurare tenentur Sacris Scripturis consentaneam esse; prout latius in catechesi hujus ecclesiae explicatur. Cui, ut ex animo subscribo, ita etiam chirographo meo eandem hanc meam confessionem confirmare volui."—[Pages 1-19.]

⁴ Wishart. Confession reprinted in vol. i. of the *Miscellany of the Wodrow Society*.

faythe to all churches and congregations, for we know no other rule of fayth but the Holy Scripture," etc.

2. The later Helvetic Confession of 1566, which, with the exception of the paragraph relating to holidays, was approved in a special Convention or Assembly held at St. Andrews¹ in the month of September in the same year, and confirmed by the signatures of the members of that Assembly. It was translated from the Latin by Robert Pont, and in an Assembly held at Edinburgh in December 1566, the translation was ordered to be published, with a note expressing the approbation of the Church and the limitation appended to it. Mr. Laing doubts if this order was ever actually carried out. Subscription to it was never afterwards given or required, but it was occasionally appealed to in the controversies with the King as a confession approved by the Church.² An English translation of it was published in the *Harmony of Protestant Confessions* in 1586, at Cambridge.

3. The Confession penned by Mr. John Hall and Mr. John Adamson in 1616, and directed by the Assembly (afterwards annulled) of that year to be revised by Cowper of Galloway, Howie of St. Mary's College, St. Andrews, Forbes of Corse, George Hay, and William Struthers.³ This probably was the shorter and simpler form of confession which the Assembly of 1616 designed to be subscribed by students entering the University. But there is no evidence that it ever came into general use, or was ever printed till, in our own day, the larger form of Calderwood's *History* was published by the Wodrow Society. It is as thoroughly Calvinistic in its teaching as the Westminster Confession.

(c.) There have been no *modifications* of these Creeds or Confessions in any proper sense of that term. The Confession of 1560 had an explanatory preface prefixed, and the Confession of 1647 has generally printed before it an adopting and explanatory Act of the Assembly of that year; but no clause has been taken away nor added since it was adopted.

The Catechisms at various times sanctioned or allowed by the Church of Scotland have been Calvin's Catechism,⁴ the Heidelberg or Palatinate Catechism, Craig's Catechism, and the Larger and Shorter Catechisms, prepared by the Assembly of Divines at Westminster, and adopted by the Church of Scotland in 1648.⁵

¹ "In your little book was most faithfully, holly, piously, and indeed divinely explained whatever we have been constantly teaching these eight years." In fine, after excepting the statement on holidays, they say, "Cetera omnia docemus, probamus et libentissime amplectimur." The letter is given in full in vol. vi. p. 544 of Laing's *Knox*, also in the Zurich Letters of the Parker Society.

² Calderwood's *History*, vol. iv. p. 237; Melville's *Diary*, p. 154.

³ Calderwood's *History*, Wodrow edition, vol. vii. p. 233-242.

⁴ Thereto is appended "The manner to examine children," etc. This in its first French form was simply a brief series of interrogatories addressed to catechumens being admitted into the church. In its enlarged forms of 1562 and 1565 it may have been used as a catechism. Whether it or the *Summula Catechismi* of Simpson or the *Parvus Catechismus* of Pont is the little catechism of Act Assembly 1592 depends mainly on whether the true reading of the Act is *lectors'* or *doctors'* (i.e. common or grammar) schools.

⁵ *Records of the Kirk*, pp. 496, 498.

QUERY II.—*What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in this Church in connection with its Creeds and Confessions?*

ANSWER.

(a.) As already stated, the Scottish Parliament, in 1690, ratified the Westminster Confession of Faith, and the General Assembly of the same year appointed it to be subscribed. In 1693 the Parliament further enacted “that no person be admitted or continued for hereafter a minister or preacher within the Church unless that he . . . subscribe the Confession of Faith, . . . declaring the same to be the confession of his faith, and that he owns the doctrine therein contained to be the true doctrine which he will constantly adhere to.” The first Assembly that met thereafter, in accordance with this enactment, appointed the following formula to be subscribed by those received by their Commission into ministerial communion (*i.e.* former episcopal incumbents), as well as by “expectants” or preachers admitted into the ministry:¹—

“I . . . do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith, and that I own the doctrine therein contained to be the true doctrine which I will constantly adhere to: As likewise that I own and acknowledge Presbyterian church government of this Church, now settled by law, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies to be the only government of this Church, and that I will submit thereto, concur therewith, and never endeavour, directly nor indirectly, the prejudice or subversion thereof, and that I shall observe uniformity of worship and of the administration of all public ordinances within this Church as the same are at present performed and allowed.”

In 1700² the General Assembly appointed that all ministers and ruling elders belonging to this National Church should subscribe the Confession of Faith as the confession of their faith according to the Act of Assembly 1690, and the above formula of 1694; and in 1704 it further appointed that all commissions to ministers and ruling elders, from presbyteries, universities, and royal burghs to subsequent Assemblies, should bear that they have subscribed the Confession of Faith according to the same formula.³ *Ruling elders continue to sub-*

¹ Act XI. Assembly 1694. Probably it was in the interval between 1690 and 1694 that the formula originated that has sometimes been accepted by very lenient presbyteries in much later times. “I . . . subscribe and will adhere to the Confession of Faith and Doctrine therein contained, as founded on and consonant to the Holy Scriptures.” Subscription to this formula has been accepted from more than one honoured minister still living.

In 1807, it appears, there was returned to the General Assembly a gentleman who, though he had been a minister of the Church for thirty years, had not subscribed any formula. He was admitted to his seat on signing the formula of 1694.

² Act XI. Assembly 1700. Act x. of same Assembly required schoolmasters also, and chaplains, governors, and pedagogues, to subscribe the Confession.

³ Act. VI. Assembly 1704.

scribe this formula, and must instruct that they have done so before they can claim to sit and vote in the General Assembly.

In 1711 (when the Church became seriously alarmed about designs said to be entertained for the subversion of her constitution) the General Assembly appointed the following somewhat stricter formula to be signed by all probationers when licensed, and ministers when ordained or admitted :¹—

“I . . . do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by diverse Acts of Parliament since that time, 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 authorised and practised in this Church, and also the Presbyterian government and discipline now so happily established therein, which doctrine, worship, and church-government I am persuaded are founded on the Word of God, and agreeable thereto : 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 ; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and never endeavour, directly nor indirectly, the prejudice or subversion of the same ; and I promise that I shall follow no divisive course from the present establishment in this Church : Renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the said doctrine, worship, discipline, or government of this Church.”²

¹ Act x. Assembly 1711.

² Satisfactory answers must also be given to the following amongst other questions :—

(a.) On the part of every one ordained or admitted a minister—

“I. 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?

“II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this Church, and ratified by law in the year 1690, 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 national Church,” etc. ?

“III. Do you disown all Popish, Arian, Socinian, Arminian, Bourignian, and other doctrines, tenets, and opinions contrary to and inconsistent with the aforesaid Confession of Faith ?”

(b.) On the part of every probationer licensed to preach—

“I. 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 ?

“II. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by diverse Acts of Parliament since that time, 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 ?”

(c.) The question usually put to elders, in terms of the older formula required to be signed by them, is in the following form (approved in Act v. Assembly 1863) :—

“Do you sincerely own and declare the Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, 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 ?”

By the Act of Security, which ratified anew the Confession of Faith and Presbyterian Government of the Church of Scotland, it was also provided that in all time coming "no Professors, Principals, Regents, Masters, or others bearing office in any University, College, or School within the kingdom, be capable or be admitted or allowed to continue in the exercise of their said functions, but such as," *inter alia*, "do and shall acknowledge and profess and shall subscribe to the aforesaid Confession of Faith as the confession of their faith, and that they will practise and conform themselves to the worship presently in use in this Church, and submit themselves to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same." This was repealed, in so far as concerns the Professors of the Lay Chairs, in 1853, and in so far as concerns schoolmasters in 1861; but the following formula, in terms of the Act of Security, still continues to be subscribed by the Theological Professors:—"I . . . do ingenuously profess and declare that I do own the foregoing Confession of Faith as the confession of my faith, and that I will practise and conform myself thereto, and to the worship presently in use in this Church, as now established by law, and submit myself to the government and discipline thereof, and never endeavour, directly or indirectly, the subversion or prejudice of the same; and in testimony of my sincerity in these premises, I have subscribed these presents judicially before the Presbytery of this day of ."

(b.) The following formulas of subscription or adherence have been more or less used in early times in the Church, though some seem to have had only local and temporary sanction:—

1. Those plainly implied in the very form into which all the earlier Confessions are cast: "I believe and confess," etc., "We confess and acknowledge," and such like expressions at the commencement, and also introducing all the more important articles, so that no separate formula but simple acceptance or subscription was required to testify assent to them. Besides, in the case of the Scottish Confession of 1560, a more explicit formula of adherence seems to be contained in the preface prefixed to it, and particularly in the following sentence of it:—"Seeing that of the infinite goodness of our God . . . we have obtained some rest and liberty, we could not but set forth this brief and plain confession of such doctrine *as is proponed unto us*, and *as we believe* and profess, partly for satisfaction of our brethren, . . . and partly for the stopping of the mouths of impudent blasphemers," accompanied, however, with the noble protestation, "that if any man will note in this our Confession any article or sentence repugning to God's holy word, it would please him of his gentleness and for Christian charity's sake to admonish us of the same in writing, and we of our honour and fidelity do promise him satisfaction from the mouth of God (that is from His Holy Scriptures), or else reformation of that which he shall prove to be amiss."

Nor can we be altogether certain that besides these a separate formula of adherence did not come to be generally used in connection with this Confession. In 1569 we find the following proposed by the Regent Murray and the Superintendent of Angus to the Professors of King's College, Aberdeen, of whose disobedience the Church had complained:¹—

“We whose names are underwritten *do ratify and approve from our very hearts the Confession of Faith*, together with all other Acts concerning our religion given forth in the Parliaments holden at Edinburgh, the 24th August 1560, and the 15th day of December 1567; and joyne ourselves as members to the true kirk of Christ, whose visible face is described in the said Acts, and shall in time coming be participant of the sacraments now most faithfully and publicly ministered in the said kirk, and submit us to the jurisdiction and discipline thereof.”²

2. That contained in the “*Professio Fidei*” of the Church of the Foreigners at Frankfort, and signed by certain representatives of Knox's congregation there in name of the whole, may claim to be mentioned, at least as showing the opinions and early practice of our great Reformer and his friends, though the formula, in the exact form it then bore, did not come into use in Scotland. The first part applies to ordinary members of the Church, and resembles the last sentence quoted from the Confession of 1581 on p. 11. It is as follows:—“*Hæc fides est mea, in qua me cum ista ecclesia puto consentire et admitti postulo, tanquam membrum Christi, pollicens omnem obedientiam erga universam ecclesiasticam disciplinam verbo Dei consonam, reliquamque doctrinam fidei ac religionis verae.*” The rest of this formula will be found below on page 10, and closely coincides with forms of renouncing Popery often used in Scotland in early times.

3. The “godly bands,” covenants, or deeds of association under which the Reformed party in Scotland as a whole, and the earliest congregations erected in connection with it, were incorporated, as the following, probably prepared under the direction of Knox himself, engrossed in the Session Records of St. Andrews in 1559, and published in vol. iii. Part II. p. 211 of the Miscellany of the Maitland Club:—

“We quhais names are underwritten joines us in all thinges conforme to the generall band maid betuix the Lordis and Baronis of Congregatioun at Edinburgh, the xiii day of Julii, anno, etc., 1559, to the Congregatioun and memberis to assist in mutuall support with the said Congregatioun, with our bodies, geir, and force, for maynteyning of the trew religion of Christe and downe putting of all superstitioun and idolatrie, conforme to the said band, quherof the tenor followis and is this:—We quhais names are underwrittin, quhilkes hes subscrivit thir presentes with our handis, hafend respect to our dewties in setting fordwart the glorie of God, and knawand alswa that we are commandit to joine ourselvis togiddir as memberis of ane bodie for the furtherance of the samyn, Dois in the name of Christe Jesus unite ourselvis, that we in ane mynde and ane spirit may endivour us with our hail power and diligence to walk fordwart in the ways of the Lord,

¹ Calderwood, vol. ii. pp. 491, 492.

² Akin to Burgess Oath of that day.

laboring to destroy and put downe all idolatrie, abhominations, superstitiones, and quahatsomever thing dois exalte the self against the majestie of our God, and maynteyn and set up the trew religion of Christe his word and sacramentis, and alsua assist and defend the trew ministers thereof. And as we be sones of ane father, parttakeris of ane Spirite, and heyris of ane kingdome, swa sall we maist hartlie, faythfullie, and trewlie concur togidder nocht only in the matteris of religioun, bot sall lykewise at our utter poweris, to the waring of our labouris, substance, and lyves, assist, defend, and maynteyne every ane ane othir against quahatsomever that troubles, persewes, or invades us or ony ane of us in our lyves, landis, gudeis, heretageis, officis, benefices, pensiones, or uthir thinges quahatsomever, presently in our possessiones, or quihilkis justlie we possessit at the beginning of thir present troublis for the religioun, or ony uthir causis pretendit upon religioun, or persewit under pretence of the samyne. And for observing of the premisses, we bind and oblis ourselfis in the presence of our God, and of his sone Jesus Christe, calling for the Holy Spirite to strength us to perform the samyne. At Edinburgh, the xiii of Julii, the yeir of God 1^m.v^e fiftye-nine yeirs. Quhilk band we approve in all pointtis, and adjoynis ourselfis for mutuall defence to the haill adheraris thereto.”

4. Those found in old ecclesiastical records published in whole or in part by the Bannatyne, Maitland, Abbotsford, and Spalding Clubs, and chiefly required to be subscribed or assented to by persons coming over from the Popish to the Reformed Church, and especially by those desiring to be admitted to the ministry, or to make such confession of the Reformed Faith and adherence to the Reformed Church as would entitle them, though not acting as ministers, to retain their benefices, and to claim the benefit of the proviso attached to the First Book of Discipline by the noblemen who subscribed it. One of the most detailed of these, probably read in the presence of Knox himself at St. Andrews, is given in Principal Lee's *Lectures on the History of the Church of Scotland*, vol. i. p. 107. A shorter one, also used at St. Andrews, is subjoined. Its close resemblance to that given alongside, from the closing sentences of the “*Professio Fidei*” of the Church of the Foreigners at Frankfort, will be at once apparent.

“*Insuper Papae, tanquam Antichristo Romano, renuncio ac doctrinae ipsius et religioni universae, nominatim de transubstantiatione panis in Eucharistia, de Sanctorum invocatione, fiducia justitiae propriae operum seu alterius cujuscunque quam Christi, libero arbitrio, purgatorio et satisfactione ulla pro peccatis alia praeter Christi sanguinem, ac denique de omni cultura imaginum et caeteris ejusmodi inventis humanis, quaecunque ipsius religione et doctrina continentur.*”

“*Item, we hartlie renunce the Pape, quhae is the verray Antichriste and suppressour of Godis glorie, with all diabolic inventioneis, as be Purgatorie, the Mess, Invocation of Sanctis, and prayaris to them, worshipping of images, prayeris in strange language, and multiplying of them to certain numer, and all ceremonies usit in papistrie, as be hallowing of candellis, watter, salt, and bread, with all their conjurations: And finalie, all authoritie as weil of the wicked Paip as utheris that sup-*”

resis Goddis law and stoppis his word and planelie maynteynis Idolators and Idolatrie, with all laws and traditiones, inventionis of men, made to bind and thrall mennis consciences; and promiseis in tyme coming to assist in word and wark with un-fenyeit mynde this congregatioune efter our powar, and never to contaminate ourselfis with the forsaidis idolatrie and superstitiones nother for profit nor feer." See *Miscellany of Maitland Club*, vol. iii. p. 217.

5. The following sentences of the Second Confession of Faith or National Covenant, so largely signed in 1581, 1590, 1596, and again in 1638, and onwards till the very close of the Covenanting period, and which from 1581 appears¹ to have been signed by ministers at their admission. These, as already stated, must be regarded as both a profession of faith and a formula of adherence to the larger Confession therein referred to, and they had the sanction of the Assembly.

"We, all and every one of us, . . . believe with our hearts, confess with our mouths, subscribe with our hands, and constantlie affirme before God and the whole world, that this only is the true Christian faith and religioun, pleasing God and bringing salvation to man, which is now, by the mercie of God, revealed to the world by the preaching of the blessed Evangell, and is receaved, beleaved, and defended by manie and sindrie notable kirks and realmes, but cheefelie by the Kirk of Scotland, the King's Majestie and three estats of this realme, as God's eternall truthe and only ground of our salvation; as more particularlie is expressed in the Confession of our faith stablished and publictlye confirmed by sindrie Acts of Parliament, and now of a long time hath been openlie professed by the King's Majestie and whole bodie of this realm, both in burgh and land. To the which confessioun and forme of religioun we willinglie agree in our consciences IN ALL POINTS, as unto God's undoubted truthe and veritie grounded onlie upon his written word. . . . this true reformed Kirk; to the which we join ourselves willingly in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same, promising and swearing by the great name of the LORD our GOD that we shall continue in the obedience of the doctrine and discipline of this Kirk, and shall defend the same . . . all the days of our lives."

This profession of faith and formula of adherence to the older Scottish Confession certainly continued to be used in the case of ministers and elders, as well as of ordinary members of the Church, through the whole of the Covenanting times. After 1643 the Solemn League and Covenant was also subscribed, and, as it contained *in gremio* a resolution to aim at the nearest possible conjunction of the Churches of the three kingdoms in one Confession of Faith, etc., subscription to

¹ Calderwood's *History*, vol. vi. pp. 522, 528.

it, after that Confession was completed and accepted, may have been legitimately held, as Wodrow argues, to imply subscription to the new Confession. It is not unlikely, however, that some special formula of adherence to the Westminster Confession of Faith, besides that implied in subscription to the Solemn League and Covenant, would come into use after 1649, though, from the imperfect state of the Church records of that time, it may be very difficult now to trace it out. Students, who were only bound by the same Acts, had to make subscriptions at graduation as well as at matriculation. The following was regularly signed by the Masters of Arts in the University of St. Andrews from 1654 to 1660 inclusive (the clause enclosed in brackets being first inserted in 1656):—

“Nos ingenui juvenes laurea (ut vocant) magisterii jam decorandi quorum nomina subsequuntur, ultro, ex animo et sincere profitemur Christianam religionem reformatam prout ea in Ecclesia Scoticana quoad doctrinam, cultum, regimen et disciplinam feliciter stabilita est [in utroque foedere, confessione fidei, et catechesibus ecclesiarum Britannicarum] sancteq̄ue promittimus, elevata ad Jehovam Deum celsissimum manu, nos in eadem religione, quamdiu vixerimus, Dei gratia perpetuo permansuros. Quodsi astutia et fraudibus Satanae, hominumve imposturis aut blanditiis aut ullis hostium minis aut terculamentis secus evenerit (quod omen Deus pro sua clementia avertat) abjuratae fidei, detestabilis perfidiae, ac perjuriae execrabilis notam indebilem non recusamus.”

In 1642 the formula ran—“Nos, etc., profitemur capita religionis Christianae quae continentur Confessione Fidei Scoticanâ adeoque in illam ipsam confessionem in nationali synodo Glascuensi anno 1638 explicatam;” and in 1645 the further clause was added, “Necnon in foedus solemne pro religione et pace in tribus regnis, Scotia, Anglia et Hibernia initum,” for which in 1654 the formula above given was substituted. Similar formulas were certainly used in the Universities of Glasgow and Aberdeen.¹ According to the Westminster Directory for Ordination, a candidate presenting a certificate that he had taken such subscriptions as the above would seem to have been admissible to the ministry without formal renewal of them; but by Act XVIII. Parliament 1640, and Act of Assembly 1643, ministers at their admission were expressly required to swear and subscribe the Confession of Faith or National Covenant, and the presbytery records show that this practice was kept up at St. Andrews during the whole of the Covenanting period. Even officers in the army appear in 1650 to have been required to express by oath or subscription their adherence to the doctrine, government, worship, and discipline of the Church.

¹ *Munimenta Universitatis Glascuensis*, p. 501. The National Covenant at least vol. ii. pp. 45, 456; *Fasti Aberdonenses*, was subscribed in Edinburgh.

QUERY III.—*How far has individual adherence to these Creeds, by subscription or otherwise, been required from the Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same?*

ANSWER.

The reply to this query has of necessity, to a considerable extent, been already anticipated in what has been said in reply to the second. The various formulas and extracts from Confessions there adduced appear to show that from the first the Reformed Church of Scotland deemed herself warranted to require of her ministers and other office-bearers, and even of her ordinary members, adherence to her creed in more or less definite terms, either by subscription or express verbal assent, or at least by tacit acquiescence. With respect to ministers, the case is clear and indisputable. The Scottish Parliaments of 1560 and 1567, which ratified the Confession of Faith (No. 3), declared “the ministeris of the blissede Euangel of Jesus Chryst, quhome God of his mercie hes now raisit up amanges us, or heirefter sall raiss, *agreing with thaim that now levis in doctrine* and administratioun of the sacramentis, and the *people of this realme that professis Jesus Christ* as he is now offerit in his Evangell, and do communicat with his haly sacramentis, as in the reformit kirkis of this realme [they] ar publictlic administrat, *according to the Confessioun of the Faithe*, to be the only trew and haly kirk of Jesus Christ within this realme.” And they decerned and declared “that all and sindrie quha ather gaynesayis the word of the Evangell ressaut and appreivit *as the heidis of the Confessioun of the Fuythe*, professit in Parliament of befor in the yeir 1560, . . . or that refusis the participatioune of the haly sacramentis as they are now ministrat, *to be na membrs of the saide kirk* . . . and trew religioune, sa lang as they keep thame selffis sa devydit from the societie of Christis body.” This declaration was reaffirmed in 1579, and again confirmed by the Acts 1581 and 1592,¹ which are regarded as still ratifying the constitution and guaranteeing the liberties of the Church.

In accordance with this, the First Book of Discipline² provides that each minister, before his admission, shall be examined by the ministers and elders “in all the chief points that now be in controversy between us and the Papists, Anabaptists, Arians, and other such enemies of the Christian religioun,” and if approved by them shall then be sent to the church where he is to serve, that there, in open audience of the flock, he may in diverse sermons “give confession of his faith in

¹ These Acts are given at length in Peterkin's *Booke of the Universall Kirk*, and have been recently published in a collected form.

² Chap. III. § 3, Appendix I. and II.

the article of justification, of the office of Christ Jesus, and of the number, effect, and use of the sacraments, and, finally, *in the whole religion which heretofore hath been corrupted by the Papists.*" In Assembly 1562, order was taken that unity of doctrine be retained among ministers; and then was originated that system of annual or semi-annual trial—censure, as it was termed—of the doctrine and lives of the ministers, which continued in general use at least to the close of the seventeenth century. In 1565 the following article, with several others, was presented by the Assembly to the Queen:—"That none be permitted to have charge of schools, colleges, or universities, or yet privately or publicly to instruct the youth, but such as shall be tried by the superintendents or visitors of the Church, *sound and able in doctrine*, and admitted by them to their charges." It was also presented to Parliament in 1567, and an Act was passed that all schools, universities, and colleges should be "reformed, and none permitted nor admitted to have charge and care thereof in time coming, nor to instruct the youth, privately or openly, but such as shall be tried by the superintendents or visitors of the kirk." It was under this Act that the visitation of King's College, Aberdeen, was made; and the formula given on page 9 was proposed for the acceptance of its masters.¹ And from that time onward to our own day, teachers and professors, as well as ministers, had to satisfy the Church as to their soundness in the faith. Among the articles "proponit" to the same Parliament, with the approbation of the Assembly, was the following:—"Further, we crave that no persons reclaiming to the religion, or *that do not profess it with us in all points*, be permitted to enjoy benefice or profit whatsoever under the title of ecclesiastical function, notwithstanding title, possession, or intrusion whatsoever they have had, or may claim to have, by the Pope, that Roman Antichrist."² This was not granted till the Parliament of 1572-3, when it was enacted "that every person who shall pretend to be a minister of God's word and sacraments, and who presently does or shall pretend to have and bruike any benefice . . . shall give his assent and subscribe the Articles of Religion contained in the Acts of our Sovereign Lord's Parliament, and give his oath for acknowledging and recognoscing of our Sovereign Lord and his authority, and shall bring a testimonial in writing thereupon."³ At the same time, and apparently also at the desire of the Church, another Act was passed, to the effect that, seeing the cause of God's true religion and his Highness' authority are so joined that the hurt of the one is common to both, it is ordained that none shall be reputed as loyal and faithful subjects to the king "who shall not give their confession and make their profession

¹ It was under it also that Ninian Dalziel was deprived of his office as master of the Grammar School of Dumfries by the General Assembly of 1579.—Peterkin's *Booke of the Universall Kirk*,

p. 188. Even under the Act of 1560 recusant teachers had been deprived.

² *Booke of the Universall Kirk*, p. 84.

³ Act III. Parl. 1572; Act IV. Parl. 1572; Thomson's *Acts*, vol. iii. p. 72.

of the said true religion ;” and that all such as make profession thereof, and yet have made defection from their due obedience to our Sovereign Lord, shall be admonished by the ministers of the kirk to return thereto, and if they fail therein, shall be excommunicated ; and that always, before such as have made defection be received to our Sovereign Lord’s mercy, they shall “*give the confession of their faith OF NEW, and promise to continue in the confession of the true religion in time coming.*”

The words “OF NEW” are important. They seem to show that such confession was not then demanded for the first time of those who belonged to the Reformed Church, and encourage the supposition that what, according to the English ambassador, was done in 1561 in Edinburgh on occasion of the dispensation of the communion, was at that time not an unusual practice. “The communion was mynesterat here upon Sondaye last ; I assure your honour with great decencie and verie good order. *There were none admitted but suche as made open protestation of their belief,* examined and admitted by the mynesteres and deacons to the number of xiii^c and odd.”¹ This was but a natural result of the practice originated by the signature of the “godly bands” already referred to ; and it is enjoined by the directions of the First Book of Discipline that, once a year at least, every master and mistress of a household come themselves and their family, so many as be come to the years of maturity, before the minister and the elders, and *give confession* of their faith. The meetings, which, in accordance with this injunction, appear to have been pretty regularly held before the administration of the communion, even down to the Covenanting times, were not for examination as to mere knowledge, but also for profession² of faith, so far at least as the chief articles of the Reformed doctrine were concerned,³ whether express acknowledgment of the Confession of 1560 were required or no.⁴ The propriety of requiring such a profession is maintained by Calderwood in a remarkable passage of his *Altare Damascenum*, where, after combating the Anglican interpretation of Hebrews vi. 1, etc., he says :—“Admitto jam interpretationem istam tertiam . . . et tamen dico non favere Pontificiae aut Anglicanae Confirmationi, sed potius Ecclesiis Reformatis illis, quae ad rem ipsam propius accedunt nempe neminem admittentes extraneum in gremium Ecclesiae aut ad sacram Coenam, absque *fidei professione solenni*, examinatione, foederis pactione, et precibus Ecclesiae, et ubi quid desideratur, restitui optamus.”—Page 353, ed. 1623.

¹ *Knox’s Works*, vol. vi. p. 122.

² *Profiteri fidem, non recitare verba catechismi.*—*Calderwood*.

³ “The knowledge of God’s law and commandments, the use and office of the same, the chief articles of the Belief, the right form to pray unto God, the number, use, and effect of the sacraments, the true

knowledge of Jesus Christ, of his offices and natures, and such other points without the knowledge whereof neither any man deserves to be called a Christian neither ought any to be admitted to the participation of the Lord’s Table.”—Ch. vii. *First Book of Discipline*.

⁴ The Covenant had, by Act 1648, to be taken before first communion.

So much for these particular words of the Act of Parliament. The Act, as a whole, is more important still, as in the first Assembly held thereafter (March 1572-3), superintendents and commissioners were instructed to put it in execution against all Papists within their provinces if, within eight days after admonition, they did not subscribe and give their oath according to the Act. In the Assembly held in March 1574-5, bishops, superintendents, and ministers in all parts were instructed to admonish such as were Papists, and had, since the Act of Parliament was passed, made confession of their faith, and yet had not participated in the Lord's Supper, that they should participate in the sacrament with the rest of the congregation, under pain of being held as relapsed and excommunicated. Proceedings under the Act were also taken in various subsequent Assemblies in 1578, 1579, 1580, or up to the time when the King's Confession was issued, and commandment given to the ministers to proceed against all who would not acknowledge and subscribe the same. This, as has been explained at page 3, the Assemblies of 1581 enjoined to be done without delay, and after that year subscription to it was frequently renewed in particular districts, as well as more generally, throughout the land.

The evidence that the first Act, dealing with those who had been or should be admitted to ecclesiastical benefices, was carried out not only in the case of Papists, who till then had been allowed to remain in quiet possession of two-thirds of the produce of their benefices, but also in the case of the ministers of the Reformed Church preferred to benefices from the time of its passing, is almost quite as strong. It had been asked for by the Church. It, as well as the other, was founded on by her in that claim and charter of rights—the enlarged National Covenant of 1638. As already stated, the subscription it required was given by ministers at their admission almost from the time it passed.¹ In the oldest collection of ecclesiastical forms and styles, we find that the form provided for admission and collation of a minister expressly narrates² that *confession of his faith had been received*, as well as his oath for acknowledging of our Sovereign Lord's authority, both of which were required by the said Act, and the latter by it alone. Both are directed to be required in the oldest forms of presentation extant after 1572.³

The history from the issuing of the King's Confession has been fully given under the answers to former queries, and appears unquestionably to warrant the conclusion that from that time onwards to our own day, the ministers of the Church have been required by subscription to testify their individual adherence to her creed, in terms more or less definite.

¹ "We have already acknowledged his Majesty's authority, by subscription to the King's Confession on our admission to the ministry."—Calderwood's *His-*

tory, vol. iv. p. 528; vol. vi. pp. 522, 528.

² *Miscellany of Wodrow Society*, p. 530.

³ Principal Lee's *History*, vol. ii. p. 386.

The case of the elders from the first seems to be determined by the fact that they were required to be men of "best knowledge in God's Word and cleanest life;" that they, as well as the ministers, were subject to privy censure in doctrine as well as life; and that they were required to "take heed to" the doctrine as well as the life of their pastor. From 1581, they, as well as ordinary church members, had to sign the Second Confession of Faith, which implied also assent to the First and larger Confession. The Westminster Assembly desired that they be "men of good understanding in matters of religion, *sound in the faith.*" In 1690 and 1700, subscription was more explicitly required of them, and ever since it has continued to be so, though the formula to which their assent is given was left unchanged in 1711, when that for ministers and probationers was made more strict.

The case as to ordinary members of the Church may not be deemed by some¹ (deservedly held in high esteem) so clear, nor early practice regarding it so uniformly consistent; yet evidence that such adherence was required in a general way, even from them, during the sixteenth and seventeenth centuries, is by no means scanty, now that the publications of various Antiquarian and Historical Clubs have made us more fully acquainted with those times. Several of the early Acts of Parliament and Assembly include them; so does the National Covenant. Such adherence had been demanded of the members of the churches at Frankfort and Geneva, with which Knox was associated² when on the Continent, though waived by him on one occasion. It was demanded of the ordinary members of the Church of Geneva, over which Calvin presided.³ It was demanded in the Church of the Foreigners in London, whose usages were so largely adopted by our Reformer. It was demanded also of the ordinary members of the Dutch⁴ and French⁵ Churches, with which the Church of Scotland long maintained friendly intercourse. It was demanded in the Directory of Cartwright,⁶ which was largely founded on the teaching of Knox and Calvin. In the Church of Basle the Confession was read over annually before the congregation, at the ante-communion service on the day before Maundy-Thursaday, and the people reminded of their oath to abide by it.⁷

¹ Dunlop, a distinguished ornament of the Church, in 1719 maintained that only office-bearers were by express Acts bound to the Confession. But great objection was taken to his able preface to the Confession by many of his brethren, who differed from him in the matter; and he himself admits that the practice in his day was as it is stated on p. 19. Only a few years before, the Presbytery of Elgin and Synod of Moray had made it matter of charge against one of their number that he did not, in administering baptism, "mention the Confession of Faith publicly in his church."

² See what is said before of their Confessions, pp. 2, 3, 8, 10.

³ Their Confession is given, and the circumstances attending the making it described in the new edition of *Calvin's Works*, vol. v. pp. xlii, and 357, 358.

⁴ *Form of Church Government in the Low Countries*, p. 15.

⁵ Quick's *Synodicon*, vol. i. p. xxxv, Canon xxxi.

⁶ Lorimer's edition of *Directory of Church Government of Elizabethan Presbyterians*.

⁷ Hagenbach's *Geschichte der ersten Basler Confession*, p. 52.

The earlier Confessions above referred to are all in fact, as has been already mentioned, confessions of the body of church members. And from the injunction of one of them, "Ne quis suffragium ferat nisi qui fidem antea sit professus," and the Acts of 1560 on to those of the Covenanting Assemblies and Parliaments, ordaining, "under pain of censure, that all the masters of universities, colleges, and schools, all scholars at the passing of their degrees, all persons suspect of Papistry or any other error, and finally, *all the members of this kirk* and kingdom *subscribe*," the obligation lay on them as well as on the office-bearers. Even down to the stern Acts of the post-Revolution Assemblies in 1696 and 1710, applying not only to ministers, but also to "other members of the Church," and the Act of 1711, requiring converts from Popery to sign the Confession of Faith as the confession of their faith, the course of ecclesiastical legislation seems to have tended in the same direction.¹ Probably the earliest Act formally relaxing the old usage was that passed in 1711.² It earnestly recommended to ministers that those educated in other Protestant churches, who had come to reside in this country, and desired to join in communion with this Church, should be tenderly dealt with, and expressly allowed them to receive sealing ordinances for themselves and their children on their professing their faith in Christ and obedience to Him, and engaging to bring up their children in the fear of God and in the knowledge of the principles of the Protestant religion. The practice from the middle of the seventeenth century seems almost as explicitly to have connected the profession of faith with the administration of Baptism as with admission to the Lord's Supper, although the Westminster Confession of Faith and Directory for the administration of Baptism would hardly seem to us

¹ From the *Annals and Statistics of the United Presbyterian Church*, it appears that if not from the Covenanting times, at least from the beginning of the eighteenth century, there was a regular organisation of praying societies in various districts of the country. The rules of the St. Andrews Society in 1717, as given in the *Original Secession Magazine* for January 1879, show that the members were required individually to "own the true Christian religion reformed and founded upon the Word of God, and summed up in our Confession and Catechism."

² Act xi. Assembly 1706, recommends "to the several ministers within this National Church to take as strict trial as can be of such as they admit to the Lord's Supper, especially before their first admission thereto, and that they diligently instruct them particularly as to the Covenant of Grace and the nature and ends of that ordinance as a seal thereof, and charge upon their consciences the obligations they

lie under from their baptismal covenant, and seriously exhort them to renew the same." Various Acts of Assembly recommend punctual observance of the practice of preaching catechetical doctrine, that the people may be well instructed in the principles of our holy religion, and Act viii. Assembly 1720, directs "that in these their catechetical sermons they more especially insist upon the great and fundamental truths according to our Confession of Faith and Catechisms, such as that of the Being and Providence of God and the divine authority of the Holy Scriptures, the necessary doctrine of the ever-blessed Trinity in the Unity of the Godhead, particularly of the eternal deity of our Lord and Saviour Jesus Christ, and of the satisfaction to divine justice made by him who is our only propitiation, of regeneration by efficacious grace, of free justification through our blessed Surety, the Lord Jesus Christ received by faith alone, and of the necessity of a holy life."

to warrant this.¹ The General Assembly of 1649 had ordained ministers and kirk-sessions to "take course" that in every house where there is one that can read, there be at least one copy of the Shorter and Larger Catechisms, the Confession of Faith, and Directory for Family Worship; and possibly² it was in connection with this Act that the practice grew up of requiring of parents, when they received baptism for their children, to assent in some form or other to the Catechisms and Confession of Faith, and even to the Covenants. Renwick charged it as a defection of his indulged brethren that they had forborne to name the Covenants in the engagements they required of parents on such occasions, and the Episcopal ministers say that naming them or the Confession was one main distinction between them and Presbyterians.³

This practice in the early part of the last century came to be more or less generally exchanged for the milder form which continued in use to our own times—requiring assent to the doctrines contained in the Word of God, an excellent summary of which, the minister was careful to add, may be found in the Confession of Faith and Larger and Shorter Catechisms of the Church. As late, however, as 1802, in the *Scotch Minister's Assistant*, printed at Inverness, the following stronger form of interrogatory is the only one given:—"Do you believe the Scriptures of the Old and New Testaments contain the mind and will of God, and that the Confession and Catechisms of this National Church are agreeable to and founded upon the Holy Scriptures, and are you sincerely desirous that your child should be baptized in this faith?" Both these forms have now fallen into desuetude.

In 1869 the following overture was laid before the General Assembly:—"Whereas it is desirable that members of the Church, when called upon to make professions of faith and to come under solemn obligations, as in the case of parents acting as sponsors in the sacrament

¹ But in the National Covenant or Confession, which was then equally authoritative with the new standards, they had a very strict definition of what was "the only true Christian faith and religion;" and in the Form for the administration of Baptism, which had been long current among them, they had both a Creed and an authoritative exposition of it.

² Or possibly when, at the request of the Scottish General Assembly, the Westminster Divines and the English Parliament agreed (see Minutes of Houses of Commons and Lords for 5th March 1644-5) to strike out of the Westminster Directory the three interrogatories it had originally contained, they were entitled, if not bound, under their Act of 1645 regarding the Directory for Public Worship, to revert to the usage sanctioned by old Acts of Assembly, and especially the Act of Assembly 1602, whereby only parents who gave "a

Christian confession of their faith" were to have their children baptized. This Act, at the time it was passed, was probably interpreted as meaning nothing more than compliance with the requirements of the Book of Common Order. But by 1639 the Christian confession referred to in the Act came naturally to be identified with that particular Confession and Covenant which it was then imperative on all members of the Church to subscribe, as after the Revolution it naturally was with that one which was then "the public and avowed Confession" of the Church. Even in England brief articles were adopted in 1648, ignorance of which excluded from communion.

³ Crookshank's *History of the Church of Scotland*, vol. ii. p. 410, Preface to *Case of Suffering [Episcopal] Church of Scotland*, and other contemporary pamphlets.

of Baptism, should know beforehand what professions and promises are to be exacted from them, and also that there should be, as far as possible, uniformity in such matters throughout the Church, it is humbly overtured to the Venerable the General Assembly to take this matter into consideration, and, if they see fit, to refer it to the Committee on Aids to Devotion, with instructions to report to next General Assembly." The overture, as desired, was referred to the Committee on Aids to Devotion, of which the late Dr. Crawford was Convener, and on a report presented by that Committee, the Assembly of 1870 earnestly recommended all ministers to frame their baptismal addresses and exhortations according to the method set forth in the *Directory for the Public Worship of God*, "and enjoined them to confine the exercise of their discretion in exacting baptismal professions within those just and reasonable limits which the Directory prescribes." The General Assembly further "instructed the Committee to renew consideration of the subject with reference to cases of adult as well as infant baptism; and also to prepare a form consistently with the rules in the Directory in which the professions and engagements of Christian parents may be expressed, and to submit such form to the consideration of next General Assembly."

In obedience to these instructions, the Committee prepared and reported to the Assembly of 1871 two forms of address to Christian parents when presenting their children for baptism, and one form of address to an adult desiring to be baptised. The Assembly, without pronouncing any opinion on these forms, appointed a copy of the report containing them to be sent to every minister of the Church. The following are the portions of the addresses which have reference to doctrines to be believed:—

I.

"In presenting this child for baptism, you declare your faith in the only living and true God, the Father, Son, and Holy Ghost, in whose name *he* is to be baptised: you confess the fallen and sinful condition in which *he* and all flesh are born into the world, and testify your desire that *he* should be saved from it by the purifying virtue of the blood and spirit of Christ: you bring *him* to be solemnly received into the visible Church, trusting that *he* may be savingly engrafted into Christ, made partaker of all the benefits of the covenant of grace, and finally received into the Church of the redeemed in heaven: and you acknowledge the obligation thereby laid upon *him* to renounce the world, the flesh, and the devil, and to yield *himself* up to the service of *his* God and Saviour."

' II.

"So soon as this child shall be able to receive instruction, it will be your duty to teach *him* the doctrines of that holy faith into which *he* is now to be baptised, whereof 'a brief sum, agreeable to the Word

of God, and anciently received in the Churches of Christ,' is set forth in the Creed, wherein we say, 'I believe in God, the Father Almighty, etc.'

"Is this the faith wherein you believe, and will instruct this child?"

III.

"Forasmuch, then, as you are desirous of receiving this holy Sacrament, it is necessary that you sincerely give answer before God and His Church to the questions I have now to ask.

"Do you heartily receive the doctrines of that holy faith into which you are to be baptised, of which a brief sum, agreeable to the Word of God, and anciently received in the Churches of Christ, is set forth in the Creed, wherein we say, 'I believe in God, the Father Almighty, etc.'?"

"These articles of the Christian religion, and the whole doctrine of the Word of God, contained in the Scriptures of the Old and New Testaments, you believe, and in this faith you desire to be baptized. Do you not?"

"Do you receive and rest on Christ alone for salvation as He is offered to you in the Gospel; and is it your earnest desire to be washed, and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God?"

"Do you, with heartfelt sorrow for your sins, renounce the devil, the world, and the flesh, and giving yourself up entirely to the Lord, do you promise, in humble dependence on His grace, to honour and serve Him all the days of your life?"

Since the Revolution, no Act of the Legislature has imposed subscription¹ of the Confession on any individually, save on ministers, preachers, professors, and teachers. And probably, save in the early years of the eighteenth century, the Church did not mean more by her Acts as to others² than to require a general adherence to her creeds—"the heads," as they are termed in the Act of 1560, "of the Confession

¹ In 1695, however, the Scottish Parliament enacted, "that whosoever hereafter shall, in their writing or discourse, deny, impugn or quarrel, argue or reason against the being of God or any of the persons of the blessed Trinity, or the authority of the Holy Scriptures of the Old and New Testaments, or the providence of God in the government of the world, shall for the first fault be punished with imprisonment, ay and until they give public satisfaction in sackcloth to the congregation within which the scandal was committed."

² In the very next year, the General Assembly passed their Act "against the atheistical opinions of the Deists, and for establishing the Confession of Faith," wherein they enjoin ministers, when occasion calls, "to detect the abominableness of the tenets of those men, such as the denying of all revealed religion and the grand mysteries of the Gospel, viz., the doctrine of the Trinity, the incarnation of

the Messiah, His satisfaction to justice, salvation through Him, justification by His imputed righteousness to them who believe on His name, the resurrection of the dead, and, in a word, the certainty and authority of Scripture revelation," and require ministers to "deal seriously with the seduced and such as are mostly in hazard to be perverted, but especially with seducers and impostors, that, after sufficient instruction and admonition, these be proceeded against, as scandalous and heretical apostates used to be; and in general the Assembly doth discharge all ministers and other members of this Church to publish or vent, either by speaking, writing, printing, teaching or preaching, any doctrine, tenet, or opinion, contrary unto or inconsistent with the Confession of Faith of this Church, or any article, part or proposition therein, and appoint that all such as contravene this Act, or any part thereof, be censured by the Church according to their demerit."

of Faith," or, as in Act 1711, "the principles of the Protestant religion,"—a profession in accordance with her teaching up to the measure of the candidate's knowledge, and an honest "minting" after further attainments. She never failed to distinguish between defiant contradictors and those able to yield only a general or partial assent, but willing to abide in her communion, wait on her teaching, and seek from God further light and guidance. She had, in her First Book of Discipline, defined heresy to mean pernicious doctrine plainly taught and obstinately defended against the foundations and principles of our faith. Her representatives at Westminster had assented to the statement, "Such errors as subvert the faith, or any other errors which overthrow the power of godliness, if the party who holds them spread them . . . those being publicly known to the just scandal of the Church, the sentence of excommunication shall proceed." "But the persons who hold other errors in judgment about points wherein learned and godly men possibly may and do differ . . . we do not decern to be such against whom the sentence of excommunication for these causes should be denounced."¹ And while, no doubt, she would have indorsed the affirmation of these Commissioners: "For us, as upon the one part we not only conceive that no man attaineth to [so] full assurance of faith in any matter of religion but he may receive increase of his faith, and therefore should always have his mind open and ready to receive more light from the Word and Spirit of God . . . yet God forbid that we should never come to any certainty of persuasion, or that we should ever be learning and never come to the knowledge of the truth; we ought to be resolute and immoveable in so far as we have attained; and this we take to be the ground, as of other practices, so also of covenants and oaths, both assertory and promissory, in matters of religion."² Yet not a few of her best defenders would probably, then as now, have acquiesced in the conclusion of Rutherford, "Because Confessions are to be believed in so far as they are agreeable to God's Word, and lay upon us an obligation secondary only, yet are they not so loose as that we may leap from points of faith and make the doctrine of faith *arena gladiatoria*, a fencing field for gamesters and fencers. The material object of our faith, and the primary ground and foundation thereof, may be very well, and is, God's Word; secondary is preaching, confessions, creeds, symbols which are not *serie et ordine scripturae*; and yet have we certainty of divine faith in these things, because the formal object is, because God so saith in His Scripture, and we believe these with certainty of divine faith, under this reduplication, because the Lord hath spoken these *quoad sensum* in true meaning, though not in *illâ serie et ordine*."³

¹ Directory for Church Government and Excommunication, drawn up by the Westminster Assembly. of the General Assembly of Church of Scotland now in London, p. 5.

² *Reformation of Church Government in Scotland cleared, etc.*, by Commissioners ³ Rutherford's *Due Right of Presbyteries*, p. 139.

No. II.—FREE CHURCH OF SCOTLAND.

QUERY I.—*What are the existing Creeds or Confessions of this Church? and what have been its previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same from the Reformation to the present day?*

ANSWER I.—(a.) The existing Creed or Confession of the Free Church of Scotland is the “Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland,”¹ which is described in the forms of adherence as “approved by former General Assemblies of this Church;” the reference in these words being, in accordance with the Free Church’s claim to continuity as the Church of Scotland, especially to the Assembly of 1647, which expressly approved the Confession, and to those of 1648 and 1649, which virtually repeated that approval. The Act of Assembly of 27th August 1647 accepted the Confession only with certain express declarations and provisions; and the Act of the Free Church Assembly of 1st June 1846, when amending the formula of adherence, also makes a declaration as to the Church’s understanding of certain parts of the Confession. The existing Creed of the Free Church of Scotland is therefore the Westminster Confession under the following declarations:—

1647. “But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter, only of kirks not settled or constituted in point of government: And that although, in such kirks, a synod of Ministers and other fit persons may be called by the Magistrate’s authority and nomination, without any other call, to consult and advise with, about matters of religion; and although likewise the Ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to

¹ This is the title by which it is designated in the Act of Assembly 1647. That prefixed to the authorised editions of it begins as above, but is fuller.

be done in kirks constituted and settled ; it being always free to the Magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their Churches, either ordinarily or, being indicted by his authority, occasionally and *pro re nata* ; it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his consent ; the necessity of occasional assemblies being first remonstrate unto him by humble supplication."

1846. "And the General Assembly, in passing this Act, think it right to declare, that while the Church firmly maintains the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ, for which she has hitherto contended, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience and the right of private judgment."

The authority of these declarations, as interpreting the formula of adherence to the Confession of Faith in the Free Church of Scotland, is confirmed by the express recognition of them in the Act of Union with the Reformed Presbyterian Church, 25th May 1876.

(b.) The only previous Creed of this Church since the Reformation was 'the Confession of the Faith and Doctrine believed and professed by the Protestants of the Realm of Scotland' (*Confessio Scoticana*), adopted by the Church, and ratified by the Estates of the kingdom in 1560. It continued to be the Creed of the Church of Scotland till 27th August 1647, when, as before mentioned, the Westminster Confession was adopted as "most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk." There does not appear to have been any "modification" of this Creed in the sense of the question put to the Committee. The National Covenant of 1580 is indeed called, by an alternative title, "the Confession of Faith of the Kirk of Scotland;"¹ but it only contains a positive adherence to the "faith and religion" expressed in the "Confession of our Faith" of 1560, and then goes on to protest negatively against certain errors opposed thereto. These Confessions alone were in

¹ This is its most proper title until 1638, when it was signed with additions, which gave it more distinctly the form of a Cove-

nant. It is also known by the names of the King's Confession and the Negative Confession.

the strict sense of the term adopted by the Church as its own; but several others, which are mentioned in the answers to this question in regard to the Established Church of Scotland, were approved for various purposes at different dates. Further, the National Covenant and Solemn League and Covenant are not in the proper sense Creeds or Confessions of Faith, and have not been regarded as such by either of the two bodies whose union in 1876 makes up the existing Free Church of Scotland. The view of the Free Church before that union on this subject, and as to its standards generally, is given in the Act and Declaration of the General Assembly, 21st May 1851, prefixed by authority of that Assembly to "a volume containing the Subordinate Standards and other authoritative documents of this Church;" and the said Act is referred to as part of this report. The Reformed Presbyterian Church, which united with the Free Church in 1876, the united body taking the name of the latter, has, ever since its separation from the Established Church in 1690, held the Westminster Confession and Larger and Shorter Catechisms, but only as accepted by the Church of Scotland in 1647, and as the same are received and approved by the Reformed Presbyterian Church in its authorised Testimony, to be the only creed or proper Confession of Faith of the Church; though it has given the greatest weight to the Covenants and other Testimonies issued by the Church of Scotland and by itself while in a condition of separation. The doctrinal part of the Reformed Presbyterian Church's Testimony, adopted by its Synod, 15th May 1837, contains the following statement (chap. xv. end):—"The Reformed Presbyterian Church has been organised on an adherence to the principles of the Protestant Presbyterian Covenanted Church of Scotland. These principles have been exhibited in the Covenants, Westminster Confession, Catechisms, the form of Presbyterian Church Government, the Directory for Worship, and in the Testimonies of the Martyrs; and we believe them to be substantially founded on the Bible. When we specify these writings, we are not pledged to defend every sentiment or expression to be found in them. We have given a declaration of the scriptural principles to which we adhere. And while we have endeavoured to give the reason of our faith from the Holy Scriptures, we cheerfully refer to the Testimonies of the Church of Scotland, in proof that these principles have been embraced by her, and of our approbation of her zeal and fidelity." And in the historical part of the Testimony published in 1839, there is the following explanation of the sense in which the Confession is understood (Period III. chap. 5):—

"We shall only add here, that as some have, from ignorance or from more unworthy causes, reproached us as holding persecuting principles, we meet the charge with a calm but firm denial. We do not indeed exalt conscience to be a rival of the Most High, nor recognise those presumptuous claims for it, which tend to abrogate His authority. But we distinctly teach that God only is the Lord of conscience; and that

to have recourse to a system of pains and penalties, to employ civil coercion of any kind, for the purpose of inducing men to renounce an erroneous creed, or to espouse and profess a sound scriptural one, is incompatible with the nature of true religion, and must ever prove ineffectual in practice."

Then follows an explanation of two passages in the Confession of Faith (Chap. XX. sect. 4, and Chap. XXIII. sect. 3), which have been supposed to teach persecuting principles.

The first formal Testimony of the Reformed Presbyterian Church was published in 1761, and an acknowledgment of this document was thenceforward required as a term of ministerial and Christian communion in the Church; not however as a Creed superseding or supplementing the Westminster Confession, but as a testimony explaining, vindicating, and recommending its principles.¹ A new exhibition of the principles of the Church was made by the adoption, in 1837, of the Doctrinal part, and in 1839 of the Historical part of the Testimony in a form deemed suitable to that time.

QUERY II.—*What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in this Church in connection with its Creeds and Confessions?*

ANSWER II.—(a.) The existing form of adherence to the Confession used in the Free Church of Scotland consists of satisfactory answers to the following questions:—

(i.) *For Elders and Deacons.*

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?

(ii.) *For Probationers.*

1. Same as under (i.).

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approved by former 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?

(iii.) *For Ministers.*

1. Same as under (i.).

2. Do you sincerely own and believe the whole doctrine con-

¹ See Historical part of the Testimony, Period IV. chap. 4, p. 206, ed. 1839.

tained 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,¹ and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the foresaid Confession of Faith ?

Followed by subscription of the following formula, which is the same for all :—

“ 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 authorised and practised in the Free 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.”

These forms have been the standing law of the Free Church of Scotland since 1846 ; but the questions were used under Interim Acts of Assembly from 1844, though the formula was first adopted in 1846.

¹ The word “ Erastian ” in this question was substituted for “ Bourignian ” by the

Interim Act of Assembly 1844, made a standing law of the Church in 1846.

(b.) As to previous forms, there does not appear to have been anything exactly corresponding to the formula of subscription in connection with the Scottish Confession of 1560. As that Confession runs throughout in the first person, "We confess," etc., it could be subscribed directly without any explanatory formula;¹ but the National Covenant or Confession of 1580 was the form in which it was usually subscribed after that date. Subscription to this,² and afterwards also to the Solemn League and Covenant (1643), seems to have been the only prescribed form of adherence to the Scottish Confession, and to the Westminster Confession from 1647 till 1690. Various forms of subscription were, however, used locally in Universities, Presbyteries, etc., without any express law or authority from the Assembly. Examples of these are given in the answer to this question in regard to the Established Church of Scotland.

The General Assembly of 1690 required all probationers, elders, and ministers "to subscribe their approbation of the Confession of Faith, approved by former General Assemblies of this Church, and ratified in the second session of the current Parliament;" and the Assembly of 1694 appointed the following formula of subscription:—

"I, —, do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith; and that I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to," etc. See p. 6.

This continued to be the formula for ministers and probationers till 1711, when the General Assembly appointed the following questions:—

(i.) *For Probationers.*

1. Do you believe the Scriptures of the Old and New Testament 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 National Church; and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God contained in the Scriptures of the Old and New Testament; and do you own the whole doctrine therein contained to be the confession of your faith?

¹ The Act of Parliament 1572, c. 46, required every minister to give his assent and subscribe the Articles of Religion, *i.e.* the Scottish Confession, without any mention of a formula.

² By Act of Assembly, 8th August 1643, all ministers on their admission were re-

quired to subscribe the Covenant; and this seems to have been held to require also subscription to the Solemn League and Covenant afterwards adopted, which implicitly contained an approval of the Westminster Confession as part of the covenanted uniformity.—See Wodrow's *Correspondence*, vol. iii. p. 84.

(ii.) *For Ministers.*

1. Same as 1. under (i).

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by law in the year 1690, 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 National Church and asserted in Act 15, Assembly 1707?

3. Do you disown all Popish, Arian, Socinian, Arminian, Bourignian and other doctrines, tenets, and opinions whatsoever contrary to and inconsistent with the foresaid Confession of Faith?

And the following formula to be subscribed by both:—

“I, —, do hereby declare, That I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God, and I do own the same as the confession of my faith,” etc. See p. 6.

The formula of 1694 continued to be subscribed by elders, but was superseded in 1846 for the Free Church by that already given. The formula of 1711, for probationers and ministers, also continued in use till that of 1846 was adopted in the Free Church.

In the Reformed Presbyterian Church the previous forms of adherence have been by subscription up to the year 1820, since which time oral and public assent has been exacted in the Courts of the Church on every occasion of licence given to a probationer or ordination to a minister. Originally the questions were similar to those of the Church of Scotland,¹ but in 1870 they were slightly modified, and expressed in the following terms:—

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 believe and own the whole doctrine of the Confession of Faith and Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, as the same are received and approved by this Church in its authorised Testimony, to be founded upon and agreeable to the Word of God; and do you own the said Confession and Catechisms as the confession of your faith?

¹ See Appendix, p. 92, where the doctrinal and other questions in use as far back as 1743 are printed.

QUERY III.—*How far has individual adherence to these Creeds, by subscription or otherwise, been required from the Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same ?*

ANSWER III.—(a.) From probationers on receiving licence, and from deacons, elders, and ministers, on their admission to their respective offices in any congregation, there is required by the Free Church of Scotland an expression of personal adherence to the whole doctrine of the Confession of Faith in terms of the formula given above, which must be subscribed by them.

In regard to private members it is held as a general principle, that among the qualifications necessary for their admission is “a confession of faith in accordance with the Word of God and the Standards of the Church,” as well as “a competent knowledge of religious truth.”¹ The various Catechisms that have been at different times in use have been intended as means for the instruction and examination of applicants for Church membership;² and since 1648 the Larger and Shorter Catechisms of the Westminster Assembly have been sanctioned for that purpose, and are recognised by the Free Church of Scotland in the Act and Declaration of 1851. But no form of personal adherence to any body of doctrine is required or recommended to be asked of private members; and it is left to the discretion of Sessions to judge of the amount of knowledge and profession of faith sufficient in each case to warrant admission to the Church.

(b.) As to the past, individual adherence to the doctrine of the Confession has been required of ministers in terms of the various formulas given above: from 1690 onwards also of elders; and in the Free Church from 1846, of deacons as well. From 1581 onwards that personal adherence to the Confession that is implied in the National Covenant was required of all members of the Church, and from 1643 onwards that implied in the Solemn League and Covenant. But it was not with a special view to the Confession that these subscriptions were required, and they do not seem to have been intended to supersede those general principles as to the knowledge and profession required of communicants contained in the First Book of Discipline and in the Confession of Faith; which defines the visible Church to consist of “all those throughout the world who profess the true religion, together with their children” (ch. xxv. § 2); declares that those who

¹ “The Practice of the Free Church of Scotland in her several Courts,” p. 16 (Edinburgh, 1871). See also “The Sum of the First Book of Discipline,” § xiii.

² Thus Craig’s Catechism is entitled “Ane form of examination before the

Communion,” and as such was allowed by the Assembly of 1592, in place of what was called the Little Catechism, printed at the end of Calvin’s Catechism, and entitled “The Maner to examine children before they be admitted to the Supper of the Lord.”

profess faith in, and obedience to Christ, and also the infants of one or both believing parents are to be baptized (ch. xxviii. § 4); and that only ignorant and ungodly persons are not to be admitted to the Lord's table (ch. xxix. § 8).

In the Reformed Presbyterian Church individual adherence to the doctrine of the Confession of Faith has always been required of all office-bearers. That Church has also held the principles of the National Covenants to be binding, and acknowledged as such by all her members. Among the terms of communion as laid down in 1761 and modified in 1822, are the following, which were at the latter date left unchanged:—

“1. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God and the alone infallible rule of faith and practice.

“2. The acknowledgment of the Westminster Confession of Faith and Catechisms, Larger and Shorter, to be founded upon, and agreeable to, the Word of God.”

In May 1872 the following, among other questions,¹ was sanctioned by the Synod as one that may be proposed to applicants for admission to the full communion of the Reformed Presbyterian Church in Scotland.

“3. Do you approve and accept, as founded upon, and agreeable to, the Word of God, the views of truth and duty set forth in the doctrinal Standards of this Church, and more particularly in the Westminster Shorter Catechism?”

It is said at the end of the Explanation and Defence of the Terms of Communion of the Reformed Presbyterian Church, published in 1806:—“We wish a distinction between persons holding, proclaiming, and propagating sentiments in religion opposite to those which are recognised by our terms, and persons who may be comparatively ignorant, or have private views of their own, but are willing to be further instructed. The former must be positively debarred from Church fellowship; whereas milder treatment is due to the latter.”

¹ These questions are only optional, Church, and are now only occasionally used.

APPENDIX.

ACT AND DECLARATION

ANENT THE PUBLICATION OF THE SUBORDINATE STANDARDS AND OTHER
AUTHORITATIVE DOCUMENTS OF THE FREE CHURCH OF SCOTLAND.

At Edinburgh, the 31st day of May 1851 years. Sess. 19.

Which day the GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND
being met and duly constituted,

Inter alia,

The General Assembly, on considering the Report of the Committee to which this matter was referred at a previous diet, unanimously agreed to sanction, as they hereby sanction, the publication of a volume, containing the Subordinate Standards, and other authoritative documents of this Church. And with the view of directing attention to "all the way by which the Lord has led us," as well as to the testimony which He has honoured this Church to bear for the whole truth of God regarding His Church, and His glory therein, the General Assembly did, and hereby do, adopt the following Act and Declaration :—

When it pleased Almighty God, in His great and undeserved mercy, to reform this Church from Popery by presbyters, it was given to the Reformers, amid many troubles, to construct and model the constitution of the Church, in doctrine, worship, discipline, and government, according to the Word of God, and not according to the will of earthly rulers. Our fathers, accordingly, in singleness of eye and simplicity of heart, without regard to the favour or the fear of man, so applied themselves to the work to which they were called, that they were enabled, with remarkable unanimity, to settle it upon the basis which, by the blessing of God, has continued unaltered down to the present time.

Of this settlement, besides that profession of the evangelical faith which is common to all the Churches of the Reformation, the peculiar and essential features are :—I. The government of the Church by presbyters alone, or by that order of men which is indicated in the New Testament indiscriminately by the terms presbyters and bishops or overseers—*πρεσβύτεροι* and *ἐπίσκοποι*; and, II. The subjection of the Church, in all things spiritual, to Christ as her only Head, and to His Word as her only rule.

From the beginning these principles have been held as fundamental by the Reformed Church of Scotland; and as such they were recognised in her earliest standards,—the First and Second Books of Discipline,—adopted by her own independent authority, before the full sanction either of the Crown or of the Parliament was given to the Reformation which God had accomplished on her behalf. For these principles, the ministers and members of this Church, as well as the nobles, gentlemen, and burgesses of the land, from the first united in contending; and on more than one occasion, in the course of these early struggles,—as in 1580 when the National Covenant

was signed,¹—our reforming ancestors bound themselves one to another, as in the sight of God, to maintain and defend them against all adversaries.

Farther : while this Church has ever held that she possesses an independent and exclusive jurisdiction or power in all ecclesiastical matters, “which flows directly from God, and the Mediator, Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only King and Governor of His Church,” she has, at the same time, always strenuously advocated the doctrine taught in Holy Scripture,—that nations and their rulers are bound to own the truth of God, and to advance the kingdom of His Son. And accordingly, with unfeigned thankfulness, did she acknowledge the good hand of the Lord, when after prolonged contests with the enemies of the Reformation,—and, in particular, with certain parties who sought not only to uphold a form of Prelatic government in the Church, but to establish the supremacy of the Crown in all causes, spiritual and ecclesiastical, as well as civil and temporal,—a national recognition and solemn sanction of her constitution, as it had been settled by her own authority, according to the Word of God, was at last obtained ;—first, in the Act of Parliament 1567, and again, more completely, in the Act of Parliament 1592,—then and since regarded by her as the great constitutional charter of her Presbyterian government and freedom.

Thus the first Reformation was accomplished.

But before a generation had elapsed, a sad change for the worse took place. Through defection in the Church, and tyrannical invasion of her independence by the civil power, the Presbyterian polity and government were overturned, and manifold abuses and corruptions in discipline and worship were insidiously introduced. A second Reformation accordingly became necessary.

And here, again, it pleased Almighty God, as in that former Reformation of the Church from Popery by presbyters, to give to our fathers light and grace ; so that, taking His Word as their only rule, and owning His Son as their only King in Zion, they were enabled not only to restore the constitution of the Church as it had stood when her first Reformation seemed to be completed, but to aim also at carrying out more fully the great essential principles of that constitution, and securing more effectually than before the prevalence of these principles over all the land, as well as their permanency through all coming ages.

In seeking this noble end, our fathers were again led, for their mutual security, as well as for the commending of so righteous a cause to Him by whom it was committed to them, to have recourse to the solemnity of a holy confederation.

The National Covenant was renewed at the beginning of the contentings for this second Reformation, with an extension of its weighty protests and censures, to meet whatever new fruit the old stock of Prelatic and Erastian usurpation had been bearing. And the Solemn League and Covenant was afterwards entered into, in concert with England and Ireland, “for the reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms ;” and, in particular, for “endeavouring to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechising.”²

¹ National Covenant, etc.

² Solemn League, etc.

Thus religiously bound and pledged to God and to one another, our fathers were enabled to effect the reformation of this Church from Prelacy, even as their fathers in like manner effected its reformation from Popery. In the ever-memorable Assembly held at Glasgow in 1638, as well as in subsequent Assemblies, it was declared that "all Episcopacy different from that of a pastor over a particular flock was abjured in this Kirk;" and provision was made accordingly for its complete removal, and for the settlement of Church government and order upon the former Presbyterian footing.

In all this work of pulling down and building up, the independent spiritual jurisdiction of the Church, flowing immediately from Christ, her only Head, was not only earnestly asserted, but practically exercised. For the whole work was begun and carried on without warrant of the civil power. And it was only after much contending, and with not a little hesitation, that the civil power began to interpose its authority in the years 1639 and 1641, to support and sanction what the Church had, by the exercise of her own inherent jurisdiction, already done.

Thereafter, for the better prosecution of the work on hand, and in the face of the manifest purpose of the king and his adherents to crush it altogether, this Church, by commissioners duly named by the General Assembly, took part in the Assembly of Divines which met at Westminster in 1643. And having in view the uniformity contemplated in the Solemn League and Covenant, she consented to adopt the Confession of Faith, Catechisms, Directory for Public Worship, and Form of Church Government agreed upon by the said Assembly of Divines.

These several formularies, as ratified, with certain explanations, by divers Acts of Assembly in the years 1645, 1646, and particularly in 1647, this Church continues till this day to acknowledge as her subordinate standards of doctrine, worship, and government;—with this difference, however, as regards the authority ascribed to them, that while the Confession of Faith¹ contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence;—and while the Catechisms, Larger and Shorter,² are sanctioned as directories for catechising;—the Directory for Public Worship, the Form of Church Government, and the Directory for Family Worship,³ are of the nature of regulations, rather than of tests,—to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders. These documents, then, together with a practical application of the doctrine of the Confession, in the *Sum of Saving Knowledge*,⁴ a valuable treatise, which, though without any express Act of Assembly, has for ages had its place among them,—have, ever since the era of the second Reformation, constituted the authorised and authoritative symbolic books of the Church of Scotland.

Nor is it to be overlooked here, in connection with these proceedings, but, on the contrary, it is to be owned as a signal instance of the Divine favour, that when the civil dissensions and wars—all of which this Church unfeignedly deprecated and deplored—issued in a brief interval of quiet, and when the Parliament of Scotland was at last moved to own the Reformation work of God in the land, this Church obtained a ratification of her

¹ Confession, with relative Act of Assembly.

² *Ibid.*

³ Directories, with relative Acts of Assembly.

⁴ *Sum of Saving Knowledge.*

spiritual liberties much more full and ample than had ever previously been granted. This appeared, as in other things, so especially in the matter of presentation to benefices, with appointment to the oversight of souls. In that matter, this Reformed Church had from the beginning maintained a testimony and contest against the right of patronage, as inconsistent with "the order which God's Word craves." And now, both the Parliament and the Church being free to act according to the will of God, and professing to be guided by His Word, it was enacted, by the Parliament in 1649, that ministers should be settled "upon the suit and calling, or with the consent of the congregation;" and the Assembly, in the same year, laid down wholesome rules and regulations for securing the orderly calling of pastors by the congregations of the Church, with due regard at once to the spiritual privileges of the people, and the spiritual jurisdiction of those appointed to bear office among them in the Lord.

Thus, by God's grace, in this second Reformation, wrought out by our fathers amid many perils and persecutions, this Church was honoured of God to vindicate and carry out the great fundamental principles of her constitution—the government of the Church by presbyters alone; her inherent spiritual jurisdiction, derived from her great and only Head; and the right of congregations to call their own pastors.

And thus the second Reformation seemed to be happily accomplished and secured; and the Church and nation of Scotland abjured Prelacy, as they had formerly abjured Popery.

That the men whom God raised up for this great work proved themselves to be fallible in several of their proceedings, does not detract from our conviction that the work itself was the work of God. The principles of religious liberty not being so thoroughly understood in that age as they are now, it is not surprising, however much it is to be lamented, that our fathers should have given some occasion to the charge of intolerance in the laws enacted, though seldom enforced, with a view to inflict civil penalties for offences partly, if not entirely, religious. It is to be confessed, also, that in prosecuting their great work in circumstances of unparalleled difficulty, instances were not wanting of an undue commingling of religion with the passing politics of the day, and an undue reliance on an arm of flesh for the furtherance of the cause of God. These defects some of the worthiest and ablest of the actors in that great crisis lived to deplore; and to such causes may be traced, in a great measure, the bitter animosities that too speedily ensued between the parties of the Resolutioners and the Protesters—in consequence of which the Church of Scotland was found divided against herself at the very time when union was most essential, and at the restoration of Charles II. was thrown helpless and fettered into the furnace of a bitter and unrelenting persecution.

But notwithstanding these evidences of the hand of man in the transactions connected with the second Reformation, we would grievously err and sin were we not to recognise, in the substance of what was then done, the hand and Spirit of God; and were we not to discern in it such an adaptation to the exigencies of the times, and such an amount of conformity to the Divine mind and will, as must ever be held to give to the attainments then made by this Church and nation a peculiar force of obligation, and to aggravate not a little the guilt of subsequent shortcomings and defections.

Passing over the dark period of the closing years of the Stuart dynasty, and descending along the line of history to the era of the glorious Revolu-

tion, we find the Church, which had been twice before brought out of great troubles in her contendings against Popery and Prelacy, once again rescued from the oppression of arbitrary power, and lifting her head as the free Presbyterian Church of Scotland. The bloody Acts of the preceding time were repealed; on the petition of the ministers and professors of the Church of Scotland, the civil sanction was given to the Confession of Faith; Presbyterian Church government was re-established in the hands of those who had been ejected by Prelacy in 1661; and to the wonder of many, and the confusion of her enemies, this Church rose from her ashes, and was recognised as the same Church which, whether in freedom or in bondage—whether under the shade of royal favour, or hunted as a partridge on the moutains—could trace its unbroken identity downwards from the very beginning of the Reformation.

That the "Revolution Settlement," by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. On the contrary, various circumstances may be pointed out as hindering the Church from realising fully the attainments that had been reached during the second Reformation. Not only were the three kingdoms of England, Scotland, and Ireland unprepared for prosecuting the work of "reformation and uniformity in religion," to which they had pledged themselves; but even in Scotland itself the reluctant concessions of statesmen were limited to what a people, worn out by long and heavy tribulation, were barely willing to accept as a relief, and did not thoroughly undo the mischief of an age of misrule.

Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the second Reformation, went back at once to the Act 1592, and based its legislation upon that Act alone, as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous "Act Rescissory" of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord's work done formerly in the land; and it was, besides, in several matters of practical legislation, very generally considered by our fathers at the time to be defective and unsatisfactory. Some, and these not the least worthy, even went so far as to refuse all submission to it. But for the most part, our fathers, smarting from the fresh wounds of anti-Christian oppression, weary of strife, and anxious for rest and peace, either thankfully accepted, or at least acquiesced in it; in the hope of being able practically to effect under it the great ends which the Church had all along, in all her former contendings, regarded as indispensable.

For it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church, as well as upon the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but by reviving and re-enacting the Statute of 1592, the original charter and foundation of Presbytery, it recognised as an inalien-

able part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church, and her independence in spiritual matters of all civil control. And by the arrangements which it sanctioned for the filling up of vacant charges, it abolished those rights of patronage which had been reserved in 1592,¹ and made provision for enforcing the fundamental principle of this Church, that "no pastor shall be intruded into a congregation contrary to the will of the people." On all these grounds, the Church was well entitled to rejoice in the deliverance wrought out for her in 1688 and 1690; to thank God for it, and take courage; and to cherish the warm and sanguine expectation of reaping now the fruit of her struggles and her trials, in a career of undisturbed, united, and successful exertion for the glory of her great Head, the good of the land, and the saving of many souls.

How far that expectation might have been fulfilled, if faith had been kept with the Church and people of Scotland by the British Parliament, according to the terms of the Revolution Settlement, subsequently ratified by the Treaty of Union between Scotland and England,—and if the Church had received grace to continue faithful to her principles,—is a question which can now be little more than matter of speculation and conjecture. For the breach made upon her constitution by the restoration of patronage in 1711,—a measure passed against her own earnest remonstrance and protest,—concurring with that unhappy declension from sound doctrine and spiritual life which began to visit this as well as other Churches of the Reformation during the early period of the last century,—not to speak of the leaven of unsound principle transmitted from the too easy admission at the Revolution of the Prelatic curates into the Presbyterian Church, without any evidence of their sincere attachment to its doctrines; these things led to abuses in the administration of the Church's discipline and government, such as, to a large extent, prevented the Revolution Settlement from obtaining a full and fair trial.

The abuses to which we refer regarded matters of vital import, such as the toleration of heresy and immorality; the tyrannical exercise of Church power over brethren, with the unjust denial of the right of protest for the exonerating of individual consciences; the arbitrary enforcing of the law of patronage by corrupt Presbyteries and Assemblies, acting upon their own discretion, and with no compulsion from any civil authority; the grievous oppression of congregations, by the forcible intrusion of ministers into parishes against the will of the people, and other proceedings of a similar kind; in consequence of which, not only were multitudes of godly ministers and people compelled, for conscience' sake, to withdraw from her communion, and to form themselves into separate ecclesiastical societies, but the Church itself from which they seceded was found willing—though always, blessed be God! with a protesting minority in her courts—to make a practical surrender of the most important and distinctive principles of her ancient Presbyterian polity.

Hence it happened, that when, in the good providence of God, and through the gracious working of His good Spirit, this Church once more, for the third time, was led to take up the work of the Reformation,—entering, though, alas! with much shortcoming, into the labours of our fathers, by whom she had been reformed from Popery and Prelacy,—she

¹ Act 7th June 1690.

encountered, as was most natural, no small measure of the same opposition with which they had been obliged to contend, from a formidable body of her own ministers and members, as well as from the civil power; whose aid was called in to coerce and control the Church courts in the exercise of their spiritual functions, and, through them, to crush the liberties of congregations in the calling of ministers to be over them in the Lord.

For it ought to be on record to coming ages, that this Church began the work of reformation, on this third great occasion in her history, in 1834, by refusing to allow any pastor to be intruded upon a reclaiming congregation.

At the same time, also, while thus securing such a protection to her congregations, this Church resolved to give practical effect to another fundamental principle of her Presbyterian polity which had been grievously violated,—the principle, namely, that “the pastor, as such, hath a ruling power over the flock;” or, in other words, that all ordained pastors are equally entitled to rule, as well as to teach and minister, in Christ’s house. This, accordingly, the Church did, in an Act of Assembly, 1834, recognising all pastors of congregations as members of her Church judicatories, and assigning to each, along with the elders of his congregation, the administration of discipline among his own flock, and the oversight of souls, in whatever local or territorial district the Church might be pleased to place under his spiritual care.

It was in carrying out these measures of indispensable practical reform, adopted in 1834, that the Church was visited with the interference of the courts of civil law, in those various forms of unconstitutional aggression upon, and invasion of, her sacred functions as a Church of the Lord Jesus Christ, owning no head on earth but only Christ, which are set forth at large in the Claim, Declaration, and Protest, adopted by the General Assembly in 1842, and laid before her Majesty, and before the Parliament of Great Britain, in the course of the year thereafter.¹

These manifold invasions of her spiritual jurisdiction by the courts of civil law, this Church received grace steadfastly to resist, at the expense of much loss, obloquy, and suffering, borne by her faithful ministers and people.

But this was not all; for she was enabled also, during all her harassing and painful contendings, to carry forward still further the work of revival throughout her borders, as well as to lift up a still more decided testimony for the purity and liberty of Christ’s house,—His Church on earth,—especially in the explicit condemnation which the General Assembly in 1842 passed of the entire system of patronage, as a grievance to be utterly abolished. And, through the blessing of God, she was not left without manifest tokens of the Divine countenance and favour,—such as, in like circumstances, had been vouchsafed in former times,—in the remarkable pouring out of the Holy Spirit on not a few portions of the chosen vineyard of the Lord.

Among other tokens for good, as the Church humbly considered them, it may be mentioned as one of the most gratifying, that a beginning was made, during this reforming period, of the work of re-union among the true-hearted branches of the Presbyterian Church in Scotland. Overtures towards a junction with the Church of Scotland having been made by a highly esteemed body of those whose fathers had seceded from it, and ample

¹ Claim, etc.

deliberation having taken place on both sides, the end in view was happily and harmoniously attained in the year 1839, when the General Assembly, with the consent of the Presbyteries of the Church, passed an Act to the following effect:—

“Whereas proposals have been made by the Associate Synod for a re-union with the Church of Scotland, and a considerable number of overtures have been sent at the same time to the General Assembly from the Synods and Presbyteries of the Church favourable to that object; and it has been ascertained by a committee of the General Assembly, that the course of study required for a long time past of students in divinity in connection with said Synod, is quite satisfactory, and that their ministers and elders do firmly adhere to the Westminster Confession of Faith, the Larger and Shorter Catechisms, and other standards of our Church: and whereas the members of the Associate Synod do heartily concur with us in holding the great principle of an ecclesiastical establishment, and the duty of acknowledging God in our national as well as our individual capacity; and we, on the other hand, do heartily concur with the members of the Associate Synod in confessing the great obligation under which we lie to our forefathers in the year 1638, and several years of that century immediately following, and the duty, in particular circumstances, of uniting together in public solemn engagement in defence of the Church, and its doctrine, discipline, and form of worship and government: and whereas our brethren of the Associate Synod have declared their willingness, in the event of a re-union, to submit to all the laws and judicatories of this Church, reserving only to themselves the right which the members of the Established Church enjoy of endeavouring to correct, in a lawful manner, what may appear to them to be faulty in its constitution and government,—the General Assembly, with the consent of the Presbyteries of this Church, enact and ordain that all the ministers of the Associate Synod, and their congregations in Scotland, desirous of being admitted into connection and full communion with the Church of Scotland, be received accordingly.”

This step was hailed with lively satisfaction by the supporters of the old hereditary principles of the Scottish Reformation, as not only a testimony to the returning faithfulness with which these principles were now maintained, but a pledge and presage also of other movements of a similar kind which might be expected to follow, as the work of reformation and revival went on: thus holding out the hope of this Church being honoured to be successful in healing the breaches of Zion as well as rebuilding the walls of Jerusalem.

Thus, with much cause to sing of mercy as well as of judgment, the Church for ten years continued to testify, to contend, and to labour, in the great and good cause. But as time rolled on, and the causes of collision between the ecclesiastical and the civil courts became more embarrassing, it was apparent to all that an emergency was at hand, such as would call for the utmost wisdom of counsel as well as the firmest energy of action.

All along, indeed, while the contentings of this third Reformation period were going forward, not only did “they that feared the Lord speak often one to another,” but most solemn consultations of the brethren were held at every step, with much earnest prayer, and many affecting pledges of mutual fidelity to one another and to God. And as the crisis manifestly drew near, the whole body of those ministers of this Church by whom the contest was maintained met together in convocation, in November 1842, being convened

by a large number of the fathers of the Church, and, after a sermon preached by the late lamented Dr. Chalmers, continued in deliberation for several successive days, spending a large portion of the time in united supplication for the guidance and grace of God; and did not separate till, with one mind and one heart, they were enabled to announce, in resolutions having, in the circumstances, all the force of the most impressive vows and obligations, their final purpose, at all hazards, to maintain uncompromised the spiritual liberty and jurisdiction of this Church. And this they resolved to do, not by prolonged resistance to the civil courts should the Crown and Parliament of Great Britain refuse the redress craved in the above-mentioned Claim of Rights, but by publicly renouncing the benefits of the National Establishment,—under protest that it is her being Free, and not her being Established, that constitutes the real historical and hereditary identity of the Reformed National Church of Scotland.

The Claim of Rights adopted by the General Assembly in 1842, having been denied and disallowed, first by Her Majesty's Government, in a letter addressed to the Moderator by the Secretary of State for the Home Department, and thereafter by the Commons' House of Parliament, in a vote taken on the 7th March 1843, and carried against a large majority of the members representing Scotland; it became apparent that the system of patronage,—to which this Church, although viewing it as a grievance, had submitted, under the impression that the right was restricted to the disposal of the benefice, while the Church was left free in the matter of admission to the cure of souls,—must be held, as now interpreted and maintained by the supreme power of the State, to be altogether contrary to the Word of God and the liberties of the people of Christ; and that this Church, therefore, in that, as well as in other departments of her administration, had no choice or alternative but submission in things spiritual to civil control, or separation from the State and from the benefits of the Establishment. Holding firmly to the last, as she holds still, and, through God's grace, will ever hold, that it is the duty of civil rulers to recognise the truth of God, according to His Word, and to promote and support the kingdom of Christ, without assuming any jurisdiction in it, or any power over it; and deeply sensible, moreover, of the advantages resulting to the community at large, and especially to its more destitute portions, from the public endowment of pastoral charges among them: this Church could not contemplate without anxiety and alarm the prospect of losing for herself important means of general usefulness,—leaving the whole machinery of the Establishment in the hands of parties who could retain it only by the sacrifice of her fundamental principles,—and seeing large masses of the people deprived of the advantage of having the services of a gospel ministry provided for them independently of their own resources. But her path was made plain before her. For the system of civil interference in matters spiritual being still persevered in, so as to affect materially the very constitution of the General Assembly, in the election of commissioners from the Presbyteries to that supreme court, it became the duty of those of the said commissioners who were faithful to the crown of Christ,—and who formed decidedly the major part of the members chosen according to the laws of the Church,—to protest,¹ in presence of Her Majesty's representative, on the 18th of May 1843, against the meeting then convened being held to be a free and lawful Assembly of the Church of Scotland.

¹ Protest, etc.

Under which protest, and in the terms thereof, the said commissioners withdrew to another place of meeting, where, on the same day, and with concurrence of all the ministers and elders adhering to them, they proceeded to constitute, in the name of the Lord Jesus Christ, as the only King and Head of the Church on earth, the General Assembly of the Free Church of Scotland, and to take measures for the establishment of the Church apart from the State in the land.

How signally God opened for her, in her new position, both a door of utterance and a door of entrance, not only in this, but in other countries also—how mercifully He disappointed all her fears, and procured for her acceptance among the people—how wonderfully He disposed all hearts so as to continue to her the means of missionary enterprise, both at home and abroad—how graciously He cheered her, by giving to her the signal privilege of finding all her missionaries, to the Jews and the Gentiles, true to herself and to her principles in the hour of trial; and in general, how large a measure of prosperity and peace He was pleased to grant to her, —though with some severe persecution and oppression in certain quarters, —this Church cannot but most devoutly acknowledge: mourning bitterly, as she must at the same time do, over many shortcomings and sins, and lamenting the little spiritual fruit of awakening and revival that has accompanied the Lord's bountiful and wonderful dealing with her. In deep humiliation, therefore, but at the same time in the holy boldness of faith unfeigned, she would still seek to retain and occupy the position which the foregoing summary of her history assigns to her; humbly claiming to be identified with the Church of Scotland, which solemnly bound herself to the Reformation from Popery, and again similarly pledged herself to the Reformation from Prelacy; deploring past shortcomings from the principles and work of these Reformations, as well as past secessions from her own communion, occasioned by tyranny and corruption in her councils; and finally, resolved and determined, as in the sight and by the help of God, to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be so universally received, that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of His Son, our blessed Lord and Saviour, Jesus Christ, to whose name be praise for ever and ever. Amen.

Extracted from the Records of the General Assembly of the Free Church of Scotland by

THOMAS PITCAIRN, }
PATRICK CLASON, } *Cl. Eccl. Scot. Lib.*

No. III.

ANSWERS *as to the Creeds or Confessions and Formulæ of the UNITED PRESBYTERIAN CHURCH and of the Churches composing that Church, and as to any modifications of them which have been made in these Churches respectively, to the Questions on these subjects remitted on the 4th of July 1877 by the first General Presbyterian Council to a Committee of their number.*

Following the order prescribed by the questions, this answer will be presented in two sections, the first relating to the existing Church, the second to the Churches which are included and embodied in that Church.

SECTION FIRST.

Preamble.—The United Presbyterian Church was formed in the year 1847 by a union then entered into between the United Associate Synod of the Secession Church and the Synod of the Relief Church. That union was formed by a mutual agreement, perfected at a joint meeting of the Synods of the two Churches held within Tanfield Hall, Canonmills, Edinburgh, on the 13th day of May 1847, upon the basis of certain articles to which the Churches had separately assented. Of that basis, which forms the constitution of the United Presbyterian Church, the following is a copy :—

1. That the Word of God, contained in the Scriptures of the Old and New Testaments, is the only rule of Faith and Practice.

2. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this Church, and contain the authorised exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

3. That Presbyterian Government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on and agreeable to the Word of God, is the government of this Church.

4. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

5. That the term of membership is a credible profession of the faith of Christ as held by this Church—a profession made with intelligence, and justified by a corresponding character and deportment.

6. That with regard to those Ministers and Sessions who may think that the 2d section of the 26th chapter of the Confession of Faith authorises free communion—that is, not loose or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations—they shall enjoy in the united body what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

7. That the election of office-bearers of this Church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion.

8. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His Gospel at home and abroad.

9. That as the Lord hath ordained that they who preach the Gospel should live of the Gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, thus they should freely give the Gospel to those who are destitute of it—this Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the Gospel.

10. That the respective bodies of which this Church is composed, without requiring from each other any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the Judicatories of the Established Church, as expressed in the authorised documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the Church or the rights of her ministers or members are disregarded.

The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the Great Head of the Church for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or the world lying in wickedness. And in fine, the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed.

I.

Question First.—According to this constitution the present creed or confession of the United Presbyterian Church is embodied in the Westminster Confession of Faith and the Larger and Shorter Catechisms, as containing the authorised exhibition of the sense in which the Church understands the Holy Scriptures, subject to the qualification that the Church does not approve of anything in these Standards which teaches or may be supposed to teach compulsory or persecuting and intolerant principles in religion.

II.

Question Second.—The prescribed Formulæ of admission on the Licensing of Probationers, the Ordination of Ministers, of Missionaries, and of Elders respectively, are as follow :—

(a.)—*Formula for Preachers at Licence.*

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 practice ?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion ?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorised and acted on in this Church, to be founded on, and agreeable to, the Word of God ?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church ?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements for desiring to enter into the office of the Holy Ministry ?

6. Is it your resolution, in the strength of the grace that is in Christ Jesus, as a Probationer for the Ministry in connection with this Church, to preach the Gospel faithfully, not shunning to declare all the counsel of God, and to visit and comfort the afflicted, as far as you have opportunity ?

7. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the work of a Probationer for the office of the Ministry ?

8. Do you promise to submit yourself, in the Lord, to the authority of the Supreme Court of this Church, and of its several Presbyteries under whose inspection you may be called to labour ?

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company ?

(b.)—Formula for Ministers at 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 practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorised and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

6. Have you used any undue methods, by yourself or others, to obtain the Call of this Church?

[The Members of the Church being requested to stand up, let this question be put to them:]

Do you, the Members of this Church, testify your adherence to the Call which you have given to Mr. A. B. to be your Minister? and do you receive him with all gladness, and promise to provide for him suitable maintenance, and to give him all due respect, subjection, and encouragement in the Lord?

An opportunity will here be given to the Members of the Church of signifying their assent to this, by holding up their right hand.]

7. Do you adhere to your acceptance of the Call to become Minister of this Church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?

9. Do you promise to give conscientious attendance on the Courts of the United Presbyterian Church, to be subject to them in the Lord, to take a due interest in their proceedings, and to study the things which make for peace?

10. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

(c.)—Formula for Missionaries at 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 practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you

understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorised and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

6. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?

7. Do you devote yourself to the office of a Missionary of this Church, engaging in this solemn undertaking with a deep sense of the responsibilities of one to whom this grace is given, of preaching the unsearchable riches of Christ; and, in this arduous work of turning men from darkness to light and from the power of Satan to God, do you resolve to endure hardness as a good soldier of Jesus Christ, that, when the Chief Shepherd shall appear, you may receive a crown of glory that fadeth not away?

8. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

(d.)—*Formula for Elders at their 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 practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorised and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, as far as you

know your own heart, your great motives and chief inducements to enter into the office of Ruling Elder?

6. Have you used any undue methods, by yourself or others, to obtain the Call of this Church?

7. Do you adhere to your acceptance of the Call to become Ruling Elder of this Church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to perform with diligence and faithfulness the duties of a Ruling Elder, watching over the flock of which you are called to be an overseer, in all things showing yourself a pattern of good works, and giving a conscientious attendance upon the Meetings of the Session, and also of Superior Courts, when called to sit as a member in them?

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

The following Declaratory Act bearing upon the acceptance of the creed was passed by the Synod in May 1879:—

Declaratory Act, adopted May 1879.

Whereas the formula in which the Subordinate Standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood: Whereas these Standards, being of human composition, are necessarily imperfect, and the Church has already allowed exception to be taken to their teaching, or supposed teaching, on one important subject: And whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture: Therefore the Synod hereby declares as follows:—

1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of Gospel truth, and to which due prominence ought ever to be given.

2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that He has provided a salvation sufficient for all, adapted to all, and offered to all in the Gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

3. That the doctrine of man's total depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation," is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the Gospel of Christ, or that he does not experi-

ence the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy—such as accompany salvation.

4. That while none are saved except through the mediation of Christ, and by the grace of His Holy Spirit, who worketh when, and where, and how it pleaseth Him; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel: in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

5. That in regard to the doctrine of the Civil Magistrate, and his authority and duty in the sphere of religion, as taught in the Standards, this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and “Head over all things to the Church, which is His body;” disapproves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles.

6. That Christ has laid it as a permanent and universal obligation upon His Church at once to maintain her own ordinances and to “preach the Gospel to every creature;” and has ordained that his people provide by their free-will offerings for the fulfilment of this obligation.

7. That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the “six days” in the Mosaic account of the creation: the Church guarding against the abuse of this liberty to the injury of its unity and peace.

The second question of the Formula shall henceforth be read as follows:—“Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures: this acknowledgment being made in view of the explanations contained in the Declaratory Act of Synod thereanent?”

III.

Question Third.—Individual adherence to the Creed is uniformly required from ministers, missionaries, and elders, as the case may be, on ordination, by public assent in response to each question in the appropriate formula *in foro* of the Presbytery, and of the congregation or audience, and sometimes also by a promise of subscription, if required, to the formula when the elected takes his place as an office-bearer; the promise being minuted in the record of their proceedings kept by the Presbytery or Session.

The admission of private members to the fellowship of the Church is on principle and as a rule left to the minister and session of each con-

gregation. The following is the doctrinal part of the *Summary of Principles*, which, without having been formally prescribed by the Synod, is circulated among applicants for admission to the Church :—

Of the Rule of Faith and Duty—The Holy Scriptures.

The Scriptures of the Old and New Testaments are proved to be the word of God by miracles, by the fulfilment of prophecy, by the excellence of the truths which they contain, by the harmony of all their parts, and by the blessed effects which they produce.

These inspired books teach us “ what man is to believe concerning God, and what duty God requires of man ; ” and nothing is of authority in religion except what is either taught in them in express terms, or may be deduced from them by necessary inference.

§ 1. *Of God.*

There is one God, the only living and true God, a spirit, infinite, eternal, independent, and unchangeable in His being, and in His power, knowledge, wisdom, holiness, justice, goodness and truth ; the creator, preserver, proprietor, and governor of all things : and the sole object of worship.

In the GODHEAD there are three persons,—the Father, the Son, and the Holy Ghost,—in essence one, and in all divine perfections equal, but each possessing a distinct personality indicated by appropriate personal names and acts.

§ 2. *Of the Purpose of God.*

God, in the exercise of His holy, wise, and sovereign will, and for the manifestation of His own perfections, formed, in eternity, the plan according to which all things come to pass ; “ yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures.”

§ 3. *Of the Works of God.*

This plan God executes in creation, in which He makes all things very good, and in providence, in which He upholds and governs them, according to His good pleasure.

§ 4. *Of the Moral Government of God.*

All the creatures of God are governed by Him, according to laws suited to their nature. Intelligent creatures are subject to His moral law, which is “ holy, just, and good,” and which they cannot break without being guilty of sin, and becoming liable to punishment.

§ 5. *Of Man in his Original Condition, and of his Fall from it.*

Our first parents were created with a holy nature and in a happy condition. In this state of innocence they were placed under the dispensation commonly called the Covenant of Works. As the test of their obedience, they were forbidden to eat of the fruit of the “ tree of the knowledge of good and evil,” and in case of disobedience they were threatened with death, comprehending not merely the separation of soul and body, but the separation of both from the favour and enjoyment of God. They were fully capable of yielding perfect obedience, but abusing their freedom of will, through the temptation of the Devil, they ate the forbidden fruit, and thus forfeited the blessings implied in the Covenant, incurred its penalty, and became guilty, depraved, and miserable.

§ 6. *Of the State of Man since the Fall.*

As in the Covenant Adam was constituted the head and representative of the entire race, all his natural posterity come into the world subject to the penal consequences of his sin, destitute of holiness, and with depraved dispositions; and as soon as they are capable of using their moral faculties, they by actual transgression increase their guilt and depravity, and make themselves liable to heavier punishment: so that, if divine mercy do not interpose, they must, after suffering the miseries of this life, die under the curse, and endure the pains of hell to all eternity.

§ 7. *Of the Method of Salvation.*

Divine mercy has interposed, and abundant provision has been made for the salvation of fallen man.

(1.) *How Salvation is procured.*

God foreseeing the fall of man, in sovereign mercy, from all eternity, purposed to save a portion of the lost race, and formed an arrangement, commonly called the Covenant of Grace, whereby sin might be atoned for, salvation freely offered to sinners, and that salvation secured to all who had been the objects of His electing love. For these ends the Son of God was constituted the Mediator between God and man, the Covenant Head of His chosen people, and the "Saviour of the world." When the appointed time arrived, He took into union with His own divine person a perfect human nature, and became Man, being conceived by the power of the Holy Ghost in the womb of a virgin, and born of her, yet without sin. Being made under the law which man had broken, He yielded perfect obedience to it, and, so far as was consistent with His absolute holiness, endured its penalty both in His life of suffering and in His death upon the cross. The dignity of His person rendered His obedience unto death infinitely meritorious, and thus a fit ground on which all who believe on His name are justified and receive the Holy Spirit, to the glory of God's righteousness as well as of His grace.

In testimony of the acceptance of the Saviour's work by the Father, He was raised from the dead, and received up into Heaven, where, in virtue of His sacrifice, He, as the Great High Priest, makes intercession for His people, and, as Lord of all, rules the Church and the world. At the time appointed He will come again to the earth to raise the dead, judge the world, and make His people perfectly happy with Himself in heaven for ever.

(2.) *How Salvation is applied.*

In the Gospel the Lord Jesus Christ is exhibited as the Saviour of sinners; salvation is offered through His all-sufficient atonement, to men without exception; and all are commanded to believe the divine testimony, and accept of the proffered salvation. But it is only when the sinner, by the agency of the Holy Spirit—who is promised to all who ask Him—and through the instrumentality of the Word, has been convinced of his sin and misery, and has had his mind enlightened in the knowledge of Christ, and his will renewed, that he, through the faith of the Gospel, receives Jesus Christ as his own Saviour, and so enters on the enjoyment of the salvation procured by Him, and made known in the Gospel.

United to Christ by faith, the believer has a personal interest in His righteousness, and is pardoned, and accepted as righteous by God; and the work of sanctification begun in conversion is carried on by the continued operation of the Holy Ghost, through faith, so that the believer is preserved, strengthened, and comforted, till he is prepared for heaven.

At death the souls of believers are made perfect in holiness, and depart to be with Christ. Their blessedness shall be completed at the last day, when their souls shall be reunited to their bodies, then raised incorruptible; and after being in the general judgment acquitted, and acknowledged as the saved of the Lord, they shall be taken to heaven, where they shall be perfectly "blessed in the full enjoying of God to all eternity."

They who reject the salvation presented in the Gospel of Christ greatly aggravate their sin by this rejection, and expose themselves to severer punishment than those who have never enjoyed the privilege of hearing it.

§ 8. *Of the Means of Salvation.*

The means of obtaining possession of this salvation thus procured, and thus applied, are partly internal and partly external.

(1.) *Of the Internal Means of Salvation.*

The internal means of salvation are exercises of the mind and heart, produced by the operation of the Holy Ghost through the instrumentality of the Word. They are chiefly these two: FAITH IN CHRIST—a crediting of the testimony of God concerning His Son, whereby the sinner receives Him as He is freely offered in the Gospel—trusting in Him as his Saviour, and submitting to Him as his Lord; and REPENTANCE TOWARDS GOD, whereby the sinner, believing in Christ Jesus, turns from sin to God, with hatred of sin, and purpose of new obedience.

The blessings of salvation are obtained by men, not on the ground of faith and repentance as the meritorious cause or proper condition, but through their instrumentality as fit and appointed means; so that those who continue unbelieving and impenitent necessarily shut themselves out from any part in this salvation.

(2.) *Of the External means of Salvation.*

The external means of salvation are the Word read or preached, prayer, and other divinely instituted ordinances of religion.

In the WORD is presented the truth with its evidence, whereby, through the influence of the Holy Ghost, faith is produced, and the blessings of salvation are thus communicated.

The blessings of salvation which by the Word are made known, offered to all, and communicated to those who believe, are to be sought and expected in the exercise of believing, fervent, persevering PRAYER.

The other ORDINANCES of God are intended and fitted to serve the same ends.

On the first day of the week,—which is called the Lord's Day, in commemoration of the resurrection of Christ—the continuance, under the Christian dispensation, of the Sabbatical institution appointed at the creation and confirmed at Sinai,—Christians are to come together to observe the ordinances of public worship: and are to devote the whole day to religious exercises, "except so much as is to be taken up in the works of necessity and mercy."

These ordinances of public worship are the teaching of Christian truth, the offering up of prayers and praises to God in the name of Jesus Christ, and "the fellowship" or communication of their property by the members of the church, as God has prospered them, for maintaining and extending the cause of Christ.

Besides these ordinances, there are two emblematical institutions usually termed SACRAMENTS,—Baptism and the Lord's Supper. In these, by outward signs, spiritual truths are represented and confirmed—the fundamental principles of Christianity and their evidence are brought before the mind; and thus, "by the blessing of God, and the working of His Spirit," spiritual benefit is conferred on "those who by faith receive them."

In BAPTISM the application of water to the body symbolises the truth—"that men are purified from sin—freed from guilt and depravity, by the atonement of Christ and the influence of the Holy Spirit," and the person baptized is recognised as connected with the Visible Church. The ordinance is to be administered to unbaptized adults on their making a credible profession of their faith in Christ, and their obedience to Him; and to the infants of such as are members of the church.

In the LORD'S SUPPER, by the distribution and use of bread broken and wine poured out, are represented and confirmed the truths,—"that Jesus Christ, the Son of God, in human nature, suffered and died in the room of men, to obtain their pardon and salvation—that in the faith of these truths men enjoy the benefits procured by His death—that all who believe are united in a holy fellowship, and bound to yield implicit obedience to all Christ's laws;" and the believing participants of "the bread" and of "the cup" have communion with Christ, and partake of the benefits of His salvation, "to their spiritual nourishment and growth in grace." The Lord's Supper is therefore to be observed by believers as a memorial of Christ's sacrificial death, as a public profession of their faith in Him and subjection to His authority, and as an expression of the communion which they have with Him and with one another. As it must be profaned if observed in ignorance and unbelief, or in the allowed practice of sin, serious self-examination ought to precede the service, and it ought to be performed in the exercise of faith, love, repentance, and self-dedication to God.

All these ordinances are appointed in connection with the Church; which is not only thus the means of salvation to those within its pale, but by being appointed to proclaim the Gospel to all who will listen to it, is the grand means of salvation to the unbelieving world.

§ 9. *Of the Church.*

The Visible Church of Christ consists of all those who make an intelligent and credible profession of faith in Him and obedience to Him, and their infant children. It is a spiritual society, or kingdom, of which He is the only King and Head, and is distinct from earthly kingdoms, and not dependent on them for authority or support.

The design of the Church is the advancement of the glory of Christ, by the maintenance and extension of His cause, in the edification of her members, and the conversion of the world.

A particular Church consists of those who are so united in their views in regard to doctrine and order as to admit of their co-operating for these objects.

No one should be retained as a member of such a society who does not act agreeably to his profession.

The church rulers,—called pastors, or bishops (*i.e.* overseers), or elders,—are to be chosen by the members, and are appointed by Jesus Christ to watch over the purity of the society—to instruct the members in His doctrine and law—to superintend their conduct, and to take care that the ordinances be regularly administered. Of these elders, all equally rule, but some also “labour in word and doctrine.”

Church Government by elders—regularly chosen and ordained— assembled in sessions, presbyteries, and synods, in due subordination, is founded upon, and agreeable to, the Word of God; and practical subjection to this government is required from all the members of this Church.

The following are the questions which may be addressed to those admitted to membership:—

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice?

2. Do you believe in God—in the Father, the Son, and the Holy Ghost, one God?

3. Do you acknowledge yourselves to be by nature guilty, depraved, and helpless, and do you believe that salvation is only from the grace of God, through the obedience unto death of His Son, and the sanctifying influence of the Holy Ghost?

4. Do you believe in Jesus Christ as your Saviour, own Him as your Lord, and engage, in dependence on the promised aids of His Spirit, to observe His ordinances and to obey His laws?

5. Do you, so far as your knowledge extends, approve, as agreeable to the Word of God, of the views of Divine truth and duty held by this Church, and of the principles on which its constitution and order are founded?

6. Do you promise to submit to the Session of this congregation as over you in the Lord, to contribute according to your ability for the support and extension of the Gospel, and to study to promote the welfare of the Congregation, and by a holy life to adorn the doctrine of God our Saviour?

SECTION SECOND.

Answers relating to the Churches included and embodied in the United Presbyterian Church.

Preamble.—Some account of the origin of these Churches, and of the formal changes which they have undergone, appearing necessary to understand the answers to be made in regard to them respectively, and the epochs to which the answers apply, such account is now given.

These Churches had their origin in a secession from the party then prevailing in the judicatories of the Church of Scotland, made in the year 1733 by four ministers of that Church, on account of certain proceedings which had taken place in the General Assembly. These ministers were the Rev. Ebenezer Erskine of Stirling, the Rev. William Wilson of Perth, the Rev. Alexander Moncrieff of Abernethy, and the Rev. James Fisher of Kinclaven.

The moving cause of their secession was the action of the General Assembly of the Church of Scotland in regard to a proposal which came before them at their meeting in May 1731, in the form of an overture "concerning the method of planting vacant churches," whereby owners of land in the parish were to be admitted, along with the elders of the congregation, to the privilege of choosing the ministers of vacant parishes. When the overture came up for consideration by the General Assembly of May 1732, thirty-one presbyteries of the Church were found to have reported their opinion against the measure, and at the same time there were presented to the Assembly representations signed by forty-two ministers, of whom the above-named ministers were four, and 1700 of the Christian people, respectively, remonstrating against the overture and against abuses which they considered had arisen in the exercise of patronage in relation to the settlement of ministers in parishes, and to other matters of administration. The Assembly refused to hear these representations, and, notwithstanding the opposition offered, passed the overture into a standing law of the Church—refusing to restrict the constituency to resident heritors, or to such as were communicants, and declining to enter upon their record a dissent from the Act and a protest against it made by several ministers and elders who were members of Assembly. In a discourse preached by Mr. Erskine at the opening of the meeting of the Synod of Perth and Stirling (October 1732), he testified against the Act and other evil practices which he thought prevailed in the Church Judicatories, especially in the violent settlement of ministers under the law of Patronage; and for this discourse he was judged censurable. Against the decision to censure, Mr. Wilson and Mr. Fisher, with ten other ministers, protested, and appealed to the next Assembly. That Assembly (held in May 1733) approved of the proceedings of the Synod, and ordered Mr. Erskine to be rebuked and admonished by the Moderator at their bar, and that was done accordingly. Whereupon Mr. Erskine declared that he could not submit to the censure; and handing in a paper of protest signed by himself, with subjoined minutes of concurrence by Mr. Wilson and Mr. Moncrieff and by Mr. Fisher, he withdrew from the Assembly. The dissentients were summoned by the officer of Court to appear before the Assembly the next day; and a committee was immediately appointed to deal with them. It reported their resolution to adhere to their paper and protest, and the Assembly, without hearing them, forthwith passed a resolution, ordaining the four brethren to appear before the Commission in August, and then show sorrow for their conduct and misbehaviour in offering to protest, and in giving in the paper subscribed by them, and that they retract the same. In case of their non-appearance, and not showing sorrow and retracting, the Commission was empowered and appointed to suspend said brethren, or

such of them as should not obey, from the exercise of their ministry. And further, in case the said brethren should be suspended by the said Commission, and they should act contrary to the sentence of suspension, the Commission was appointed at their meeting in November, or any subsequent meeting, to proceed to a higher censure. Upon intimation of this sentence, the four brethren offered a joint complaint and declaration; but the Assembly would not hear it, and it was left on their table. To the Commission, at its meeting in August, a representation and appeal was presented by Mr. Erskine and Mr. Fisher against the sentence of the Synod of Perth and Stirling, and another by Mr. Wilson and Mr. Moncrieff as protesters against that sentence. These representations contained declarations of the principles they held, their reasons for adhering to their protest made at last Assembly, and protestations against any censure or invasion upon their ministerial labours or charges, and that it should be lawful for them to exercise their ministry as heretofore, in regard that they were not convicted of departing from any of the received principles of the Church of Scotland, or of counteracting their ordination vows and engagements. The representations thus made were supported by the presbyteries to which the brethren belonged, and by the magistrates of Stirling and Perth. But the Commission refused to listen to any of them, and pronounced a sentence of suspension against the four protesters from the exercise of their ministerial function and all the parts thereof. The intimation of that sentence was met by a protestation taken by them before the Court, for themselves and all other ministers, elders, and members of the Church of Scotland, and of all of their respective congregations who should adhere. That protestation bore that the sentence was in itself null and void, and that it should be lawful and warrantable for them to exercise their ministry as theretofore, and as if no such censure had been inflicted; and that if, in consequence of the sentence, any other minister or probationer should exercise any part of their pastoral work, the same should be held and reputed as a violent intrusion upon their ministerial labours. Some elders from the respective sessions of these brethren gave in protestation against the sentence, and testified their adherence to their ministers. Cited to appear before the Commission in November, they appeared under protest against their appearance being held or construed as a falling from the declaration which they had emitted, and the protestations they had entered both before and after the executing of the sentence of suspension against them by the Commission of August, and their adherence to both. To a committee appointed by the Commission to deal with them, they admitted that they had exercised all the parts of their ministerial office as if they had been under no such sentence. But the Commission, notwithstanding several memorials presented by several Synods, and by two Presbyteries, decided by the casting vote of the Moderator "to proceed

immediately to inflict a higher censure upon the four suspended ministers." From this decision several ministers and elders, members of the Commission, dissented, and against it two ministers, viz., Mr. Ralph Erskine and Mr. Thomas Mair of Orwell, who were not members, lodged a declaration and protest against the proceedings of the Assembly and Commission in the case of the four brethren, and a declaration of adherence to them in that cause. Another committee for dealing was appointed, with the result of reporting a declared resolution to continue of the same mind as formerly; the mode of censure was settled by vote against a sentence of deposition, and in favour of a modified deprivation, which was passed on the 16th November 1732, to the effect of "loosing the relation of the said four ministers to their several charges." This, the final sentence of the Commission against the four protesters, was in the following terms:—

"The Commission of the General Assembly did, and hereby do, loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrieff, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their said respective charges; and do declare them no longer ministers of this Church; and do hereby prohibit all ministers of this Church to employ them or any of them in any ministerial function. And the Commission do declare the churches of the said Mr. Erskine, Mr. Wilson, Mr. Moncrieff, and Mr. Fisher, vacant, from and after the date of this sentence. And appoints that letters from the Moderator and extracts of this sentence be sent to the several Presbyteries within whose bounds the said ministers have had their charges, appointing them, as they are hereby appointed, to cause intimate this sentence in the foresaid several churches, now declared vacant, any time betwixt and the 1st of January next. And also that notice of this sentence be sent by letters from the Moderator of this Commission to the Magistrates of Perth and Stirling, to the Sheriff-principal of Perth, and Bailie of the regality of Abernethy."

Against the sentence seven ministers protested, and when it was intimated to the four ministers, they read and gave in a protestation, of which, as being the key-note of what became the Secession Church of Scotland, a copy is added, viz. :—

"EDINBURGH, *November 16th, 1733.*

"We do hereby adhere to the protestation formerly entered before this Court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we do protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we

still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian covenanted Church of Scotland, in her doctrine, worship, government, and discipline, and particularly with every one who is groaning under the evils, and who is affected with the grievances we have been complaining of, who are, in their several spheres, wrestling against the same. But in regard the *prevailing party* in this Established Church who have now cast us out from ministerial communion with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censures upon ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a *secession from them*, and that we can have no ministerial communion with them till they see their sins and mistakes, and amend them. And in like manner we do protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God and Confession of Faith, and the principles and constitutions of the Covenanted Church of Scotland, as if no such censure had been passed upon us: upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed) EBENEZER ERSKINE.
WILLIAM WILSON.
ALEXR. MONCRIEFF.
JAMES FISHER."

Upon the 6th of the following month (December 1733) the four brethren met at Gairney Bridge, near the county town of Kinross; and after having spent the greater part of the day in prayer and conference, they constituted themselves into a Presbytery, afterwards known as "The Associate Presbytery." This step they took "in conformity to their present situation, and in consequence of their late protestation before the Commission, and also that they might be in a condition and capacity to exercise all the parts of their pastoral office; that they might have a more special claim to the promise of the Divine presence among them; that they might maintain proper order among themselves, distinguishing themselves from those of the *sectarian* and *independent* way; that they might be in a better capacity for affording help and relief to the oppressed heritage of God through the land; and that they might endeavour to lift up a *judicial* as well as a doctrinal testimony for Scotland's covenanted Reformation, and against the present declinings and backslidings from the same."

In May 1734 there was prepared and issued by a committee of their number, a "Testimony to the Doctrine, Worship, Government, and

Discipline of the Church of Scotland; or reasons by the four brethren for their protestation before the Commission of the General Assembly, November 1733;” which Testimony was afterwards approved by the Presbytery as their testimony, and its publication was commended as seasonable. This volume was called the First or Extrajudicial Testimony. Along with three more technical Testimonies which had preceded it (entitled “The True State of the Process,” “The Representation,” “The Review of the Narrative of Procedure emitted by a Committee of the General Assembly’s Commission”), that Testimony set forth, more fully and articulately than had been done in the protest above quoted, the evils which the Seceders regarded as existing in the administration of the affairs of the Church; and these seem to have multiplied, or to have unfolded themselves after the separation, so that when the General Assembly, at their meeting in May 1734, not only rescinded, *inter alia*, the Act of 1732, but passed an Act empowering the Synod of Perth and Stirling to restore the brethren to their respective ministerial charges without farther inquiry, and when the said Synod had, in pursuance of that authority, in the following July, “taken off the sentences pronounced by the Commission of 1733 against the four brethren, and restored them to ministerial communion with the Church,” yet for reasons which they published in 1735, they refused to accede to the Judicatories of the Church, submitting at the same time certain preliminaries of reform, which they deemed essential to their harmony with the Church. The Seceders obtained ministerial accessions to their number, and in December 1736 enacted, as the result of many deliberations, a “Judicial Testimony,” giving an historical account of what they reckoned the defections of the Church, of existing evils against which they testified, and of the doctrines and principles which they held and upon which they acted. This Testimony was published in March 1737. Before its publication the Rev. Ralph Erskine of Dunfermline, and the Rev. Thomas Mair of Orwell, had adjoined themselves to the Seceders; and in the following September the Rev. Thomas Nairn of Abbotshall, as the Rev. James Thomson, minister at Burntisland, did in the following June. Notwithstanding these accessions, the brethren found themselves unable to answer the applications made to them for ministerial service, and resolved to license some young men to take part with them in the work, and adopted a formula of questions on licence, which, with two additions, was to be used on the ordination of ministers. This formula is quoted in the Appendix.¹ Pursuant to an Act of 1738, the Commission of the Assembly issued a Libel against the members of the Associate Presbytery, now eight in number, charging their secession and the Judicial Testimony as censurable offences, and citing the Seceders to appear and answer to the Assembly of 1739. This was met by an Act of Declinature, 16th May 1739, disowning the Court as not lawful or legally constituted, and all

¹ See Appendix A (a 2).

authority and jurisdiction overthrown for the reasons therein stated. That Assembly referred the cause to the ensuing Assembly, 1740, with a recommendation "to inflict the sentence of deposition without farther delay upon such of the defenders as should not in the interval, either in presence of the Commission or of the Assembly, retract the Act of Declinature, and return to their duty and submission to the Church." No retraction was made, and the Assembly of 1740 "deposed them from the office of the holy ministry, and prohibited and discharged them to exercise the same or any part thereof within the Church in all time coming." Up till this period Ebenezer Erskine of Stirling, and William Wilson of Perth, continued to minister in their charges; but soon after the sentence of deposition, and in pursuance of it, they were debarred by the civil powers from entering their churches, and they proceeded to preach in the open air. Some of the other Seceders were more leniently treated, and allowed to remain in their charges. But all at length abdicated their position, and proceeded in 1744 to form themselves into a Synod. This was done at a meeting of all the brethren, held at Stirling in March 1745, when they took the title of the Associate Synod.

Division in the Associate Synod.

In the same year (1745) a controversy arose in the Synod respecting the meaning of a clause which had been introduced into the oath required of burgesses on their election to office in the chief towns of Scotland; the consistency of that oath with the principles of the Secession; and the consequent lawfulness of members of the Associate Church taking the oath. This question was keenly debated in that and the two following Synods; the difference was found to be irreconcilable, and terminated in a separation of the members into two parties, and the formation, in 1747, of each party and their followers into two Synods—the one which accepted the oath retaining the original name of the body (the Associate), popularly called the "Burgher" Synod,—the other, which condemned the oath, somewhat larger in number of ministers and congregations, assuming the title of "General Associate," and commonly called the "Antiburgher" Synod. The separation continued till the year 1820, when it issued in a reunion, to be afterwards mentioned. Towards the end of last century, secessions took place from each of the bodies, arising from difference of opinion occurring in each Synod as to the extent of the right of the Civil Magistrate *circa sacra*. But as none of the sub-Seceders returned to the parent Church, it does not fall within the province of this paper to advert to their creeds, although it may serve the purpose of completeness thus to notice the fact.

Church of Relief.

Next in order of time to the two bodies of the Secession, the Church of Relief arose. It originated in a disputed settlement in the parish of Inverkeithing. That settlement, and the exercise of patronage in regard to it, were opposed by several members of the Presbytery of Dunfermline, by whom the settlement was earnestly resisted in their own Presbytery, together with the action in support of it proposed to be taken. These ministers, six in number, on the 22d May 1752, memorialised the General Assembly against these proceedings; but the Court adhered to them, and resolved that one of the memorialists should be deposed. The vote, taken next day, fell upon the Rev. Thomas Gillespie, minister of Carnock, and he was accordingly deposed from the office of the holy ministry. He began to preach in the open air; and adhering to his position against endeavours to recall and reconcile him to the Church, he was finally excluded from it. Others gradually joining themselves to him, congregations were organised, and a Presbytery of Relief was formed in 1761, and afterwards a Synod, and so continued till the Union of 1847.

Reunion of the two Branches of the Associate Synod.

The two main branches of the Secession were reunited on the 8th September 1820. This event was the result of a general desire among the members of each body, expressed in numerous petitions to the respective Synods, and was favoured by a recent legislative abolition of the clause in the Burgess Oath which had occasioned the separation. The movement for union began in 1818, and not only continued, but increased in influence and strength, until, as the result of repeated and earnest deliberations, a basis of union was agreed upon, and the union was consummated, at a joint meeting of both Synods, in the Church of Bristo Street, Edinburgh, where the separation of 1747 had taken place. From the union there dissented seven ministers, who, it is believed, were ultimately for the most part merged in one or other of the two bodies of dissentients from the previously existing bodies of Seceders. The name or title of the United Synod was "The United Associate Synod of the Secession Church."

Formation of United Presbyterian Church.

The united body continued to maintain its separate position until the year 1847, when, on the 15th September, and as the result of a previous tendency of thought and feeling in both bodies, and of deliberate consideration, the Churches of the Secession and Relief were united on the basis before quoted.

Having thus sketched the origin of the different Churches comprised

in the United Presbyterian Church, there will now be given answers to the questions in respect to them severally.

Questions I. and II.

The Creeds or Confession of these Churches are set forth in their respective formulæ, described in Appendix A, as follows:—

(a.) The “ordination vows,” or formula of questions settled by the Associate Presbytery soon after the publication of the Judicial Testimony in 1737, for being put at the ordination of Ministers and Elders, and the licensing of young men to preach the Gospel.

Acts were passed by the Associate Presbytery on 23d December 1743, 14th February 1744, and 15th February 1744, for renewing their obligation to observe and fulfil their parts of the National Covenant, and of the Solemn League and Covenant; but it appears from a note subjoined to the republication of them in 1770, that they had not been generally observed by the people, or at least none had been subjected to discipline for non-observance. Gib’s *Display*, vol. i. p. 253.

(a 2.) Formula for licensing Preachers, and at the ordination of Ministers, adopted in 1737.

(b.) Formula adopted by the Antiburgher Synod, after the separation of 1747,—the above (a.) with two additional questions given in the Appendix. See full Form in the Narrative and Testimony enacted by the Synod on 1st May 1804, p. 249 *et seq.*

(b 2.) The Burgher Synod in 1781 made some change in certain of the questions of the Formula of the Associate Synod, with a view to make it more plain and uniform, and directed the approved formula to be inserted in the minutes of each Presbytery and Session, so as to prevent divergence. M’Kerrow, p. 562. A copy is given in the Appendix (b 2.), together with a preamble adopted by the Synod to the same Formula in April 1797. M’Kerrow, p. 591. Minutes of Synod.

(c.) The Formula for the ordination of Ministers in the Relief Church taken from Regulations by the Synod of that Church, printed in 1836, pp. 28 and 29.

(d.) The basis of Union and the Formula for the ordination of Ministers, agreed upon and adopted by the Synod of the United Associate Secession Church in the year 1820.

The adjustment of a formula for the licensing of Preachers and ordination of Elders was left in the meantime to the several presbyteries. A Summary of Principles as a Directory for the admission of private members was adopted, the doctrinal part of which is given on pp. 81, 82.

Question III.

There seems no room to doubt that these formulæ and that Directory were accepted and observed throughout the Church.

APPENDIX A.

a. FORMULÆ OF 1737.

For Ministers, Probationers, and Elders.

QUESTION I.

Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

QUESTION II.

Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines who met at Westminster, with Commissioners from the Church of Scotland, as the said Confession was received and approved by an Act of Assembly 1647, Session 23; and likewise the whole doctrine contained in the Larger and Shorter Catechisms, compiled by the said Westminster Assembly, to be founded upon the Word of God: And do you acknowledge the said Confession as the confession of your faith: And will you through grace firmly and constantly adhere to the doctrine of the said Confession and Catechisms, and to the utmost of your power assert, maintain, and defend the same against all Deistical, Popish, Arian, Socinian, Arminian, Neonomian, Antinomian, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said Confession and Catechisms, and particularly against the many gross and dangerous errors vented and maintained by Messrs. Simson and Campbell, which are specified and condemned in the Judicial Act and Testimony emitted by the Associate Presbytery (now the Associate Synod¹)?

QUESTION III.

Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath appointed a particular form of government to take place therein,—distinct from Civil Government, and not subordinate to the same; and that Presbyterian Church-government, without any superiority of office above a teaching Presbyter, in the due subordination of judicatories (such as of Kirk Sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies), is the only form of government laid down and appointed by the Lord Christ in His Word, to continue in His Church to the end of the world unalterable; which accordingly has been owned and received by the Church of Scotland as the only government of Divine institution and appointment, as is evident from the Covenants, National and Solemn League, which this Church and land have sworn and come under to the Most High God, and from many of her public acts and constitutions, particularly from the Second Book of Discipline, and the propositions concerning Church government, as the said propositions were received and approved by an Act of Assembly 1645, Session 16: And do you promise to submit to the said government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but that you will to the utmost of your power in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in this

¹ The enclosed addition was made on erection of Synod, March 1745.

Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever, contrary to or inconsistent with the said covenanted worship, government, and discipline, sworn to in our Covenants, National and Solemn League?

QUESTION IV.

Do you own and acknowledge the perpetual obligation of the National Covenant frequently sworn and subscribed by persons of all ranks in this kingdom; and particularly, as explained by the General Assembly 1638, to abjure the hierarchy and the five articles of Perth: Do you likewise own and acknowledge the perpetual obligation of the Solemn League and Covenant for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland and England in the year 1643; and particularly as renewed in Scotland, with an Acknowledgment of Sins and an Engagement to Duties, in the year 1648: And do you promise, through grace, to adhere to these Covenants, and in your station to prosecute the ends of them?

QUESTION V.

Do you approve of the Act, Declaration, and Testimony for the Doctrine, Worship, Discipline, and Government of the Church of Scotland, enacted and emitted by the Associate Presbytery: And do you in your judgment disapprove of the several steps of defection, both in former and present times, condemned in the said Act as contrary to the Word of God, the Confession of Faith, and the National Covenant of Scotland, and the Solemn League and Covenant of the three nations?

QUESTION VI.

(For Ministers and Probationers.)

Do you promise that you will submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, agreeable to the Word of God, and to be subject to them in the Lord (and to the other Presbyteries of the Association, and the Associate Synod, as the Lord in His providence shall cast your lot¹): And do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from the reformed and covenanted Church of Scotland, either by falling in with the defections of the times, or by giving yourself up to a detestable indifferency and neutrality in the foresaid covenanted cause; and this you promise, through grace, notwithstanding of whatever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

QUESTION VI.

(Con. for Elders.)

Do you promise that you will submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of the Session in this congregation: And do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from the reformed and covenanted Church of Scotland: either by falling in with the defections of the times, or by giving yourself up to a detestable

¹ Added at erection of Synod.

indifferency and neutrality in the foresaid covenanted cause; and this you promise, through grace, notwithstanding of whatsoever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

QUESTION VII.

(For Ministers.)

Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the function of the holy Ministry; and not any selfish views, or worldly designs or interest?

(For Probationers.)

Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to accept of licence to preach the Gospel as a Probationer for the holy Ministry; and not any selfish views, or worldly designs or interest?

(For Elders.)

Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in the edification of His body, your great motives and chief inducements to enter into the office of Eldership in this congregation; and not any selfish views, or worldly designs or interest?

QUESTION VIII.

(For Ministers.)

Have you used any undue methods, either by yourself or others, in procuring this call to the Ministry?

(For Elders.)

Have you used any undue methods, either by yourself or others, in procuring your call to the office of Eldership in this congregation?

QUESTION IX.

(For Ministers.)

Do you engage, in the strength and grace of our Lord and Master Jesus Christ, to rule well your own family (if it shall please the Lord to give you one); and to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness: And do you engage, in the strength of the same grace, faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

(For Probationers.)

Do you engage, in the strength and grace of our Lord and Master Jesus Christ, to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness; and to preach the Gospel, wherever you shall be called, faithfully and honestly,—not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare the whole counsel of God;—as also to catechise the people, and visit the sick, as you shall have access and opportunity: And to perform whatever other duties are incumbent on you from the Word of God, as a Probationer for the holy Ministry, in order to the convincing and reclaiming of sinners, and the edifying and building up of the body of Christ?

(For Elders.)

Do you engage (each of you), in the strength and grace of our Lord and Master Jesus Christ, to rule well your own family (if it shall please the Lord to give you one); and to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness?

QUESTION X.

(For Ministers.)

Do you accept of, and close with, the call to be Pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful Minister of the Gospel among this people,—in preaching the Gospel among them, not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare unto them the whole counsel of God; as also in catechising, exhorting from house to house, visiting the sick: And performing whatever other duties or means are incumbent on you from the Word of God, as a faithful Minister of Jesus Christ, for the convincing and reclaiming of sinners, and for the edifying and building up of the body of Christ?

(For Elders.)

Do you accept of, and close with, your call to the office of Eldership in this congregation: And do you engage, through grace, diligently and cheerfully to discharge all the parts of the office of the Eldership, as to whatever duties or means are incumbent upon, and competent unto you, in that office, for the edifying and building up of the body of Christ in this congregation?

And all these things you promise and engage unto, through grace, as you will be answerable at the coming of our Lord Jesus Christ with all His saints, and as you would desire to be found among that happy company at His glorious appearing?

(a 2.)—Formula of Questions to be put to Candidates for Licence, 1737.

I. 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?

II. Do you believe the whole doctrine contained in the Westminster Confession of Faith, as received by the General Assembly of the Church of Scotland in 1647, and in the Larger and Shorter Catechisms; and will you maintain and defend the same against all contrary errors, and particularly against the errors of Professors Simson and Campbell?

III. Do you believe that Christ has appointed a particular form of government in His Church, and that this form of government is not Prelatic or Congregational, but Presbyterial, consisting in a subordination of Sessions to Presbyteries, of Presbyteries to Synods, of Synods to General Assemblies; and will you maintain and defend the same, together with the purity of worship received and practised in this Church, against all Prelatic, Erastian, and Sectarian errors?

IV. Do you own the binding obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the five articles of Perth; and of the Solemn League of the three kingdoms, particularly as renewed in Scotland in 1648, with an acknowledgment of sins; and will you study to prosecute the ends thereof?

V. Do you approve of the Act and Testimony emitted by the Associate Presbytery as a testimony for truth, and against defections therefrom in former and present times; and do you, in your judgment, condemn the several steps of defection condemned therein?

VI. Do you promise, in the spirit of meekness, to be subject to the admonitions of your brethren in the Lord, and to the Associate Presbyteries, and to follow the peace of the Church together with your brethren, and to follow no divisive course from the Covenanted Church of Scotland; and that you will not give yourself up to detestable neutrality with respect thereto, whatever danger or suffering you may be exposed to on that account?

VII. Are love to Christ, and a desire to be useful in edifying the souls of men, your chief motives in entering on the work of the holy Ministry, and no worldly motive whatever?

The three following questions were afterwards added to the Formula, with a view to their being put to Ministers at their ordination:—

VIII. Have you used any undue methods for procuring the call from this congregation?

IX. Do you engage to rule your own family well, and to live an exemplary life before the flock of Christ?

X. Do you accept of, and close with, the call from this Associate Congregation, and engage to perform the duties of a faithful pastor among them in preaching the Gospel, not with the enticing words of man's wisdom, in catechising, and in visiting the same from house to house?

(b.)—*Formula for Ministers, Probationers, and Elders, adopted by the General Associate (Antiburgher) Synod after separation of 1747.*

QUESTIONS I. to X. given in (a) *supra*.

XI. Are you satisfied with, and do you purpose to adhere unto and maintain the principles about the present Civil Government, which are declared and maintained in the Associate Presbytery's answers to Mr. Nairn's reasons of dissent, with the defence thereto subjoined?

XII. Do you acknowledge and promise subjection to this Presbytery in subordination to the Associate Synod [as to Elders it runs:—the Session of this Congregation, in subordination to the Associate Presbytery of and to the Associate Synod], as presently constituted in a way of testifying against the sinful management of the prevailing party in the Synod, at some of the first diets of their meeting at Edinburgh in April 1747; or other Presbyteries in that subordination, as you shall be regularly called [this clause is omitted as to Elders]; and do you approve of, and purpose to adhere unto and maintain the said testimony, in your station and capacity; and do you approve of, and purpose to adhere unto and maintain, the sentence of Synod in April 1746, concerning the religious clause of some Burgess oaths, and that in opposition to all tenets and practices to the contrary?

(b 2.)—*Formula as adopted by the Associate (Burgher) Synod on 3d May 1781.*

[Received the reports of the several Presbyteries concerning the proposed abbreviation of the second, third, fourth, and fifth questions of the Formula for Licence and Ordinations. Read said questions abridged along with those of the original form, and after deliberate reasoning upon them one by one, the Synod, without intending the smallest deviation from any part of their former professed adherence to the principles or practices of religion—

or from their professed thankfulness to God for His singular favours to our Church or nation,—or their mourning over, and testimony against the several backslidings from our attained to and covenanted Reformation in present or former times, but in order to render them more plain and uniform in the several Presbyteries, agreed to them as they now stand in the subsequent Formula, a copy of which is hereby appointed to be inserted in the Minutes of every Presbytery and Session under our inspection, in order to prevent all diversity for the future.]¹

QUES. I. 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?

QUES. II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, Larger and Shorter Catechisms, compiled by the Assembly of Divines that met at Westminster, with Commissioners from the Church of Scotland, as the said Confession and Catechisms were received and approved by the Acts of the General Assembly 1647 and 1648, to be founded on the Word of God, and do you acknowledge the said Confession and Catechisms are the confession of your faith: and that you resolve through Divine Grace firmly and constantly to adhere to the doctrine contained in said Confession of Faith and Catechisms, and to assert, maintain, and defend it to the utmost of your power against all errors and opinions contrary to it?

QUES. III. Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath therein appointed a particular form of government and discipline distinct from, and not subordinate to, the Civil Government; and that Presbyterial Government without any superiority of office above a teaching Presbyter in a due subordination of Church Judicatures, as of Kirk-Sessions to Presbyteries, and of Presbyteries to Synods, is the only form of government delivered and appointed by the Lord Christ in His Word to continue unalterable till the end of the world? And do you promise to submit to the said government and discipline, and never directly or indirectly to endeavour the prejudice or subversion of it, but to maintain, support, and defend it in your station all the days of your life, together with the purity of worship received and practised in this Church of Scotland against all Erastian, Prelatic, Independent, Sectarian, and other tenets or forms of government, discipline, or worship contrary thereto?

QUES. IV. Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the five Articles of Perth:—and of the Solemn League and Covenant? And do you acknowledge that public covenanting is a moral duty under the New Testament dispensation to be performed when God in His providence calls to it?

QUES. V. Do you approve of the Act, Declaration, and Testimony published by the Associate Presbytery, and maintained by the Associate Synod, for the Doctrine, Worship, Government, and Discipline of the House of God as a necessary and reasonable appearance for Reformation in a state of Secession from the Judicatures of the Established Church? And do you, through grace, resolve to prosecute the ends of said Testimony by maintaining and defending the truths of God therein asserted, in opposition to every contrary error and corruption, and particularly those errors that were vented by Professors Simson and Campbell?

QUES. VI. Do you promise that you will submit yourself willingly

¹ Extract from Minutes of Synod approving of this Formula.

and humbly in the spirit of meekness to the admonitions of the brethren of this Presbytery, agreeable to the Word of God; and be subject to them in the Lord, and to the other Presbyteries of the Association, and to the Associate Synod, as the Lord in His providence shall cast your lot? And do you promise that you will follow no divisive course from the Reformed and Covenanted Church of Scotland, either by falling in with the defections of the times, or giving up yourself to a detestable indifference and neutrality in the aforesaid Covenanted Cause: and this you promise, through grace, notwithstanding whatever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

QUES. VII. Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the functions of the Holy Ministry, and not any selfish views or worldly designs or interest?

QUES. VIII. Have you used any undue methods either by yourself or others in procuring this call to the ministry?

QUES. IX. Do you engage in the strength and grace of our Lord and Master Jesus Christ to rule well your own family (if it please the Lord to give you one), and to live in holy and circumspect life, following after righteousness, godliness, faith, love, patience, and meekness? And do you engage, in the strength of the same grace, faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edification of the Body of Christ?

QUES. X. Do you accept of, and close with, the call to be pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people, in preaching the Gospel among them, not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare unto them the whole counsel of God: As also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties or means are incumbent on you from the Word of God as a faithful minister of Jesus Christ, for the convincing and reclaiming of sinners, and the edifying and building up the Body of Christ?

And all these things you promise and engage unto, through grace, as you will be answerable at the coming of the Lord Jesus Christ with all His Saints: and as you would desire to be found among that happy company at His glorious appearing?

(b 3.)—*Preamble prefixed to the above Formula in April 1797.*

Preamble.—Whereas some parts of the Standard-books of this Synod have been interpreted as favouring compulsory measures in religion, the Synod hereby declare, That they do not require an approbation of any such principle from any candidate for licence or ordination: And whereas a controversy has arisen among us, respecting the nature and kind of the obligation of our Solemn Covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them, the Synod hereby declares, That while they hold the obligations of our Solemn Covenants upon posterity, they do not interfere with that controversy which hath arisen respecting the nature and kind of it: And recommend it to all their members to suppress that controversy, as tending to gender strife rather than godly edifying.

(c.)—*Formula for the admission of Ministers into the Relief Church, taken from "Regulations of Relief Synod, adopted 1832;" second edition, printed in 1836, p. 28; but believed to have been in use from 1823.*

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 own, and will you adhere to the doctrine of the Westminster Confession of Faith as founded on and consistent with the Word of God, except in so far as said Confession recognises the power of the civil magistrate to interfere in religious concerns?

3. Do you likewise own, and will you adhere to the Presbyterian worship, government, and discipline of the Relief Church, as founded on and agreeable to the Word of God?

4. 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 on the functions of the Holy Ministry?

5. 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?

6. Do you regard Patronage as a violation of the rights of the Christian people, and do you engage to maintain and defend their liberties against all encroachment?

7. Do you accept of, and close with, the call of this congregation to be their pastor; and do you promise, through grace, to perform all the duties of a faithful minister of the Gospel among them?

8. Have you used any undue methods, either by yourself or others, to obtain the call of this congregation?

9. Do you promise to submit yourself in the Lord, willingly, humbly, and in the spirit of meekness, to the admonitions of your brethren in the ministry; and, according to your power, to maintain the unity and peace of the Relief Church, notwithstanding whatever trouble or persecution may arise?

(d.)—*Basis of Union and Formula for Ordination of Ministers of the United Associate Synod of the Secession Church.*

BASIS (agreed upon 8th September 1820).

Without interfering with the right of private judgment respecting the grounds of separation, both parties shall carefully abstain from agitating in future the questions which occasioned it; and with regard to the Burgess Oath, both Synods agree to use what may appear to them the most proper means for obtaining, in those towns where it may still exist, the abolition of that religious clause which occasioned the original strife.

ART. I. We hold the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and manners.

ART. II. We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures, it being always understood, however, that we do not approve or require an approbation of anything in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles in matters of religion.

ART. III. The Presbyterian form of church government, without any

superiority of office to that of a teaching presbyter, and in a due subordination of church judicatories, being the only form of government which we acknowledge as founded upon, and agreeable to, the Word of God, shall be the government of the United Church; and the Directory as heretofore, shall be retained as a compilation of excellent rules.

ART. IV. We consider as valid those reasons of secession from the prevailing party in the judicatories of the Established Church, which are stated in the Testimony that was approved and published by the Associate Presbytery; particularly the sufferance of error without adequate censure,—the settling of ministers by patronage even in reclaiming congregations,—the neglect or relaxation of discipline,—the restraint of ministerial freedom in testifying against mal-administration,—and the refusal of that party to be reclaimed.

And we find the grounds of secession from the judicatories of the Established Church in some respects increased, instead of being diminished.

ART. V. We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us from their noble and successful efforts in the cause of civil and religious liberty:—We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation and vows to God: we acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on by them: and we assert that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of Providence require it;—but as the duty from its nature is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree that while no obstruction shall be thrown in the way, but every scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any in order to Church Communion.

ART. VI. A formula shall be made up from the formulas already existing, suited to the United Secession Church.

Note.—That it be recommended to the United Synod to prepare, as soon as possible, a more detailed view of the above Articles as the Testimony of the United Church; containing the substance of the Judicial Act and Testimony, the Act concerning the Doctrine of Grace, and the Answers to Nairn's Reasons of Dissent.

Formula for Ordination of Ministers (agreed upon 13th September 1820), the adjustment of a Formula for the case of Preachers and Elders being meanwhile left to Presbyteries.

QUES. I. 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?

QUES. II. Do you acknowledge the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of your faith, expressive of the sense in which you understand the Scriptures; and do you resolve, through Divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechism, and to assert and defend it to the utmost of your power against all contrary errors; it being always understood that you are not required to approve of anything in these books which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion?

QUES. III. Are you persuaded that the Lord Jesus Christ, the only King and Head of His Church, has appointed therein a form of government and discipline distinct from, and not subordinate to, civil government; and is the Presbyterian form of government, without any superiority of office above that of a teaching presbyter, and in a due subordination of Church judicatories, the only form of Church government which you acknowledge as founded upon, and agreeable to, the Word of God? And do you promise to submit to the said government and discipline, and that you will not attempt the prejudice or subversion of it; but to the utmost of your power, in your station, maintain, support, and defend the said government and discipline, together with the purity of worship received and practised in this Church?

QUES. IV. Are you persuaded that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of Providence require it? Do you approve of the method adopted by our reforming ancestors, for mutual excitement and encouragement, by solemn confederation and vows to God; and do you acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them?

QUES. V. Do you consider as still valid those reasons of secession from the judicatories of the Established Church which are stated in the Testimonies emitted by the Secession Church, viz.: The sufferance of error without adequate censure; the infringement of the rights of the Christian people in the choice and settlement of their ministers under the law of Patronage; the neglect or relaxation of discipline; the restraint of ministerial freedom in opposing mal-administration; and the refusal of the prevailing party to be reclaimed? And do you, through grace, resolve to prosecute the design of the Secession?

QUES. VI. Do you promise that you will submit yourself, willingly and humbly, in the spirit of meekness, to the admonitions of the brethren of this Presbytery, agreeably to the Word of God, and to be subject to them in the Lord, and to the other Presbyteries of the Association, and to the United Associate Synod of the Secession Church, as the Lord in His Providence shall cast your lot?

QUES. VII. Are zeal for the glory of God, love to Jesus Christ, and the desire of saving souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter into the functions of the Holy Ministry?

QUES. VIII. Have you used any undue methods, either by yourself or others, to procure this call?

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

QUES. X. Do you accept of the call to be pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful minister among this people, in preaching the Gospel among them, "not with the enticing words of man's wisdom," but in its purity and simplicity, "not shunning to declare all the counsel of God;" as also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties are incumbent on you from the Word of God, as a faithful minister

of Jesus Christ, for convincing and converting sinners, and for edifying the Church of the living God ?

QUES. XI. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all his saints, and as you would be found in that happy company at his second coming ?

APPENDIX B.

As to Modification of Creeds.

The compiler has been unable to find any deed of the Synod of any of the Churches enacting any modification of its Creed as before stated, except those referred to under (a.) I. and II. There are to be found several declarations of the Churches in regard to doctrine, but these are of the nature of defences or explanations, and are not strictly modifications. The most of them, however, happen to have been lately put into print for a different purpose, and a condensed statement of them, with some recent additions, is given in this Appendix.

Declaratory Findings of the several Churches on matters of Doctrine.

(a.)—*Judicial Act, Declaration, and Testimony of the Associate Presbytery, passed December 1736, published March 1737.*

ASSERTORY PART.

SECTION I.—*Concerning Doctrine.*

I. LIKEAS the *presbytery did*, and hereby do acknowledge, declare, and assert,—That the light of nature and the works of creation and providence, without the aid of tradition or revelation, shew that there is a God ; who hath lordship and sovereignty over all ; as also, that thereby his wisdom, power and goodness are so far manifested, that all men are left inexcusable : According to the doctrine held forth from the word of God in our Confession of Faith [chap. i. s. i., chap. xxi. s. i.]. And they hereby reject and condemn all contrary principles and tenets, that are maintained by Mr. Campbell, the Socinians, and others.

II. In like manner they acknowledge, declare, and assert,—That the Word of God contained in the Scriptures of the Old and New Testament, is not only a sufficient rule, or the principal rule,—but that it is the *only* rule

to direct us, how we ought to glorify God and enjoy Him ;—and that “the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church,—but wholly upon God (who is truth itself) the Author thereof; and therefore it is to be received, because it is the Word of God ;”—And that “the supreme Judge, by which all controversies of religion are to be determined,—and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined,—and in whose sentence we are to rest ; can be no other but the Holy Spirit speaking in the Scripture :” according to Confession [chap. i. s. 4, 10] ; and the answer to the third question in the Larger and the second question in the Shorter Catechism,—with the Scriptures cited. And they hereby reject and *condemn* all *Deistical, Socinian, and Popish errors*,—contrary to, or inconsistent herewith.

III. Likewise they hereby acknowledge, declare, and *assert*,—That the Lord Jesus Christ, the eternal Son of God, by ineffable, incomprehensible, and necessary generation, is JEHOVAH, the most high God, self-existent and independent : And that He is necessarily existent ; and that the terms, *necessary existence, supreme Deity*, and the title of the *only true God*, cannot be taken in a sense that includes the personal property of the Father ; but belong to the *Son* and *Holy Ghost* equally with the Father : And that the three persons of the adorable Trinity are *numerically* One in substance or essence, equal in power and in glory : According to the doctrine held forth from the Word of God in our *Confession* [chap. ii. s. 3] ; and the answer to the question in the Larger and Shorter Catechism,—*How many persons are there in the Godhead?* and the answer to the question in the Larger Catechism,—*How doth it appear that the Son and the Holy Ghost are God equal with the Father?* And they hereby reject and *condemn* all contrary principles vented by Mr. *Simson* ; and all other *Arian, Socinian, and Sabellian tenets*,—contrary to the above doctrine, or inconsistent therewith.

IV. Also they acknowledge, declare, and *assert*,—That God has, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably decreed and ordained whatsoever comes to pass in time : And particularly, that he hath predestinated some of mankind unto eternal life, before the foundation of the world was laid,—and according to His eternal and immutable purpose, and the counsel and good pleasure of His own will allenerly ;—and that they who are thus predestinated, are chosen unto everlasting glory out of His mere free grace and love ; without any foresight of faith, good works,—or perseverance in either of them ; or any other thing in them, as conditions or causes moving Him thereto : And all to the praise of His glorious grace : according to the doctrine held forth from the Scriptures [*Conf.* chap. iii. s. 1, 5]. And they hereby reject and *condemn* all contrary principles, contained in the Assembly’s *Catechism revised* ; and all other *Pelagian and Arminian errors*, inconsistent herewith.

V. Likewise they acknowledge, declare, and *assert*,—That, when God created man, He entered into a covenant with him ; wherein life was promised, upon condition of his perfect and personal obedience ;—and that in this covenant (commonly called the covenant of works), the *first Adam* stood in the capacity of a *public covenant-head* and *representative* unto all his posterity : and that, by reason of his breach of this covenant, all mankind descending from him by ordinary generation—sinned in him their head and representative ; and fell with him in his first transgression : And that his sin is truly and justly *imputed* to them every one : And that, upon

account of this sin imputed,—all infants descending from *Adam* by ordinary generation, want that original righteousness wherewith *Adam* was created; and are by nature children of wrath:—according to *Conf.* [chap. vi. s. 3, 4, 6, chap. vii. s. 2]; and *Larg. Cat.* [*quest.* 20, 22, 25, 27], *Short. Cat.* [*quest.* 12, 16]; and the Scriptures cited. And they hereby *reject* and *condemn* all contrary tenets maintained by Mr. *Simson*, and the Reviser of the Assembly's Catechism; and all other principles contrary to, or inconsistent herewith.

VI. Likewise they acknowledge, declare, and *assert*,—That man, by his fall into a state of sin, is wholly dead in trespasses and sins; and hath wholly lost all ability of will to any spiritual good accompanying salvation: and that man, in a natural state, being enmity against God and averse from all spiritual good,—is not able by his own strength to convert himself, or prepare himself thereto; and consequently, that there is no necessary nor certain *connection*, either in the nature of things or by any divine promise,—between the morally *serious endeavours* of man in a natural state, and the obtaining special or saving grace:—According to the doctrine held forth from the Scriptures, *Conf.* [chap. ix. s. 3, chap. x. s. 2, 3]. And they hereby *reject* and *condemn* all opposite principles maintained by Mr. *Simson*; and all *Arminian* errors inconsistent herewith. Notwithstanding they *assert*, That it is the duty of all, and every one, to give diligent attendance upon the ordinances of divine institution and appointment; particularly the reading and hearing of the Word, and prayer; these being the ordinary means by which converting and quickening grace is communicated, to such as are dead in trespasses and sins;—according to *Larg. Cat.* [*quest.* 153, 155]; and *Short. Cat.* [*quest.* 85 and 88].

VII. Also they acknowledge, declare, and *assert*,—That the *light of nature* is not sufficient to give that knowledge of God and of his will, which is necessary to salvation: and therefore they who do not profess the Christian religion cannot be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess:—According to *Conf.* [chap. i. s. 1, chap. x. s. 4]; *Larg. Cat.* [*quest.* 60]. And they *condemn* all *Socinian* or other tenets inconsistent therewith, in the foresaid Catechism revised: And particularly Mr. *Simson's* erroneous doctrine, concerning an obscure revelation and offer of grace made to all without the Church; and Mr. *Campbell's* erroneous opinion;—that the laws of nature are in themselves a certain and sufficient rule to direct rational minds to happiness; and that our observing of these laws is the great mean and instrument of our real and lasting felicity.

VIII. Further, they acknowledge, declare, and *assert*,—That the second Person of the adorable Trinity did, in the fulness of time, assume the human nature into a personal union with his divine; that he took to him a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*,—and born of her, yet without sin; and that he is *very God* and *very man*, in two distinct natures, and one person for ever; according to *Conf.* [chap. viii. s. 2], and the scriptures cited. And they hereby *reject* and *condemn* all *Nestorian* and *Sabellian* principles and tenets, contrary to, or inconsistent herewith; whether vented in the foresaid Catechism revised, or other erroneous treatises of that kind.

IX. Further, they acknowledge, declare, and *assert*,—That the eternal Son of God, who was made *manifest in the flesh*, did, in our nature, as the *second Adam*, the public head and representative of elect sinners, and the undertaking surety for them, yield a perfect obedience to the law as a

covenant of works, in the room and stead of elect sinners; and that in their room and stead alone,—he bore the whole of that punishment threatened in the law, and incurred by the breach of it: and that, in his sufferings unto death, he substituted himself in the room of sinners, and endured that curse, bore that wrath, and died that death which is the wages and just desert of every sin, and which the sinner himself should have undergone: and that the sufferings of the Son of God in our nature were a true, proper, and expiatory sacrifice; and a proper, real, and complete satisfaction unto the justice of God for sin:—According to *Conf.* [chap. viii. s. 1, 4, 5, chap. xi. s. 3]; *Larg. Cat.* [*quest.* 71],—and the scriptures cited. And they hereby reject and condemn all opposite principles held forth in the foresaid Catechism; and all other *Arminian* and *Baxterian* tenets, contrary to or inconsistent therewith.

X. Also they acknowledge, declare, and assert,—That the obedience of Christ in his life, and his sufferings unto death (commonly called his *active* and *passive* obedience),—is that perfect and complete righteousness, on the account of which alone a sinner is justified in the sight of God; and that it is upon the account of this righteousness imputed, that sin is pardoned,—and that the persons of any are accepted as righteous in the sight of God; and that this righteousness imputed, is the only foundation and ground of a sinner's right and title unto eternal life: And although the grace of faith be the instrument whereby we receive and apply Christ and his righteousness, yet neither faith, gospel-repentance, nor our sincere obedience,—either all of them together, or any of them separately,—are our justifying righteousness in the sight of God, or the ground of our acceptance, or of our right and title unto eternal life:—according to *Conf.* [chap. xi. s. 1], *Larg. Cat.* [*quest.* 73]; and the scriptures cited. And they hereby reject and condemn all opposite principles contained in the foresaid Catechism; and all other *Popish*, *Arminian*, or *Baxterian* tenets, contrary to, or inconsistent herewith.

XI. Also they acknowledge, declare, and assert,—That any want of conformity to the righteous and holy law of God is a sin, as well as all actual and voluntary transgressions of the law [*Conf.* chap. vi. s. 4, 6. *Larg. Cat.* *quest.* 24. *Short. Cat.* *quest.* 14]: And that every sin doth, in its own nature, deserve the wrath and curse of God,—both in this life and that which is to come; according to *Conf.* [chap. xv. s. 4] and *Larg. Cat.* [*quest.* 152]: And consequently, that the original corruption and depravation of our nature is a damnable sin [*Conf.* chap. vi. s. 6]; and that sinning and suffering will be the misery of the damned in hell through eternity. And they hereby reject and condemn all contrary principles contained either in the foresaid Catechism Revised, or maintained and defended by Mr. *Simson*; and all other contrary *Pelagian* and *Arminian* tenets whatsoever.

XII. Likewise they acknowledge, declare, and assert,—That the supreme and only standard, measure, and rule of all virtuous and religious actions,—is the righteous and holy will and law of God; and not our own self-interest and pleasure: According to the doctrine held forth from the Word, *Conf.* [chap. i. s. 2]; *Larg. Cat.* [*quest.* 3]; *Short. Cat.* [*quest.* 2]. And they hereby reject and condemn all contrary principles and tenets, maintained by Mr. *Campbell* and others.

XIII. Also, they hereby acknowledge, declare, and assert,—That although all that believe in Jesus are delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet they are under perpetual and indissolvable obligations to conform themselves to the

moral law as a rule of their obedience, not only because of blessings and benefits which they have received, but from the authority of God as he is JEHOVAH, the Great Lawgiver; whose perfections are infinitely glorious and excellent, and whose dominion is over all: according to *Conf.* [chap. xix. s. 5, 6]. And they hereby reject and *condemn* all contrary principles held forth in the foresaid Catechism, and all other *Antinomian* principles and tenets inconsistent herewith.

XIV. Further, they acknowledge, declare, and *assert*,—That God hath all life, glory, goodness, and blessedness in and of himself, and is alone in and unto himself All-sufficient; not standing in need of creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: And that he hath most sovereign dominion over them; to do by them, for them, or upon them, whatsoever himself pleaseth: And that any rewards that he has promised to any of his creatures are free and voluntary; and that in all their obedience, worship, and service, they can neither profit him, nor be any way advantageous unto him:—According to the doctrine held forth from the Word of God, *Conf.* [chap. ii. s. 2. chap. vii. s. 1]. And they hereby reject and *condemn* all contrary principles and tenets, maintained by Mr. *Campbell* and others.

XV. In like manner, they hereby acknowledge, declare, and *assert*,—That the principal and leading motive and spring of true love to God, or of acceptable obedience and service unto him, is not our own self-interest or our own happiness and felicity,—though the same is by divine condescension inseparably connected therewith; but that the leading motive of all true love to God, is the supereminent and glorious perfections and excellencies of his nature,—as they shine forth and are manifested in the person of him who is IMMANUEL, God with us; and that all who truly love God, do love him chiefly for himself: As also, that all acceptable obedience and service unto him—is primarily and chiefly influenced from a regard unto the authority of God in Christ, expressed in his holy law; and proceeds from a principle of faith in our Lord Jesus Christ: And that the principal and chief end of all such obedience is, that God may be honoured and glorified in our bodies and spirits, which are his: And consequently, all that obedience and service to God that is principally influenced, and primarily springs from one's self-interest, advantage, or applause, or from fear of punishment or the hope of a reward,—is legal, mercenary and servile; and moves in no higher sphere than what men in a natural state may attain unto: According to the doctrine held forth from the scriptures, *Conf.* [chap. xvi. s. 2, 7]; *Larg. and Short. Cat.* [quest. 1]. And they hereby reject and *condemn* all contrary errors maintained by Mr. *Simson* and Mr. *Campbell*, as having a direct tendency to make all our acts of obedience and worship servile and mercenary; and so to destroy and overturn the specific difference that is between common and saving grace; or between the obedience of the temporary, and the obedience of the sound believer; and to establish only a gradual difference between common grace in the one, and saving grace in the other,—which is a gross error of Mr. *Baxter*, and of the *Arminians*, and others.

XVI. In like manner, they acknowledge, declare, and *assert*,—That all such as have saving faith, believe in the Lord Jesus as the Christ, the Son of God: and that the apostles and disciples of our Lord, in the days of his humiliation, did acknowledge, believe in, and worship their Lord and Master as the true promised Messiah, the Son of the living God, the only-begotten of the Father; and expected from him spiritual and eternal life

and salvation : and that all who truly believe in the Lord Jesus can neither totally nor finally fall away from a state of grace : and that the faith of the apostles and disciples of our Lord did not fail in the interval of time between his death and resurrection ; and therefore, whatever clouds and doubts they were under, they were never so far left as to conclude that their Lord and Master was a downright deceiver and impostor :—according to *Conf.* [chap. viii. s. 1, chap. xiv. s. 2, chap. xvii. s. 1, 3] ; *Larg. Cat.* [quest. 72] ; *Short. Cat.* [quest. 86]—and scriptures cited. And they hereby reject and *condemn* all contrary principles and tenets maintained by Mr. *Campbell*, or contained in the foresaid *Catechism Revised* ; and all other principles and tenets inconsistent herewith.

(b.)—*The Act of the Associate Presbytery concerning the Doctrine of Grace, passed at Edinburgh, the 21st day of October, 1742.*

SECTION I.—Concerning the Injury done to the Doctrine of Grace, by the Assembly 1717.

SECTION II.—Concerning the Injuries done to the Doctrine of Grace, by the Assemblies 1720 and 1722.

ARTICLE I.—Of the Injury done to the Doctrine of Grace, under the Head of Universal Atonement and Pardon.

ARTICLE II.—Of the Injury done to the Doctrine of Grace, concerning the Nature of Faith.

ARTICLE III.—Of the Injury done to the Doctrine of Grace, under the Odious Title of “Holiness not necessary to Salvation.”

ARTICLE IV.—Of the Injury done to the Doctrine of Grace, under the Head of Fear of Punishment and Hope of Reward—not allowed to be Motives of a Believer’s Obedience.

ARTICLE V.—Of the Injury done to the Doctrine of Grace, under this Head, That the believer is not under the Law as a Rule of Life.

ARTICLE VI.—Of the Injury done to the Doctrine of Grace, under the head of (what the Assembly calls) The Six Antinomian Paradoxes.

SECTION III.—A view of Evangelical Subjection, and Obedience to the Moral Law.

ARTICLE I.—Concerning the Obligation of Obedience unto the Law.

ARTICLE II.—Concerning the Evangelical Grounds of Obedience to the Law.

ARTICLE III.—The Connection betwixt God’s Covenant of Grace and our Covenant Duties, and the influence the one has upon the other.

(c.)—*Act of the Associate Synod (commonly called Anti-Burgher) at Edinburgh, 18th April 1754; containing an assertion of some Gospel-truths, in opposition to Arminian errors upon the head of Universal Redemption.*

I. That, in the covenant of grace, our Lord Jesus Christ became the federal Head and Representative of *those only* among mankind-sinners whom God hath out of his mere good pleasure from all eternity *elected* unto everlasting life; and *for them only*, he was made an undertaking Surety.

II. That our Lord Jesus Christ hath redeemed *none others* by his death, but the *elect only*: Because *for them only* he was made under the law, made sin, and made a curse; being substituted only in *their* law-room and stead,—and having only *their iniquities* laid upon him, or imputed unto him,—so that he did bear only *their sins*; for *them only* he laid down his life, and was crucified: For *their sins* only he made satisfaction to divine Justice; for *them only* he fulfilled all righteousness; in *their stead* only was his obedience and satisfaction accepted; and *for them only* he purchased redemption, with all other benefits of the covenant of grace.

III. That there is but *one special redemption*, by the death of Christ, for all the objects thereof; as he died in *one and the same respect*, for all those for whom he in *any respect* died: Or, he died out of the *greatest special love*, for all in whose room he laid down his life; with an intention of having *them all* effectually redeemed and saved, unto the glory of free grace.

IV. That the *Intercession* of Christ is infallibly of the *same extent*, in respect of its objects, with the atonement and satisfaction made in his death: So that he actually and effectually makes intercession for *all those* for whom he laid down his life, or for whom he hath purchased redemption; that it may be fully applied to them in due season.

V. That the death of Christ, as it is stated in the *Covenant of Grace*,—hath a necessary, inseparable, certain and infallible *connection* with, and *efficacy* for the actual and complete salvation of *all those* for whom he died: So that redemption is certainly applied and effectually communicated to *all those* for whom Christ purchased the same; all in whose stead he died being, in due season, effectually called,—justified, adopted, sanctified and glorified.

VI. That CHRIST and the *benefits* of his purchase cannot be *divided*; neither can these benefits be divided, *one* from *another*:—Wherefore we are made partakers of the redemption purchased by Christ, or of the benefits procured by his death,—*only* through the effectual application thereof to us by his HOLY SPIRIT, working faith in us; and thereby uniting us to CHRIST, in our effectual calling: And whoever do actively receive and enjoy *any benefits* of his purchase, as they do it only in the way of enjoying himself; so they will all be brought forward, in due time, to the full enjoying of himself and *all his benefits* for ever: And *whatever things* are actively received or used *any otherwise* than by *faith*, in a state of union with Christ,—are *not to be reckoned* among the benefits purchased by his death.

VII. That whereas there is a *general*, free and unlimited *offer* of Christ,

and salvation through him, by the gospel, unto sinners of mankind *as such*,—(upon the foundation of the intrinsic sufficiency of the death of Christ, his relation of a kinsman-redeemer to mankind-sinners as such and the promise of eternal life through him to mankind-sinners as such in the gospel); with an interposal of divine authority in the gospel *call*, immediately requiring all the hearers thereof to receive and rest upon Christ alone for salvation, as he is freely offered to them in the gospel;—and whereas all the hearers of the gospel are thus privileged with an *equal*, full and immediate *warrant* to make a particular application of Christ, with all his redemption and salvation, severally unto themselves, by a true and lively faith: So the gospel offer and call, containing the warrant of faith, *cannot require* or *infer* any *universal* atonement and redemption as to purchase; but are altogether *consistent with* and *conformed unto* the scripture-doctrine of *particular* redemption, which is expressed in the six preceding articles:—Because our LORD JESUS CHRIST, in the glorious constitution of his *person* as God-man, *Immanuel*, *God with us*,—doth stand in an *equal* or undistinguished relation of a *kinsman-redeemer*, to mankind-sinners *as such*: And because his *mediatory offices*, in the true and glorious nature thereof, do stand in an *equal* or undistinguished relation of a *kinsman redeemer*, to mankind-sinners *as such*: And because his *mediatory offices*, in the true and glorious nature thereof, do stand in an *equal* or undistinguished relation and suitableness—to the case and need of mankind-sinners *as such*: And because the *atonement* and *righteousness* of Christ, are in themselves of a justice-satisfying and law-magnifying nature; containing the *utmost* of what law and justice can require, for repairing the whole breach of the covenant of works and fulfilling the same,—in order to the justification of mankind-sinners as such, who are warranted to betake themselves thereto by faith: And because in the case of a sinner's justification, law and justice have *no respect* to God's sovereign counsel about what persons belong to the election of grace,—for whom only Christ was employed to make satisfaction and fulfil all righteousness, and for whom alone he intentionally did so; or, which is materially the same thing, they have *no respect* to the particular objective destination or intention of Christ's satisfaction and righteousness, in the transaction of the new covenant, as any way belonging to the *pleadableness* thereof at the bar of Law and Justice:—but they (*viz.* Law and Justice) have a respect *only* unto the justice-satisfying and law-magnifying *nature* of this atonement and righteousness; in behalf of *every sinner* who is found betaking himself thereunto by faith upon the divine warrant,—as the same is *unto all and upon all them that believe*, without any *difference*: And because, therefore, the formal ground and reason of faith—doth *nowise* lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith he made and fulfilled the same;—but it *wholly* lies in the glorious person and the offices of Christ, with his satisfaction and righteousness, as freely and *equally* set forth by the gospel unto all the hearers thereof; with the Lord's gracious call and command, for *each* of them to come over by faith unto this glorious foundation,—and with absolute promises of justification and eternal life through Christ to mankind-sinners *as such* in the gospel, the possession of which blessings is to be certainly obtained in this way of believing.

NOTE.—The three foregoing Acts are taken from Gib's "Display of the Secession Testimony."

(d.)—*Summary of Principles agreed upon by the United Associate Synod of the Secession Church, September 14, 1820.*

“The Synod agreed, That this Paper is to be regarded as a compendious Exhibition of our Principles, and as a Directory for the admission of Members, who are to be considered as acceding to the principles contained in this Summary, according to the measure of their knowledge.”

DOCTRINAL TRUTHS.

OF THE SCRIPTURES.

The Holy Scriptures of the Old and New Testaments, which are proved to be the Word of God by miracles;—the fulfilment of prophecy;—the excellency of the truths which they contain;—and the blessed effects which they produce;—are the only rule of Faith and Practice.

OF GOD.

There is only One God, who is a Spirit, everywhere present, independent, eternal, infinite in knowledge, power, holiness, goodness, and every other perfection.—In the Godhead there are THREE PERSONS, the Father, the Son, and the Holy Ghost, who are one in essence, and, as Persons, are equal in power and glory.

OF THE DECREES OF GOD, AND THE EXECUTION OF THEM.

God hath from eternity, for his own glory, unalterably decreed everything which comes to pass;—and this plan of his works he executes in Creation, in which he made all things very good;—and in Providence, in which he upholds and governs everything according to his pleasure.

OF MAN'S ORIGINAL AND FALLEN STATE.

The first man was created in a state of perfect holiness and happiness; but by the breach of the Covenant of Works, which God had made with him for himself and his natural posterity, he brought himself and them into a state of sin and misery.—In their fallen condition mankind are guilty before God; and their whole nature is depraved;—so that, in this state, they are not only incapable of performing actions acceptable to God, but they are also liable to present and eternal punishment;—nor have they any ability to deliver themselves from this condition.

OF REDEMPTION.

GOD having, in sovereign love, before the world began, chosen some of the human race to eternal life, through sanctification of the Spirit and belief of the truth, did enter into a Covenant of Grace with his Son for their salvation.

The Son of God having taken the human nature, free from sin, into union with his Divine Person, and being filled with the Holy Ghost in that nature, was thus prepared to finish the work which the Father had given him to do.

Having, as the surety of his people, been made under the law, he perfectly obeyed its precepts and endured its curse. The dignity of his person gave such value to his work, that their iniquities were expiated, and eternal life obtained for them.

Upon the third day after his death, he rose again from the dead, and afterwards ascended to Heaven, where he intercedes for his people,—receives for himself glory and joy—exercises the power delivered to him by the Father for the benefit of the Church;—and at the last day he shall descend to judge the world.

OF THE APPLICATION OF REDEMPTION.

The Salvation obtained by the Son of God is presented, as the gift of Heaven, to all who hear the Gospel;—and the ordinances of religion are the external means by which it is applied to the soul.

These are rendered effectual by the Holy Spirit in regeneration, by whom the sinner is enlightened in the knowledge of the truth,—is persuaded and enabled to receive the testimony of God in the Gospel,—and is made spiritually alive to God in holiness.

When by faith man receives the LORD JESUS, and is united to him, having an interest in his imputed righteousness, he is pardoned,—accepted,—and made an heir of Heaven.

The work of holiness begun in regeneration is carried on by continued communications of Divine Grace, by which the believer is preserved, strengthened, and comforted, till he is prepared for being removed to Heaven.

At death, the souls of believers are made perfect in holiness, and enter into glory.—Their blessedness shall be completed at the last day, when their bodies shall be raised incorruptible; and, after being judged, they shall be taken to Heaven, where they shall be perfectly happy in the full enjoyment of God through eternity.

OF THE CONDITION OF UNBELIEVERS.

They who will not by faith receive the Lord JESUS the Saviour, but continue in unbelief and disobedience, increase the depravity and wretchedness of their natural condition, and aggravate their future punishment;—at death, their souls shall depart to the place of torment;—they shall afterwards rise to shame and contempt, they shall be condemned in the judgment, and they shall be driven away into everlasting misery.

Excerpt from the aforesaid Summary of Principles on the Reasons of Secession.

The “Marrow of Modern Divinity” teaches, “That God in the Gospel makes a gift of the Saviour to mankind sinners, as such, warranting every one who hears the Gospel to believe in him for salvation;—That believers are entirely freed from the law as a covenant of works;—That good works are not to be performed by believers, that they may obtain salvation by them.”—In the unqualified condemnation of these principles, the General Assembly materially condemned some of the most important doctrines of the Gospel; such as the unlimited extent of the Gospel call, and the free grace of God in the salvation of sinners.

(e.)—*Act of the United Associate Synod on the Extent of the Atonement, passed at Glasgow, 28th April 1830, according to the subjoined Extract from the Minutes of said Synod.*

GLASGOW, 28th April 1830.

The Committee appointed to prepare an admonition as to the mode of treating the subject of the Extent of the Atonement gave in a draft of such admonition; which was read, and, after a few alterations, was adopted, as follows:—

While the Synod reflect with much gratitude to God on the purity of Doctrine which he hath hitherto maintained in our Church, and which they regard as its stability and glory, they feel themselves called on by the excitement produced by the cause which was decided by the Synod at the third Sederunt of this meeting, and especially by the speculations prevalent in some quarters at present, respecting the extent of the atonement by the death of Christ, to bring forward the doctrine of our standards on that subject, and to enjoin a rigid adherence to it. In these standards it is clearly and distinctly stated—"That as God hath appointed the elect to glory, so hath he by the eternal and most free purpose of his love, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam and redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. To all them for whom Christ hath purchased redemption he doth certainly apply and communicate the same, making intercession for them and revealing to them in and by his word the mysteries of Salvation, effectually persuading them by his Spirit to believe and obey, and governing them by his word and Spirit."—But as from a misconception of the phraseology of Scripture, a false liberality, or affectation of accuracy in language and of simplicity in their views of divine truth, as if the mysterious scheme of Salvation could be disencumbered of all difficulties, many assert and maintain that Christ made atonement for all men, and thus infringe the sovereignty of Divine grace, and encourage the presumption of the sinner, the Synod enjoin all ministers and preachers to be on their guard against introducing discussions in their ministrations, or employing language, which may seem to oppose the doctrine of particular redemption, or that Christ in making atonement for sin was substituted in the room of the elect only—and which may unsettle the minds of the people on this point, or give occasion to members of other Churches to suspect the purity of our faith. They call on them in the solemn language of Paul to Timothy, "to show uncorruptness in doctrine, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of them."

The Synod likewise enjoin Presbyteries to co-operate with our Professors of Theology in watching over the religious principles of our Students, and to take heed that they be not tainted with any of the unsound and dangerous speculations of the present day.

And whereas "The Gospel call as addressed by God to sinners of mankind as such, founded on the all-sufficient virtue of the death of Christ for the salvation of guilty men without exception—on God's gift of his Son, that whosoever believeth on him might not perish but have everlasting life, and on his command to all to whom it comes to believe in the name of his Son whom he hath sent, is also clearly taught in our standards," the Synod recommended it to Ministers and Preachers to use increasing earnestness in urging their hearers to repent and believe the Gospel, and in pointing out the criminality as well as the danger of the unbelief that neglects the great Salvation; and while they do so, that they be careful to stir up those who profess to be the redeemed of the Lord to adorn the doctrine of God their Saviour, by the humility of their spirits and by the holiness of their lives.

(f.)—*Act of United Associate Synod on Doctrinal Errors Condemned by them, passed at Edinburgh, 11th May 1842, according to the subjoined Extracts from Minutes of said Synod.*

"EDINBURGH, 11th May 1842.

"The Synod met according to adjournment, and was constituted, etc."

"The Synod then agreed that a statement of the Doctrinal Errors condemned by them be printed, and 5000 copies of it circulated throughout our Church, and that it be read from all our pulpits before the first Sabbath of July, and in all our Presbyteries, at as early a Meeting and as full a Sederunt as possible.

"The Statement to be in the following form, viz." :—

The Committee appointed to draw up a Statement on Doctrinal Errors, gave in their Report, which, after due consideration, and with some amendments, the Synod adopted, and resolved to declare as follows :—

I. The Synod condemn the assertion, that although all men are by nature in a fallen and depraved condition, yet no man is by nature in a state of condemnation merely in consequence of Adam's first sin.

II. The Synod condemn the assertion that Christ in dying had no special love to his people.

III. The Synod condemn the assertion, that though the atonement of Christ has a general reference, and opens a door of mercy to all, yet it secures salvation to none.

IV. The Synod condemn the assertion, that all the ends to be effected by the atonement were not necessarily and simultaneously present to the Divine mind in the appointment of the Redeemer to die for sinners, and that all these ends were not present to the mind of the Son in making the atonement, nor infallibly secured by it.

V. The Synod condemn the assertion, that saving faith is nothing more than an individual's belief that Christ died for him, as he died for all other men, and that this belief is always accompanied with assurance of eternal salvation.

VI. The Synod condemn the assertion, that prayer cannot be acceptably

offered up except by persons who are assured that they are in a state of grace.

VII. The Synod condemn the assertion, that in urging upon a sinner the duty of repentance, it is wrong to direct his attention at this stage to the promised aid of the Divine Spirit, and that his thinking directly on this subject is fitted to perplex and injure, rather than to benefit him.

VIII. The Synod condemn the assertion, that the enlightening and renewing influence of the Divine Spirit is not necessary to a sinner's believing to the saving of his soul.

(g.)—*Finding of the United Associate Synod on the subject of Divisions in Sentiment on Doctrinal Points agitated in the Church, as agreed to at Edinburgh, 6th October 1843, according to following Extract from Minutes of Synod of that date.*

Report of Committee of whole House, 6th October 1843.

“That the Committee having spent various sittings in full, free, and brotherly conference on the matters brought before them by the Overture, particularly on the subject of the atonement of our Saviour, were delighted to find that, on explanation, supposed diversities of sentiment, in a great measure, disappeared, and that scriptural harmony prevailed among the brethren; that, in particular, on the two aspects of the atonement, there was entire harmony; namely, that in making the atonement, the Saviour bore special covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with his character and law, the door of mercy is opened to all men, and a free and full salvation is presented for their acceptance.—The Committee being of opinion that the misunderstanding has mainly arisen from the use of ambiguous language, such as ‘universal atonement,’ and ‘limited atonement;’ recommend that ministers and preachers abstain from such phraseology, and from all expressions that may seem opposed either to the special relations of the atonement on the one hand, or its general relations on the other.”

“The Synod resumed its sitting,—the Moderator taking the chair,—when the Report of the Committee was adopted.”

(h.)—*Resolutions passed by Synod on 30th and 31st July 1845, on questions of Doctrine raised by proceedings against Dr. John Brown.*

“That the Synod find that no evidence has been adduced showing that Dr. Brown has taught any sentiments on the doctrine of original sin inconsistent with the Scriptures or the Subordinate Standards of this Church;

and that the Synod express its satisfaction with the exposition which Dr. Brown has given of the sentiments which he has all along held, and now holds, as contained in the following terms, viz. :—That in consequence of the peculiar constitution under which man was originally placed, commonly called the covenant of works, on Adam violating this constitution, his sin became by imputation the sin of all mankind, and his fall their fall; that by this fall, the race, the whole race, every individual of the race, was brought into a state of sin and misery: a state of sin—of original and actual guilt and depravity; and a state of misery,—of exclusion from the Divine fellowship, exposure to the Divine wrath and curse, and liability to all the miseries of this life, to death itself, and to the pains of hell for ever. In consequence of the first sin of the first man, every individual of the human race, without reference to his own personal violation of the Divine law, is treated as if he were a sinner, and so soon as his powers of moral thought, feeling, and action unfold themselves, thinks and feels and acts wrong; and so deep is this guilt, and so thorough this depravity, that pardon, and sanctification, and eternal life can only be obtained from God in the exercise of sovereign mercy, through the atonement of Christ, and by the operation of the Holy Ghost.”

“The Synod find that Dr. Brown expressly rejects the Arminian doctrine of universal redemption, and holds the doctrine of the Reformers, of our Standards, and of the decisions of this Synod on the subject; that the death of Christ, viewed in connection with covenant engagements, secures the salvation of the elect only, but that a foundation has been laid in his death for a full, sincere, and consistent offer of the Gospel to all mankind.”

Authorities.

1. The Present Truth; a Display of the Secession Testimony, by Adam Gib, Minister in Edinburgh, in 2 vols. Edinburgh, 1774.
2. A re-exhibition of the Testimony by the Associate Synod, adopted 3d September 1778, printed 1779.¹
3. Narrative and Testimony enacted by the General Associate Synod on 1st May 1804, printed same year.
4. Rules of the Relief Synod, with proceedings, printed 1836.
5. Declaration and Testimonies of the United Associate Synod. Editions 1826, 1827, 1828.
6. Minutes of the United Associate Synod, 1820 to 1840.
7. History of the Secession Church, by the Rev. John M'Kerrow, printed in 1841.
8. History of the Relief Church, by Rev. Gavin Struthers, D.D., printed in 1843.
9. Annals and Statistics of the United Presbyterian Church, by the Rev. William Mackelvie, D.D., printed in 1873.
10. Rules and Forms of Procedure of the United Presbyterian Church. Edition 1876.

¹ See also Brown's "Historical Account of the Rise and Progress of the Secession," and Smith's "Historical Sketches of the Relief Church," 1773.

No. IV.

*Answers to Queries of General Presbyterian Council
on Creeds and Confessions, in so far as relates
to the SYNOD OF UNITED ORIGINAL SECEDERS.*

CARLUKE, LANARKSHIRE,
30th March 1878.

In reply to the remit of the Committee of the General Presbyterian Council, as transmitted by A. Taylor Innes, Esq., I beg—

I. To send copy of Testimony of Synod of United Original Seceders, which is a term “of fellowship, ministerial and Christian, in their body.”

The first Testimony of the Synod was published in 1736. The Testimony I have sent was published in 1827. It is, as you will see at page 4, line 18 from top, an attempt to apply “the principles of that (first) Testimony to evils which have arisen since it was compiled, or to the new shape which former evils have recently assumed.”

In 1747 the Synod divided into two denominations, called Burgher and Antiburgher.¹ In 1842 the Synods adhering to the original principles of the denomination were re-united. The part of the Testimony referring to that dispute was then removed.

II. To state that, along with the Testimony, the Creed of the Synod—adopted in 1736—consists of the five Westminster Standards, viz. : the Westminster Confession, Catechisms, Larger and Shorter, Propositions concerning Church government, and the Directory for Public Worship, as these were received and ratified by the Church of Scotland as standards of covenanted uniformity for the Churches of the three kingdoms. In the Testimony, page 4, line 8 from bottom, we say, “Our object is to declare our adherence to, and bear our testimony for, the principles of the Church of Scotland, as exhibited from the Word of God in her Confession of Faith and other formularies drawn up, to be the subordinate standards of union and uniformity in the Churches of Britain and Ireland.”

III. The Formula of Questions to be put to ministers, etc., is printed at the end of the Testimony, and those questions relating to doctrine are given in Appendix A.

The Formula, with the exception of the last question, was adopted by the Associate Presbytery in 1737. The last question was added in

¹ In 1799 the Burgher, and in 1806 the Antiburgher, Synod further divided each into two distinct denominations on the question of the extent of the Magistrate's power *circa sacra*.

1747, and in 1871 the Synod declared that that question amounted substantially to nothing more than what is stated regarding the present civil government under paragraph 4th, sect. 9th of the historical part of Testimony, pp. 60-64.

IV. Subscription *de facto* is not required ; but the minister or licentiate, after answering the questions of the Formula, emits a declaration, which is minuted in the Records of the Presbytery, that he is willing to do so when required.

V. Private members, in signifying their adherence to the Standards, are only required to do so in so far as they understand them.

THOMAS HOBART, *Minister.*

CARLUKE, LANARKSHIRE.

To DR. MITCHELL, *St. Andrews.*

APPENDIX A.

Formula of Questions to be put at the Ordination of Ministers and Elders, and at the Licensing of Probationers (first five are given).

I. 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 ?

II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines who met at Westminster, with Commissioners from the Church of Scotland,—as the said Confession was received and approved by the Assembly of that Church in the year 1647 ; and likewise the whole doctrine contained in the Larger and Shorter Catechisms compiled by the said Westminster Assembly,—to be founded upon the Word of God ; and do you acknowledge the said Confession as the confession of your faith ; and will you, through grace, firmly and constantly adhere to, and to the utmost of your power assert, maintain, and defend the doctrine of the said Confession and Catechisms, against all Deistical, Popish, Arian, Socinian, Arminian, Neonomian, Antinomian, and other doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said Confession and Catechisms ?

III. Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath appointed a particular form of government to take place therein—distinct from civil government, and not subordinate to the same ; and that presbyterial Church-government, without any superiority of office above a teaching presbyter, in due subordination of judicatories

(such as of Kirk-sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies), is the only form of government laid down and appointed by the Lord Jesus Christ in His Word, to continue in His Church to the end of the world unalterable,—which accordingly has been owned and received by the Church of Scotland as the only government of divine institution and appointment, as is evident from the Second Book of Discipline, and from the Propositions concerning Church government, as the said Propositions were received and approved by an Act of Assembly 1645, session 16; and do you promise to submit to the said government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but that you will, to the utmost of your power, in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in this Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever, contrary to, or inconsistent with, the said worship, government, and discipline, sworn to in our Covenants, National and Solemn League?

IV. Do you own and acknowledge the morality of public covenanting? And do you own and acknowledge the perpetual obligation of the National Covenant, frequently sworn by persons of all ranks in Scotland, and particularly as explained by the General Assembly 1638, to abjure the hierarchy and five articles of Perth; and also the perpetual obligation of the Solemn League and Covenant for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland and England in the year 1643, and particularly as renewed in Scotland in the year 1648; and do you promise, through grace, to adhere to these covenants, and according to your station and opportunities, to prosecute the ends of them; and do you likewise acknowledge that the renewing of these Covenants in a bond suited to our circumstances is a duty seasonable at the present time?

V. Do you approve of the Testimony enacted and emitted by the Associate Synod of Original Seceders as a suitable and seasonable testimony for the doctrine, worship, discipline, and government of the Reformed Church of Scotland; and do you, in your judgment, disapprove of the several steps of defection, both in former and present times, condemned in the said Testimony, as contrary to the Word of God, the Confession of Faith, and our Solemn Covenants?

APPENDIX B.

Act of the Associate Presbytery anent the terms of Ministerial and Christian Communion.

“The Presbytery, being engaged in an attempt to revive religious reformation, judged that they were called upon to revive the practice of religious covenanting, by which the reformation of religion in Scotland had formerly been both introduced and sanctioned.” In December 1743 they renewed the Covenants in a bond suited to their present circumstances.

In the spring of 1744, the Presbytery unanimously adopted the following Act anent terms of communion, not in the way of making covenant renovation "the term of Communion exclusively of, or preferably to others, but as the general and seasonable form of avouching all the principles and duties of our holy religion"¹ :--

At EDINBURGH, February 14, 1744.

The Presbytery, considering the grievous and growing course of defection by the present generation of these lands from the truths, cause, and institution of Christ revealed in His Holy Word, and maintained in our Reformation standards; as also the dreadful prevalence of *Latitudinarian* principles for uniting persons of all denominations in Church communion, to the overthrow of the government of Christ's house and the manifest prejudice of all His precious truths: And, considering likewise the many loud calls at this day, on the foresaid and other accounts, to state more expressly *the terms of Ministerial and Christian communion*, agreeable to the Word of God, the principles of this Church, and the duty of the Lord's remnant in these lands: Therefore, for these and other weighty reasons, the Presbytery *did, and hereby do agree, resolve, and determine that the renovation of the National Covenant of Scotland, and the Solemn League and Covenant of the three Nations in the manner now agreed upon and proposed by the Presbytery, shall be the term of Ministerial Communion with this Presbytery, and likewise of Christian Communion in the admission of people to sealing ordinances, secluding therefrom all opposers, contemners, and slighers of the said renovation of our Solemn Covenant: And, moreover, as the Presbytery judge that much tenderness and lenity is to be used with the weakest of Christ's flock, who are lying open to light, and mintage to come forward in the said cause, that they may not be at first instance secluded from sealing ordinances, so they agree that all such are to be secluded, who, after deliberate pains taken for their information, with all due meekness and patience, shall be found by the session or superior judicatories they are in subjection unto, to be neglecters and shifters of this important moral duty, or not to be themselves in the due use of means for light and satisfaction thereanent.*

Extracted,

JOHN POTTS, *Pr. Cts.*

¹ *Gib's Display of the Secession Testimony.*

No. V.

ANSWERS to *Queries of General Presbyterian Council on Creeds and Confessions in so far as relates to the REFORMED PRESBYTERIAN CHURCH.*

R. P. MANSE,
LOANHEAD, 16th April 1878.

MY DEAR SIR,—I regret that Mr. Innes's letter has been overlooked by me.

I think the simplest way of answering the three questions—as far as the Reformed Presbyterian Church of Scotland is concerned—is to state to you in full the terms of Ministerial and Christian Communion agreed upon by the Reformed Synod. These terms, I may say, have been essentially the same from the beginning of her history, but were put into their present form in 1761, with a variation on No. 4 in 1822.

1. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the alone infallible rule of faith and practice.
2. The acknowledgment of the Westminster Confession of Faith and Catechisms, Larger and Shorter, to be founded upon and agreeable to the Word of God.
3. The owning of the Divine right and original of Presbyterian Church-government.
4. The acknowledgment of the perpetual obligation of our Covenants, National and Solemn League. And in consistency with this, the duty of a minority adhering to these vows when the nation has cast them off; and under the impression of solemn covenant obligations, following our worthy ancestors in endeavouring faithfully to maintain and diffuse the principles of the Reformation.
5. The owning of all the Scriptural testimonies and earnest contendings of Christ's faithful witnesses; whether martyrs under the late persecution, or such as have succeeded them in maintaining the same cause; and especially of the Judicial Act, Declaration, and Testimony emitted by the Reformed Synod.
6. Practically adorning the doctrine of God our Saviour, by walking in all his commandments and ordinances blamelessly.

I have here given you the terms in full, and to these terms all the members of the Church, as well as office-bearers, give their assent. You will gather from the foregoing that our documentary Creeds¹ or Confessions are—The Confession of Faith, the Testimony of the Church, in which Scripture truth is applied to present circumstances, and the Covenants.

If there be any further information desired which I can give, I will be glad to give it.—I am, my dear Sir, very sincerely yours,

JOHN M'DONALD.

REV. DR. MITCHELL, *St. Andrews.*

¹ The questions relating to doctrine are given in Appendix, p. 92.

APPENDIX.

Formula of Questions to be put at the Ordination of Ministers, the Licensing of Probationers, and Ordination of Ruling Elders in the Reformed Presbyterian Church.

(1.) *At the Ordination of Ministers.*

I. 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?

II. Do you sincerely own and believe the whole doctrine of the Confession of Faith, Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, with the assistance of the Commissioners from the Church of Scotland, to be the truths of God contained in the Scriptures of the Old and New Testaments? Do you own the whole doctrine contained therein as the confession of your faith?

III. Do you sincerely own the purity of worship authorised by the Church of Scotland? And do you also own the Presbyterian government and discipline of the said Church? and are you persuaded that the said doctrine, worship, discipline, and government are founded upon the Holy Scriptures, and agreeable thereto?

IV. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, and to the utmost of your power, assert, maintain, and defend the doctrine, worship, discipline, and government of the Church of Scotland, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, in due subordination one to another?

V. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government, and shall never endeavour, directly nor indirectly, the prejudice or subversion of the same?

VI. Do you promise that you shall follow no divisive courses from the doctrine, worship, government, and discipline of the Church of Scotland?

VII. Do you renounce Popery, Prelacy, Erastianism, Arianism, Arminianism, Antinomianism, Independency, and all doctrines, tenets, or opinions whatsoever contrary to or inconsistent with the doctrine, worship, discipline, and government of the Church of Scotland?

VIII. Do you adhere to the Covenants, National and Solemn League, and to the Acts of Assemblies from the year 1638 to 1649, ratifying and approving the work of reformation during that period?

IX. Do you own, concerning the Martyrs in the late times, that is, during the tyranny of Charles II. and James VII., that their sufferings were for bearing a testimony to Christ and His truths; or that the cause for which they suffered was agreeable to the Word of God and our solemn national engagements?

X. Do you heartily approve of the Reformed Presbyterian Synod's Judicial Act and Testimony, lately published, judging the same founded upon the Word of God, and agreeable to the covenanted principles of the Reformed Church of Scotland; and to the faithful testimonies of such as sealed the same with their blood? and do you promise, in the strength of grace, to abide by and defend the same in your practice and doctrine all the days of your life?

(2.) *At the Licensing of Probationers.*

In addition to the questions above quoted, the following, among others, is put at the licensing of Probationers:—

Do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from, the Reformed Presbyterian Church of Scotland, either by falling in with the defection of the times, or by giving yourself up to a detestable indifferency and neutrality in the covenanted cause; and this you promise, through grace, notwithstanding whatever trouble or persecution you may meet with, on essaying the faithful discharge of your duty?

(3.) *Questions put at the Ordination of Ruling Elders.*

I. 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?

II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines at Westminster, as the said Confession was received and approved by the Act of Assembly 1647, session 23? Likewise the whole doctrine contained in the Larger and Shorter Catechisms, to be founded upon the Word of God? And do you acknowledge the said Confession to be the confession of your faith? And will you, through grace, firmly and constantly adhere to the doctrine of the said Confession and Catechisms, and to the utmost of your power assert, maintain, and defend the same against all doctrines and opinions whatsoever contrary to, and inconsistent with, the said Confession and Catechisms?

III. Are you persuaded that the Lord Jesus Christ, the alone King of His Church, hath appointed a particular form of government to take place therein, distinct from civil government, and not subordinate to the same, and that Presbyterial Church government, without any superiority of office above a teaching presbyter, in the due subordination of judicatories, viz., of Kirk-sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies, is the only form of government laid down and appointed by the Lord Jesus Christ in His Word, to continue in His Church to the end of the world unalterable, which accordingly has been owned and received by the Church of Scotland as the only government of divine institution and appointment? And you promise to submit to the same government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but that you will, to the utmost of your power, in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in the said Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever contrary to, or inconsistent with, the said covenanted worship,

government, and discipline sworn to and owned in our Covenants, National and Solemn League?

IV. Do you own and acknowledge the perpetual obligation of the National Covenant, frequently sworn and subscribed by persons of all ranks in the kingdoms, and particularly as explained by the General Assembly 1638? Do you likewise own and acknowledge the perpetual obligation of the Solemn League and Covenant, for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland, England, and Ireland, anno 1648? And do you promise, through grace, to adhere to those Covenants, and in your place and station to prosecute the ends of them, whatsoever trouble you may meet with for the same?

V. Do you adhere to all the faithful contendings and testimonies of our late worthy martyrs, particularly those of Messrs. Cargill, Cameron, and Renwick, who suffered for their adherence to truth, and to all the other faithful testimonies of the united Societies of Dissenters, agreeable to the Word of God, our Confession of Faith and Covenants, Larger and Shorter Catechisms, and Directory for Worship?

VI. Do you own and approve of the judicial Act, Declaration, and Testimony, asserting, maintaining, and vindicating the whole of our covenanted Reformation attained unto by this Church and land in the purest times, published by the Reformed Presbyterian Church in Scotland?

VII. Do you promise that you will submit yourselves willingly, and in the spirit of meekness, unto the admonitions of your brethren of the session in this congregation, and consequently subject yourself to the Reformed Presbytery according to the Word of God, and the doctrine, discipline, and government of the Reformed Church of Scotland, and our Covenants, National and Solemn League? Do you promise that you will maintain the spiritual unity and peace of the Church of Christ, and that you will follow no divisive courses from the covenanted establishment of the said Church, either by falling in with the defections of the times, or by giving up yourselves to a detestable neutrality and indifference to the covenanted cause?

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