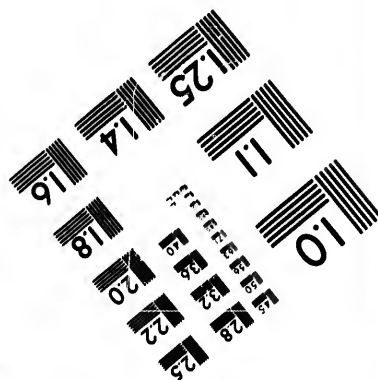
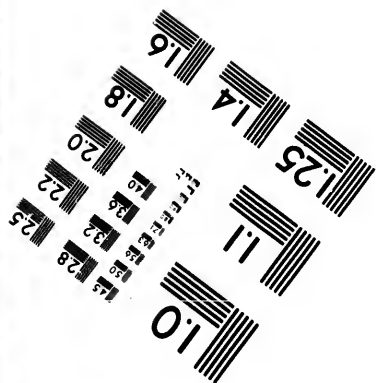
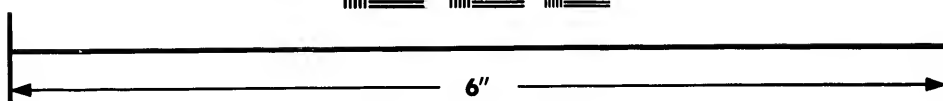
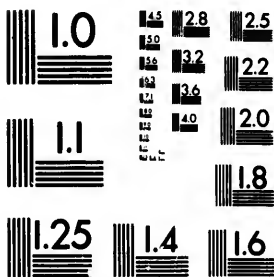


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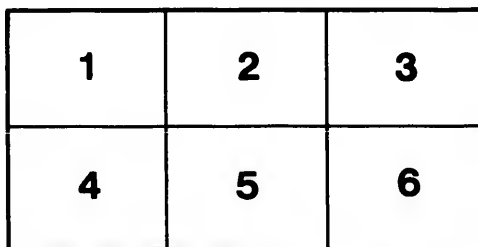
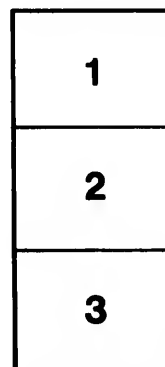
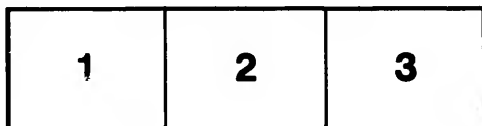
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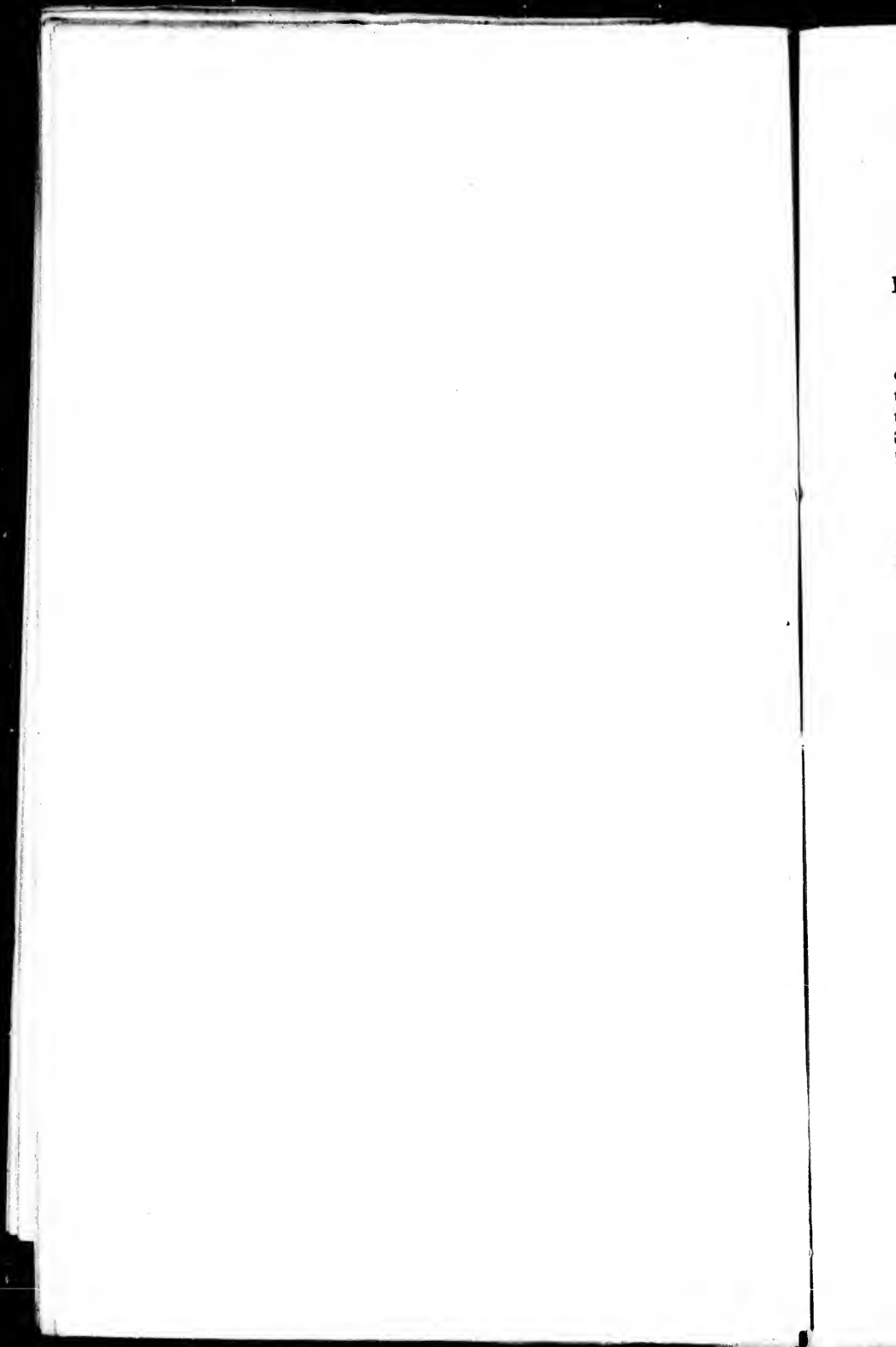
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## INTERIM ACT ANENT CALLING AND SETTLING OF MINISTERS.

The Synod heard the Report of the Committee on the Form of Process for the calling and settling of Ministers, and agreed to amendments therein suggested, transmitted the Act with said amendments as an Interim Act, that Presbyteries may report upon it to next meeting of Synod, and ordered the Clerk to print copies thereof for distribution. The said Act is as follows :—

**W**HEREAS it is highly expedient that the Form of Process, in the calling and Induction of Ministers, into the Congregations of this Church, should be clearly defined, both for the preventing of confusion in said congregations, and securing uniformity in the manner of procedure throughout the Church ;—Be it therefore enacted, &c., &c., &c.

1. That no Congregation shall be received as a Congregation of this Church, and entitled to have a Minister set over them in holy things by any Presbytery of this Church, until, through means of Elders, Trustees, or other adhering members, duly authorized thereunto, they shall have first solemnly declared their willingness to adhere to the faith, government, worship, and discipline of this Church, and, in all cases, submit to the jurisdiction thereof,—which declaration shall be subscribed and presented to the Presbytery ; and, farther, said Congregation shall satisfy the Presbytery of the bounds, as to the security of Church property, by good and sufficient title, to the Presbyterian Church of Canada in connection with the Church of Scotland. The said Declaration shall be of the following tenor :—

UNTO THE REVEREND THE PRESBYTERY OF

THE MEMORIAL OF US, THE UNDERSIGNED,

*Humbly Sheweth,—*

That we, your Memorialists, residing in \_\_\_\_\_ County of  
and neighborhood, Members and Adherents of the Presbyterian Church of  
Canada in connection with the Church of Scotland, desirous of being  
formed and received as a Congregation within the bounds of your Re-  
verend Presbytery, crave to be so received, as we, by these presents, de-  
clare our willingness to adhere to the faith, government, worship, and  
discipline of the above said Church, and to submit, in all matters affect-  
ing our interests as a Congregation, to the jurisdiction of the Courts of  
the said Presbyterian Church of Canada in connection with the Church

of Scotland. In witness whereof, &c., &c.

II. That no Minister or Probationer shall be eligible to become the Pastor of any Congregation within the bounds of this Church, until he has been received as a Minister or Probationer by one of the Presbyteries thereof, and taken the oath of allegiance.

III. That no Minister or Probationer shall be admitted a Minister of a Congregation by any Presbytery without his having been called thereunto by the Congregation, or by such a part thereof as the Presbytery shall consider sufficient to warrant his admission.

IV. That no Call shall be moderated in, in favour of any Minister or Probationer, who has not preached to the congregation.

V. That no Minister or Probationer is to receive any call to a vacant congregation, but through the hands of the Presbytery of the bounds; for it is by their determination that the Calling, as well as the Induction of a Minister, is to be ordered and concluded.

VI. That when a vacancy occurs in any Congregation, or when any Congregation newly formed requires a minister, application shall first be made to the Presbytery, on the part of the Elders, Trustees, or Managers, or any part of them, requesting the Presbytery to moderate in a call in favour of some fit person, who has preached to the Congregation. Whereupon the Presbytery shall appoint a meeting for that purpose, to be held on some convenient day, not less than ten days after; (notice whereof shall be given in the most practicable way to the parties concerned), or the Presbytery may appoint one of its members to act in the matter, in the event of not meeting as a Court.

VII. On the day appointed for moderating in the Call, the Minister officiating by order of the Presbytery, having ended sermon and dismissed the congregation, shall call on the Elders and Heads of Families, being communicants, (or, in case of a new congregation, of the Heads of Families solemnly declaring their adherence to the church), to remain as parties concerned, and, after prayer, shall request these present to call some fit and qualified person to be their pastor, by subscribing the following Form:—

We, the Elders and male Heads of Families, being Members of the Congregation and Communicants in the Church of

desirous of promoting the Glory of God and the good of the Church, being destitute of a fixed pastor, and being most assured, by good information and our own experience, of the ministerial abilities and prudence, and also the suitableness to our capacities of the gifts, of you

, Preacher of the Gospel, have agreed to invite, call, and entreat, like as we, by these presents, do hereby invite, call, and entreat you to undertake the office of Pastor among us, and the charge of our souls; and, farther, upon your accept-

ing this, our Call, promise you all dutiful respect, encouragement, and obedience in the Lord. In witness whereof, &c., &c.

(OR WHERE A NEW CONGREGATION IS FORMED.)

We, the subscribed, declaring ourselves to be adherents and supporters of the Gospel, of the Congregation of desirous of promoting, &c., &c.

VIII. After the Call has been subscribed the Moderator shall attest thereon, that agreeably to the appointment of Presbytery he did moderate at the meeting of electors of the congregation of when the majority, or all, or any part thereof present, made choice of to be their pastor at such time and place.

IX. That the Presbytery may then, or shall at its next meeting afterwards, judge as to the Call being sustained, when if it should appear to them that it has not been subscribed by such a number of Heads of Families in full communion, as to warrant them, without damage to the Congregation, to proceed, the call shall be rejected. But if it be sustained as good and sufficient, the Presbytery shall then, through the Moderator, present it to the Minister or Probationer, in whose favour it was given, and obtain from him an answer, whether he accepts it and closes therewith, when, if an affirmative reply is given, he shall, if a Probationer, be immediately put on trials for Ordination.

X. That along with the Call and before adjudging thereon, there be required to be afforded to the Presbytery, on the part of the Congregation, a good and sufficient guarantee of a *minimum* annual stipend of at least one hundred pounds (£100), and which sum may be embodied in the Call, for the support of the person called, during the whole period of his lifetime or incumbency, which said guarantee shall be to such an amount as the Presbytery shall judge to be sufficient for the support of the Minister, and, at the same time, according to the accredited ability of the Congregation.

XI. That the person called, if a Probationer, shall, after these steps are taken, submit himself to the Presbytery to undergo trials for Ordination, all which trials shall be of the same order as for License, viz., a Homily, a Lecture, an Exercise and Additions on some part of the Greek New Testament, an Exegesis in Latin on some controverted point in Divinity, and a Popular Sermon. He shall be examined also on the Greek of the New Testament, the Hebrew of the Old Testament, and Church History and Divinity. All which trials being undergone and sustained, the Presbytery shall then appoint some day, other than the day on which said trials have been received, for the Ordination and Induction of said Probationer, as Minister of said Congregation, in which case notice shall be given by proclamation to the Congregation, or by



affixing to the church door or other most public place of resort an Edict of the following tenor :—

XII. The Presbytery of \_\_\_\_\_ having sustained the trials of \_\_\_\_\_ called to be Minister of the Congregation of \_\_\_\_\_ and having resolved to proceed with the Ordination of the said \_\_\_\_\_ to the pastoral charge of the said Congregation, according to the rules of the Church, Notice is hereby given, to all concerned, especially the members of the Congregation, that if any of them have any thing to object to the life and doctrine of the said \_\_\_\_\_ they may repair to the Presbytery, which is to meet in \_\_\_\_\_ on \_\_\_\_\_ the \_\_\_\_\_ day of \_\_\_\_\_ at \_\_\_\_\_ o'clock, with certification that if no person offer any relevant objection, the Presbytery shall then forthwith proceed to ordain the the said \_\_\_\_\_ to the office of the Holy Ministry, and admit him to the pastoral charge of the said Congregation of \_\_\_\_\_

XIII. Although by use and wont, it has been the practice of the Church of Scotland to allow ten free days to intervene between the serving of the Edict and the day of meeting for Ordination, the Presbytery, if they see meet, may dispense with this practice, as the person to be ordained is to be admitted a Minister of the Church, upon the Call of the Congregation, and not as in Scotland, upon any crown or lalck presentation, in which case it is presumed that the Congregation shall have previously taken care to obtain sufficient knowledge of the character and principles of the person called by them.

XIV. The Presbytery having met according to appointment, proclamation shall be made at the church door, three several times, that if any person has any objection to offer against the life, doctrine, or conversation of Mr. A. B., being ordained to the office of the Holy Ministry, and inducted as Minister of this Congregation, the said person shall immediately repair to the Presbytery, and lodge certification, with proof why the said A. B. should not be ordained. If notice be given to the Presbytery that no one objected, the Presbytery should then proceed in the proper and more solemn work of the day.

XV. The Minister presiding, after having preached, shall narrate the cause of the vacancy and the steps which have been taken towards filling it up, and shall then call on the Intraant, in the face and audience of the Congregation to answer the following questions :—

1.—Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2.—Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of the Church of Scotland, and ratified by law in the year 1690, to be founded upon the Word of God; and do you acknowledge the same, as the con-

fession 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, and assented in Act xv. Assembly 1707, entitled, Act against innovations in the Worship of God?

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?

4.—Are you persuaded that the Presbyterian government and discipline of this Church, are founded upon the word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly, or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk Sessions, Provincial Synods, and General Assemblies, during all the days of your life?

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

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

7.—Have you used any undue methods, either by yourself or others, in procuring this Call?

8.—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?

9.—Do you accept of and close with the Call to be Pastor of this Congregation, and promise, through grace, to perform all the duties of a faithful Minister of the Gospel among this people?

According to a standing rule of this Church the following Act requires to be read over and assented to by the Intrans:—

WHEREAS, this Synod has always, from its first establishment, possessed a free and supreme jurisdiction, over all the Congregations and Ministers in connection therewith; and although the independence

and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland, yet as in present circumstances it is expedient that this independence be asserted and declared by a special act :—

It is, therefore, hereby declared, That this Synod has always claimed and possessed, does now possess, and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline and government, in regard to all matters ecclesiastical and spiritual, over all the Ministers, Elders, Church Members, and Congregations under its care, without the right of review, appeal, complaint, or reference by or to any other Court or Courts whatsoever, in any form or under any pretence ; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachment on this supreme power and authority shall be attempted or threatened, by any person or persons, Court or Courts whatsoever, then this Synod, and each and every member thereof, shall, to the utmost of their power, resist and oppose the same. And whereas, the words in the designation of the Synod, “ in connection with the Church of Scotland,” have been misunderstood or misrepresented by many persons, it is hereby declared, that the said words imply no right of jurisdiction or control, in any form whatever, by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and church communion.

XVI.—The officiating Minister shall then descend from the pulpit, and, surrounded by the Brethren of the Presbytery, while the Intrans kneels, shall by solemn prayer to Almighty God set the candidate apart to the office of the Holy Ministry, while not only the Minister who prays, but also all the Brethren who conveniently can shall lay their hands upon his head.

XVII.—The prayer being ended, the presiding Minister shall take the person ordained by the right hand, and say unto him, “We, the Presbytery of——, in the name and by the authority of the Lord Jesus Christ, give unto you the right hand of fellowship, to take part of this ministry with us, and admit you to the pastoral charge of this Congregation and all the rights and privileges pertaining thereto,”—and thereafter all the ministers of the Presbytery. The minister officiating shall then return to the pulpit and suitably exhort both minister and people, and conclude the worship of God by singing and the Apostolic Blessing.

XVIII. The Presbytery shall then require the Intrans to subscribe the usual Formula, also Bonds in Duplicate in behalf of the Ministers’

Widows' and Orphans' Fund, whereupon his name shall be added to the Roll of the Presbytery.

The Formula is as follows :—

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 the Church of Scotland, 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 : As likewise, I do own the purity of worship, presently authorised and practised in this church, and also the Presbyterian government and discipline, now established therein ; which doctrine, worship and church government, I am persuaded are founded upon 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, or 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.

TRANSLATION OF MINISTERS.

I. In the event of an Ordained Minister having a pastoral charge, and accredited as a regular constituent member of this Synod, being called from his present charge by any other congregation to be their minister, the same rules regarding probationers shall be followed, viz., that he shall have previously preached to the congregation calling him, and that the call shall be moderated in by the Presbytery within whose bounds the congregation calling him lies, and, through the Moderator, presented to him.

II. If the minister called be a member of another Presbytery, then the Presbytery within whose bounds the congregation calling lies, shall communicate, by letter or commissioners, with the Presbytery within whose bounds the minister called resides, lay before it the Call, their own proceedings thereon, and the grounds for translation, and crave deliverance on the subject of said call, in the matter of acceptance thereof, and concurrence in his translation.

III. Before any Presbytery shall sustain a Call from any congregation in favour of a Minister having a pastoral charge, it shall be required

that notice shall have been given to the congregation of which the person called is minister, at least *ten* days before the meeting of Presbytery for adjudicating on the case, that said congregation may have opportunity of objecting and showing to the Presbytery, satisfactory reasons why the said minister should not be loosed from his present charge.

IV. If no sufficient objection is made to the translation of the minister called, the Presbytery shall accordingly concur in releasing him, the same to take effect from the day of his admission as minister of the congregation calling him, and shall appoint him to wait for and obey the orders of the Presbytery within whose bounds he is to be admitted, as to the time of his Induction to his new charge. Extracts of these proceedings shall be forthwith sent to the latter Presbytery aforesaid, by whom the necessary steps for Induction shall be taken, the forms of which shall be, in all respects, the same as in the Ordination of Probationers, excepting the imposition of hands and the requirement of trials.

#### CONGREGATIONS APPLYING TO OTHER CHURCHES FOR MINISTERS.

I. That in the event of any Congregation of this Church applying, through means of their Elders, Trustees, or Committee appointed for that purpose, for a Probationer or Minister from any other church in communion with this Church, the said application shall first be presented to the Presbytery of the bounds where the vacant congregation lies, by which Presbytery the same shall be adjudged and, if sustained, transmitted to the proper quarter,—parties being allowed to be heard in case of a difference amongst the members of the congregation.

II. On the arrival of said Probationer or Minister, the nomination of whom by said other church in communion with this Church, proceeding upon the faith of said congregation determining and pledging themselves to adhere to the choice made for them, no new call shall be necessary, but, previous to his becoming a member of the Presbytery or of the Synod of this Church, he shall be required to be inducted by the Presbytery of the bounds as Minister of the said Congregation, according to the rules for the Ordination and Induction of Ministers.

*Extracted from the Records of the Synod, 4th June, 1862, by*

W. SNODGRASS,  
*Synod Clerk.*

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