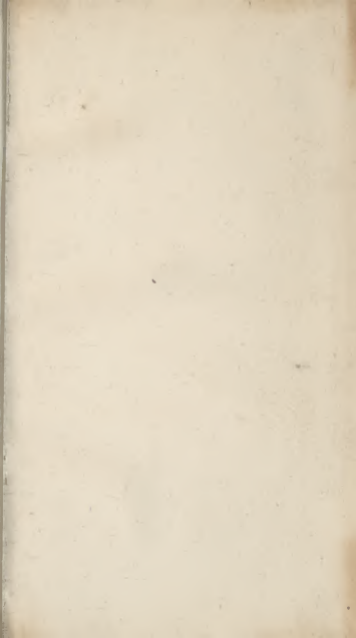
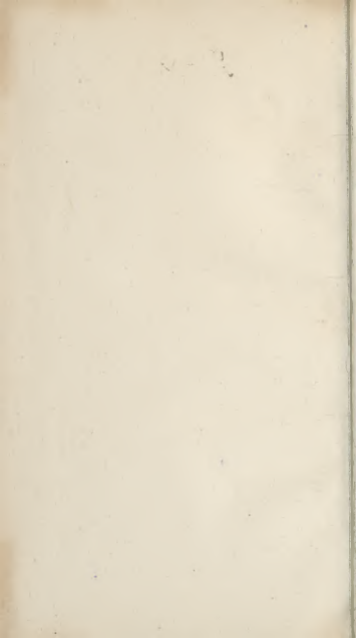




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ABS. 1. 88. 62(1-6)





Fancy no Faith by Ralph Estline  
Act of Associate Synod 29 Oct 1747  
Part of a Sermon on - - -

Sermon on the Doors of the heart

Summoned to open to the King  
of glory by James Fisher

Sermon on Ps 90, 17 by W. Wilson

~ ~ Micah. IV, 10 00



## A C T

O F T H E

## A S S O C I A T E S Y N O D,

Met at *Stirling*, *October 29. 1747.*

**T**HE Synod taking to their serious Consideration, the strange, sinful, and divisive Practice of a Number of their Brethren, who separated themselves from this Associate Synod; and particularly, their erecting themselves into a separate Judicatory, and assuming the Name and Power of the Associate Synod; pretending, upon a groundless Quarrel with the Synod, for carrying two Votes contrary to the Mind, that therefore the Synodical Authority was devolved upon them, and thereupon changing their former Holding, and, contrary to the Order of the House of God, and the Rule of his Word, in a rash, precipitant Manner, subjecting themselves, and taking upon them to subject all the Members of the Association to a new, unauthorised, and unprecedented Constitution: THEREFORE the Synod, after Prayer, Conference, and deliberate Reasoning upon this Subject, found it their necessary Duty, after the Example of that famous General Assembly

1638, in their Act, Sess. 12. *Decem.* 4. condemning the six pretended Assemblies there mentioned, and adding the Reasons of annulling them, in like Manner to condemn and annul the foresaid pretended Synod, for the Reasons following:

I. The NULLITY thereof appears from this, that it was not lawfully indicted by the Moderator as the Mouth of the Synod, but by a private Brother, without Liberty sought or given, or any Motion made to know the Mind of the Synod thereanent. The indicting of a new Synod, by Mr. *Thomas Mair*, was a *non habente Potestatem*, that is, by one who had no Power, he being exauctorated, and another Moderator named by himself, and formally elected by the Synod, and also a Clerk. Any other Member of Synod had as much Power to call or indict a new or another Synod as he.

II. Because that pretended Synod was indicted to meet on a Sudden; even within a few Hours, that is, at ten o'Clock, next Day, in Mr. *Gib's* House. One of the Reasons, given by that famous Assembly 1638, for the Nullity of the pretended Assembly holden at *Linlithgow* 1606, was "from the Indiction of it, that it was indicted the third of *December*, to be kept the tenth of *December*; and so there was no Time given to the Presbyteries for Election of Commissioners," &c. It is also given as one of the Reasons for the Nullity of the pretended Assembly at *Aberdeen* 1616, that "the Indiction of that pretended Assembly was but twenty Days before the holding of it; so that the Presbyteries and Burghs could not be prepared for sending their Commissioners." The same is likewise given as the first Reason of their annulling the pretended Assembly holden at *Pertb* 1618, that "the Assembly was indicted but twenty Days before the holding of it; and all Parties requisite

" re



“ received not Advertisement.” How much more does this Reason prove the Nullity of the pretended Synod that first met in Mr. Gib’s House? seeing it was indicted but a few Hours before the holding of it; insomuch that all Parties requisite could not possibly receive Advertisement; that is, neither Presbyteries, as to their absent Members, nor Kirk-Sessions could be advertised before hand of any such Synod or new Constitution thereof, in order to see whether they could choose Members for it: Which, if it had been done, agreeably to the above Reasons given by that reforming Assembly, it is more than probable no such Synod had ever been constituted.

III. Because the Synod was already lawfully constituted before these Brethren withdrew; and neither the Moderator nor Clerk of Synod, regularly chosen by the Vote of the Synod, were present in that foresaid Meeting. The Synod was beforehand lawfully met and constituted, by opening with a Sermon preached before the Synod; by Prayer of the Moderator of the former Meeting of Synod; by the Choice of a new Moderator, Mr. James Mair, and of a new Clerk, *pro tempore*, Mr. William Hutton; by reading the Minutes of last Sederunt at *Stirling*, and actually proceeding upon Business, reasoning and voting: All this was done before the Brethren withdrew and constituted apart from the Synod, who continued still sitting, with their Moderator and Clerk. And, the Moderator and Clerk having thus continued with the Synod, after these Brethren had withdrawn themselves openly before their Face, and constituted behind their Back, there could therefore be no formal Election of their new Moderator or new Clerk: The want of which Formality was one of the Reasons, given by the

Assembly 1638, of the Nullity of the pretended Assembly holden at *Pertb* 1618.

IV. Because Elders are elected by their several Sessions, as Commissioners to the Synod; but these Brethren separated themselves from the Synod, and constituted, without the Consent of the Sessions whom they represented; and therefore could not represent them in a pretended Constitution of Synod, which the Church knew nothing of when they were elected and commissioned.

The Elders, with whom they constituted, had no more Power from their Constituents, or the Sessions that elected them, to become Members of another Court separated from the former, than delegated Members of a *Presbyterian* Synod have Power, from their Constituents, to turn themselves into Members of a *Papish* or *Prelatick* one. Ministers and Elders, met in Synod, have no absolute or unlimited Power, no lordly or magisterial Power to make new Courts and new Laws to the Church, but a ministerial and stewardly Power to attend the Courts already constituted in the Church, and to execute the Laws already made to the Church, by the King and Lawgiver of *Zion*. All their Acts and Proceedings must run in a direct Line of Subordination to the Word of God, otherways they are, *ipso facto*, null and void. But our separating Brethren have taken upon them, in a lordly and magisterial Way, to constitute a Synod, unto which there was no Delegation by the Church diffusive and not only so, but to usurp a *legislative Authority* both over their Brethren, Ministers and Elders, and over the whole Church of the Association, by making Laws, and instituting new Terms of Communion, for which they can produce no Warrant or Foundation in the Word of God, and without the Knowledge and Consent of their Constituents. They

had a Commission indeed, to meet in the ordinary Synod, and to administer the Laws of Zion's King, in Conjunction with their Brethren: But to separate from their Brethren met in Synod, and to constitute a separate Court, and to enact Laws never before heard of, and, *brevi manu*, without Form or Process of any Kind, to overthrow the Power of Presbyteries and Sessions, and tear the Commissions of Ministers and Elders, which they hold only of the glorious Head, is such a Piece of Usurpation as was never practised or preceded in the Church of Christ, unless among *Donatists*, and *Brownists*, disowned by all sound Churches.

How is it possible, that, amongst our separating Brethren, Elders could act, as the Representatives of the Church, in a Court to which Elders were never sent or delegated? For, at their Delegation, that pretended Court or Synod had no Being. It had none, till after these Brethren had sat two Days, as Members of the regular Synod, to which their Commission from the Church did only bear them. Such Strangers were Sessions to this new *upstart* Synod, that, when our Brethren went Home to their several Sessions, they had a strange Question put to their Eldership, namely, Whether they approved of their Constitution, and would sit, in Session, in a Subordination thereto? By which preposterous Management, they not only declared, that they had constituted a Synod, and acted, without any Commission from their Constituents, but threw the whole Associate Body into Confusion, and cut off both Ministers, and Elders, from their Communion, who had, and have as good a Commission from Christ, and as good a Delegation from the Church, as they could ever be supposed to have.

V. Because the Person, who indicted that *nominal* Synod to meet in Mr. Gib's House, as he only called

called a Part, and not the Whole of the constituent Members of the Associate Synod; so he excluded Ministers, and also Elders, who were lawfully elected to attend. And, altho' he asserted, in his Declaration, that the Power of the Synod was devolved upon him and his Party, yet he neither did, nor can show any Warrant, for his so saying, or doing. Who gave him that Authority? It cannot be said to have been given by our Lord Jesus: For he gives no Authority or Power to the Destruction of his Courts, and Work. And neither the Word of God, Confession of Faith, the Acts and Constitutions of the Reformation, nor any good Precedent, agreeable to these, has been pretended, as that, upon which this his Authority is founded.

VI. Because it is not the Associate Synod, to which Accessions were made, for a considerable Time bygone, by Ministers and others. Not one Person, before this Time, ever made, or could make Accession to this new pretended Synod of the separating Brethren, or to their new Constitution. On which Account, it may be said, that this is not the *Jerusalem*, to which the Tribes have gone up, the Tribes of the Lord to the Testimony of *Israel*; but rather like Mount *Gerizim*, where the *Samaritans* reared up their Temple, in Contempt of that at *Jerusalem*. Therefore, their Meeting, as an Associate Synod, is in itself *null*.

VII. Because this Meeting was called and indicted *irregularly*, in Respect of the Circumstances both of Time and Place; namely, at the Time when, and in the Place where the Associate Synod were sitting, regularly constituted in the Name of the glorious Head of the Church, the Lord Jesus Christ, whose Presence was invoked by the *Moderator*, as the Mouth of the Synod. And, before that Meeting was concluded, that any Member should

should attempt to call a *new* and *another* Synod, in his own Name, and in Name of others that should adhere to him; and thus, in another Name, and Authority, than that, wherein the *Synod* (which had adjourned from *Stirling* to *Edinburgh*) was orderly constituted, is what could not be done, without injuring the Name, and invading the Authority of our glorious *Emmanuel*, the only Head of his Body the Church, and King of *Zion*.

VIII. Because, on the one Hand, there was no sinful Thing required of these Brethren, no *new* or *unlawful Term* of Communion imposed on them, no Imposition at all put, or so much as proposed to be put upon them by their Brethren differing from them in their Judgment in this Matter. There was no Design laid, nor Attempt made, far less any Thing done, to straiten them as to their Light, or to press their Consciences; they were thus left free: No Body was seeking to oblige them to think as they thought: Nor was any *Act* made, or sought, by any, to be made, to force them to think or do, in the Matter, as they thought or did. No Error, less or more gross, was vented or maintained by their Brethren, by which it might be rendered unsafe for them to keep Communion with them. And, seeing there was nothing of the foresaid Evils, or the like, in the Case, it was therefore most *undutiful, unwarrantable, and dangerous to separate*: And their *separating*, in such Circumstances, from witnessing Ministers and others, who are bearing, and willing to bear Testimony for Christ, is therefore no other than a *Schism*.

On the other Hand, their separating from their Brethren of this Associate Synod is *unlawful*, because this Separation was made, by them, for this Reason, among others, That they could not get their Brethren to submit unto, not only a *new Term*  
of

of *Communion*, but *Terms* which they, tho' willing to know Truth and Duty to follow them, and Sin and Error to refuse them, could not see to be reasonable and agreeable to our Principles. And, such being the Case, it is plain the Language of these Brethrens Conduct is, That they would have others act merely on their Authority or Pleasure, and blindly to follow them.

IX. Because, at that Meeting at which our Brethren withdrew, *April 9th*, the Synod was as *lawfully constituted* as in any former Meetings; particularly, as lawfully as it was *April 8th*. Now both Sides agree, that the former Meetings were lawful, and the separating Brethren themselves owned the Meeting, *April 8th*, to be lawful: For, (1.) Not one of them all objected, or spoke a Word against it as *unlawfully constituted*. (2.) They all sat still, as Members of the Court, till the Meeting was closed with Prayer, without the least Insinuation of its being *unlawful*. (3.) They proposed an opposite Side of a *Vote*, urged it; and all or most of them willingly voted on that Side. (4.) After they were disappointed, by the other Side of the *Vote* carrying against them, still they pretended no *Unlawfulness* in the Meeting, or *Constitution* thereof; but one of them entered a *Dissent*, against the *Vote* that carried, to which *only* other *two* adhered. (5.) On *Thursday Forenoon, April 9th*, the *three* that *dissented* from the *Vote* carried the preceding Night, declared their Adherence to their said *Dissent*; and others of them joined with them; and all of them acted in a Court as *lawfully constituted*. (6.) At the same *Sederunt*, Mr. *Gib* entered a *Protestation*, in Face of the Court as *lawfully constituted*, and all the Ministers on their Side who were present, *adhered* to it. (7.) They joined in the concluding that *Sederunt* with Prayer; agreeing, equally with the

rest, to adjourn, till Night, for the Synod's Business.

(8.) The Synod meeting at Night, *April 9th*, our Brethren met with us as a *lawfully constituted Court*: And the Synod never heard of the *pretended Undue-ness*, or *Unlawfulness* of the Court, till they had sitted some Time. And it is not only probable, but there is moral Evidence for it, that the *Lawfulness* of the Court had never been called in *Question*, if our Brethren had not seen, by the preceding Night's Business, that they had not Numbers to carry Things to their Mind. So that the first Mention of the Synod's being *unlawfully constituted*, was made by Mr. *Moncrieff*; and his Account of it is very obscure, and seems self-inconsistent as worded in his *Protest*: He therein speaks of its being unlawful IN THIS STEP. By *this Step*, he either means the Conduct of the Synod, both in the first *Vote* the preceding Night, and in the second *Vote*, which was a-passing that Day; or *only*, the Conduct anent the second *Vote*. But, whatever Way, the Charge is unreasonable. If he means it of both, he and his Brethren are inconsistent with themselves, as is clear from what is above narrated. If it be of the second *Vote* that he means it, the Meeting of Synod cannot be unlawful. For, (1.) Nothing was done anent the *second Vote*, but what was agreeable to the *first*. But, in the *first*, the Court was *lawful*; and consequently, in the *second*. (2.) The Matter of the *two Votes* is not different, but the same; and it was as one Deed, performed in its Parts. The *second Vote* is just the *first Vote* fulfilled or executed. (3.) He does not shew at what Time the Synod changed, and became of *lawful, unlawful* in its *Constitution*. (4.) He does not signify, whether it is his Opinion, that any one, or every unlawful Act or Deed of a Court, *lawfully constituted*, doth render that Court *unlawful* in its *Constitution*, so that

that it ceaseth to be a lawful Court; and whether a Court may be lawful in its *Constitution*, while passing an unlawful *Act*, and remain *lawful*. (5.) He seems not duly to distinguish betwixt the Constitution of a Court, and the Acts and Proceedings thereof; but to blend and confound them: Whereas a Court, intirely lawful and right in its Constitution, may pass Acts very unlawful, and yet the Court remain lawful, and its Constitution not touched. By all which it is evident, that the Brethrens *separating* from this Synod, as they did, and *constituting* a-part, is *groundless* and *unscriptural* in itself, and inconsistent with themselves.

X. Another Reason of the Nullity of the said pretended Synod, is, their *Constitution's* being founded upon many grievous Calumnies and heavy Charges, laid against the Synod, without the least Shadow of Proof: Such as, *Pag. 11.* of their *Acts* That they were "not asking Understanding to discern Judgment, and that there was no Judgment in their Goings, but that the Lord was provoked to leave them unto Counsels of their own." That they were "awfully left of God, to behave in open Contradiction to the Name and Nature of a Court of Christ." *Pag. 5.* That they have "materially dropt the whole Testimony among the Hands, allowing of, at least, for a Time, a material Abjuration thereof." *Pag. 4.* That they "set the Names and Pleasure of Men, in the Room of Truth and Duty." *Pag. 15.* That they "did run into an awful Inconsistency, of giving judicial Allowance, in the mean Time, for a Practice, which is, at the same Time, judicially found to be a Profanation of the Lord's Name, and a material Abjuration of his whole Cause and Testimony among the Hands of the Associate Synod." *Pag. 20.* That they were guilty of "assuming

" their



themselves an arbitrary Power of their own, which cannot *possibly* be derived from Christ, seeing it is employed against Christ, the alone King and Head of his Church, and for burying his Truth, Cause and Interest." *Pag. 21.* That they were chargeable with subverting and "obstinate subverting of that Order which Christ, as the God of Order, hath commanded to be observed in his House."

When these and the like *railing* Expressions, uttered in such strong and solemn Words, that amount to a taking the *Name of the Lord our God in vain*, are so rashly applied and reproachfully imputed to the Synod; as it becomes not any, far less such a Court of Christ as we are, to retaliate, by rendering Railing for Railing; so we could wish, that, being out of the Abundance of the Heart the Mouth speaketh, the Brethren would consider, that such Words tend to discover what Spirit they are of, and that the Spirit of God plainly declares, that where there is such *bitter Envy, and Strife, and railing against the Truth*, *Jam. 3. 15. This Wisdom descendeth not from above.* And how evidently null and void is a Constitution erected upon such a Foundation?

XI. Another Reason of the Nullity of the said pretended Synod is, That it consisted of Members who upon their disorderly separating from the Synod, and constituting apart from it, sustained themselves not only *Judges*, but *sole Judges* and *Condemners* of the *two Votes*, against which they read their Protestations. While they unjustly complained of the *Protesters* against the *Decision*, *April 1746*, as Parties in Question which was not the *Decision itself*; yet, here, they sustain themselves *sole Judges* of the said *two Votes*, tho' by their Protestations against them, they made themselves directly and immediately

*Parties.* And this they did, without regularly going in, or recording their *Reasons of Protest*, & waiting the *Synod's Answers*, in Defence of the Lawfulness and Expediency of the said *two Votes*: of them, tho' *Parties, Practisers* or *Protectors*, sustained themselves to be *sole Judges*, in the Matter of their own *Protestations*; being not only *Protectors*, but separately by themselves, *Approvers* of their own *Protestations*. Likewise, they sustained themselves *sole Judges* and *Approvers* of their own *Answers* to the *Protest* taken against the *Decree* 1746, yea, and *sole Judges* and *Condemners* of the Brethrens *Reasons of Protest*. And hence iff their *harmonious* concluding of their Affairs, were all *Justifiers* of their own Deed. This may be said, being *first* in their *own Cause*, to seemed just, *Prov. xviii. 17.* and, as it is said, *Eccl. xvi. 15.* They were they that *justified themselves* *fore Men*. But such Practice appears to be so disorderly, and such Abomination in the Sight of God who is the God of Order, that, on this Ground the *Synod* find that *pretended Meeting* and *Constitution* to be *void* and *null*.

XII. There is just the same Reason for *nullifying* this *pretended Synod*, and the *five Acts* they mention in the *Title* of their Book, that the *forefamous Assembly* give, for *nullifying* the *forefaisd pretended Assembly*, and the *Articles* that were concluded there, commonly called, *The five Articles of Perth*. For, in that *Act of Assembly* 1638, 4. *Sess. 12. Reason 9. b.* for annulling the *pretended Assembly* holden at *Perth*, 1618. 'tis said, " In all lawful Assemblies the Grounds of proceeding were, and used to be, the Word of God, the Confession of Faith, and Acts of former general Assemblies. But, in this pretended Assembly, the Ground of their Proceeding in voice

was, the King's Commandment only: For so the Question was stated, *Whether the five Articles, in Respect of his Majesty's Commandment, should pass an Act, or not?* as the Records of that pretended Assembly bear." Even so, in all lawful Synods, Grounds of Proceeding were, and used to be, *Word of God, the Confession of Faith, and Acts of former General Assemblies, especially the reformed Assemblies of this National Church.* But, in this pretended Synod, the Ground of their new Constitution is a *Declaration and Protestation*, read by *Mr. Thomas Mair*, containing some positive dogmatical *Assertions*, without the least Proof, Warrant or Foundation, either from the *Word of God, the Confession of Faith, or Acts of former General Assemblies.* And, hence, in their *Act* asserting their Constitution, *Pag. 6.* it is observable, how they sit down upon this new Foundation, and erect themselves into a *new pretended Synod*, not according to any one Precept of the *Word of God*, nor according to any one Article of the *Confession of Faith*, nor yet according to any one *Act* of former Synods or General Assemblies, but, as they themselves express it, "*According to the foresaid Declaration and Protestation,*" taken by *Mr. Thomas Mair.* And, in the same Page it is said, That, "*in Consequence of the foresaid Declaration and Protestation, the Meeting was constituted as above.*" Thus the Deed, in Consequence of which, and the Rule, according to which, this *new Constitution* did and does subsist, is *only* that *Declaration and Protestation* of a *private Brother*, which being proposed, afterwards, by *Way of Overture* among them, "the Question was put, *Approve of the said Overture, or not?* And it carried unanimously, *Approve.*" Whereupon, they "find, according to the foresaid *Declaration and Protestation*, that the *lawful Authority and Power*

“ of the Associate Synod is, lawfully and fully, de-  
 “ volved upon them, and lies among their Hands;”  
 and, “ That they are the *only lawful and right*  
 “ *constituted Associate Synod:*” As the printed Re-  
 cords of that pretended Synod bear, *Pag. 6.* of their  
 Acts and Proceedings.

Thereafter, *Pag. 7.* in what they call their Act  
*further asserting the Constitution and Rights of the*  
*Associate Synod,* they pretend to find a great many  
 Things, the like whereof were never found by any  
 Protestant Churches, nor, for what we know, by  
 any Court of Christ that ever *professed* to meet in  
 his Name; and all, as it is there said, “ *In Conse-*  
 “ *quence of what has been found at last Sederunt,*”  
 and, consequently, *according to the foresaid Decla-*  
*ration and Protestation.* Whence it needs not be  
 thought strange, that it is not so much as *pretends*  
 that the Grounds of their *Constitution and Procedure*  
 are either the Word of God, the Confession of  
 Faith, or Acts of former General Assemblies. For  
 as the *Protestation* foresaid was against *two Votes* of  
 Synod, carried contrary to these Brethrens Mind  
 which they are pleased to call *two Resolutions;* so  
 it is evident, the Grounds of that foresaid *Protesta-*  
*tion,* upon which they found their *pretended* Contri-  
 bution, and also the *Constitution* founded thereupon  
 are directly contrary to each of these.

*First,* As to the Grounds of the said *Protestation*  
 they consist especially of *three false Charges* against  
 the Synod, for carrying the *two* foresaid *Votes*  
 Namely,

1. That, by transmitting the Question before  
 them, they subjected the “ Decision of Synod, up-  
 “ on a Controversy of Faith and Case of Conscience  
 “ ence, unto the Consultation of inferior Judicator-  
 “ ries, particularly Kirk-sessions.” *Pag. 4.* of their  
*Acts and Proceedings.* Which, as it is a *false Charge*  
 seeing

eing it was not the *Decision*, but the *Question* concerning the *Decision*, *its being a Term of Communion*, not, that was proposed to be transmitted: so tho' had been the *Decision* itself, yet the Transmission of it, in the Form of an *Overture*, having been *insuffully* neglected before the *Decision*, this made it necessary Duty, even after that *rash Decision*, to transmit it to *inferior Judicatories*, that in Case so- lid Arguments, from Scripture and Reason, against it should have been offered to the Synod by the *Church* *diffusive*, that foresaid *Decision* might have been reversed; which would never have been a Shame but an Honour to the Synod, to humble themselves, by owning *that they are not infallible*: This being no more than we have owned in our Confession of Faith, "That all Synods and Councils since the Apostles Time, whether general or particular, may err, and many have erred."

Besides, tho' we allowed no *final* Judgment to *inferior Judicatories* in this Point, yet what the Brethren here alledge, supposes as if *Kirk sessions* were not *Judges* in Questions relating to Terms of Communion, nor were to be reckoned *Courts of Conscience*; which is to spoil them of their *scriptural* Right, and *radical* Power: For as no Question can come before a Session, but what, *some Way or other*, belongs to a Controversy of Faith, and Case of Conscience; it is scarce *conceivable* how these Brethren could have, in this Affair, so far contradicted the *Word of God*, and the *approved Custom* of this Church, in her purest Times of Reformation, and even the former *Practice* and *Determination* of the *Associate Synod*, who referred the whole Affair of the *Mason* *Dath* to *Kirk sessions*, to do in it as they saw Cause.

Moreover, the foresaid *Declaration* and *Protestation* asserts, that the *Ministers*, in that Meeting of Synod when the Breach took place, "are the proper

“ Judges in a Controversy of Faith and Case of  
 “ Conscience ;” and that it is they “ who could be  
 “ Judges in the present Controversy.” (See all  
 Page 17. of their Acts and Proceedings.) Which, as  
 it symbolizes with Papists and Prelatists, and is a ma-  
 nifest Lording it over their Brethren the Elders, and  
 a taking that Power from them, which the Word  
 of God gives them, Acts 15. 2. — they determine  
 that Paul and Barnabas, and certain other of them  
 should go up to Jerusalem to the Apostles and Elder  
 about this Question. Ver. 6. And the Apostles and Elders  
 came together for to consider of this Matter. Ver. 22  
 Then pleased it the Apostles and Elders, with the whole  
 Church, to send chosen Men of their own Company  
 Antioch, &c. Ver. 23. And wrote Letters by them  
 after this Manner, The Apostles, and Elders, and  
 Brethren, send greeting. Chap. 16. 4. — they de-  
 livered them the Decrees for to keep, that were ordain-  
 ed of the Apostles and Elders :” So it is a severe Thru-  
 at the approved Practice of this Church in all the  
 Periods of the Reformation, and particularly in the  
 Year 1638, when that Assembly declared the Nulli-  
 ty of the pretended Assembly at Glasgow 1610, -  
 Aberdeen 1616, and at Perth 1616, for this, as we  
 do for other Reasons, That there were no Rul-  
 Elders there with Commissions from Presbyteries. Be-  
 if they be not Judges, and proper Judges of Contro-  
 versies of Faith and Cases of Conscience, it was no  
 Matter whether they were there or not; for he that  
 is not properly a Judge in any Matter, in an eccle-  
 siastical Court, is not present there by any divine  
 Warrant, as we hold against the Independents.

Further, when Synods and Councils do, mite-  
 rially, determine Controversies of Faith, or  
 Cases of Conscience, they consist as well of Elders  
 or of other fit Persons, upon the Delegation of the  
 Churches, as of Ministers, *Con. of Faith*, Chap. 3

SECT. 2, 3. And although the Key of *Knowledge* or *Doctrine*, which is commonly called the *dogmatick Power*, is to be administrated *severally* by each Minister of the Gospel, in a Way of publick preaching and teaching; yet, *consistorially* and *synodically*, it belongs also to Elders, in the determining of *Controversies of Faith* and *Cases of Conscience*. And since, according to our *Directory for Church Government*, Elders are Governors to join with Ministers in the Government of the Church, and that to them it belongs to enquire into the Knowledge and spiritual State of the Congregation; and that, according to our *first Book of Discipline*, they should take heed to the *Doctrine* and *Diligence* of Ministers; and since, according to the *second Book of Discipline*, Discipline standeth in the Correction of these Things that are contrary to God's Law, and that the Elder's Office is to *assist* the Minister in *all great and weighty Matters*: It must necessarily follow, according to the Principles of this National Church, laid down in her Standards for *Doctrine* and *Discipline*, that **ELDERS** are *properly Judges in Controversies of Faith, and Cases of Conscience*.

But it is the less to be admired, that a *new Constitution*, not warranted by the Word of God, and the approven Standards of this Church, should embrace a *new Principle*, not to the *Edification* of the Church of Christ, but to the *Destruccion* of an Office-Bearer in the House of God, when it is considered, that, as Elders have been a Mean, in the former Periods of this Church, to stop the Career and impetuous Torrent of Defection carried on mostly by Ministers and others; and a considerable Number of Elders opposed the *driving* and *dividing Measures*, taken by our Brethren, in the Synod: So this Method of *robbing* them of their *spiritual Right*, to judge in *Controversies of Faith* and *Cases of Conscience*,

science, is a manifest Attempt, by the Brethren of the new Constitution, to take all *Bars* out of the Way that would obstruct their *arbitrary Measures*. And having pretended to assume all the Power which the Lord gave their Brethren that differ from them, and endeavoured to rob ruling Elders of their Power, they are now left to claim to themselves the *sole Power* to judge of all Controversies of Faith and Cases of Conscience.

2. They charge the Synod with *suppressing Light*, that was to be had by Reading the Reasons of Protest and their Answers, which is also a false Charge: For, in Case it was for Light and Information to Members, the Synod was content all should be read. But the separating Brethren evidently designed *Victory* more than *Light*: For, unless their Brethren, that protested against that Decision, should be held as *Pannels* and *Parties*, they themselves would not suffer them to be read: Tho' yet the Synod formerly at *Stirling*, *November 1745*. when some of these very Brethren were Protesters against a Delay of this Matter, and when a Committee of the Synod had Answers in Readiness to their Protest, the Approbation whereof would have decided the Affair, these Brethren, not willing to be held *Parties* and *Pannels*, strenuously urged that, for *Peace Sake*, they might not be read as the *Synod's Answers*, but as the *Speech* of any *Member*; which indeed the Synod then, for *Peace Sake*, went into. But now when the Table is turned, the separating Brethren would not exercise the same *Lenity*, for *Peace Sake*, as to suffer their Answers to the Protest against the fore-said Decision to be read, only for giving *Light*, without stating *Parties*: No: They would rather dash in Pieces the whole Association, and attempt the dissolving the Power and Authority of the Synod, and cast all the seceding Congregations into Con-

fusion,



usion, than lose the Opportunity, they now reckon'd was in their Hand, of imposing their *new sentiments*, under the Notion of Light, upon their Brethren, Ministers and People, and of cramming down their Decision as a *new Term* of Communion; which some of them had publickly done before ever that Decision was pass'd.

It may likewise be here noticed, that our Brethren's Charge, anent suppressing Light to be had from the Reasons and Answers, is the more *unreasonable*, that it was *themselves* only that occasioned their not being read at the Meeting of Synod immediately preceding at *Stirling*; at which Time the Brethren that protested, together with others, did insist earnestly for their being read.

3. They charge the Synod with *allowing contradictory Oaths, and a material renouncing and abjuring the whole of the Testimony*. For obviating which *Calumny*, it is necessary to observe,

(1.) That as to the Decision of a *thin Synod*, which declared the *religious Clause* of some *Burgess Oaths* to be sinful, tho' the Synod might see Ground to reverse that Decision directly; yet seeing the Decision itself, and the Brethrens strenuous Defence thereof, had raised so many *Doubts* about the Lawfulness of that Clause in the Minds of many Persons; by which means it is indeed rendered unsafe for them that are filled with such *Doubts* to meddle with it, in Case they were call'd thereunto: And, seeing also that others, who never formerly questioned the Lawfulness of it, did, or might think, for avoiding Offence, and on such like Accounts, that tho' it was lawful, yet it was not expedient, for Seceders, during such Debates amongst them: These Things made it not only *fair Dealing* in the Synod, not so *rashly* to reverse what was so *rashly* decided, but also *tender Dealing* with our People's Consciences, which  
these

these Methods had *blinded* at the Time, however the Synod be *falsely reproached* on this Head. It was therefore the more necessary, when *Scruples* were raised, even among some Members of Synod ament it, to transmit the Question about its being a *Term of Communion*, or not, to the Consideration of inferior Judicatories, according to the *Barrier Acts* of former *General Assemblies*, for preventing Division.

(2.) Their charging the Synod with *allowing contradictory Oaths*, and a *material Renouncing and Abjuring the whole of the Testimony*, is not only a *begging the Question* that was in Debate, and a *mere Assertion*, without any *Proof*, but a *casting Iniquity* upon the Synod, and *reproaching* them, at the Expence of *reproaching* both the *Bond* and *Testimony*, which they and we embraced: For, as the *religious Clause* of the *Burgess Oath*, which was in Debate, is a *swearing* to maintain the *true Religion* presently professed and authorized by the *Laws of the Land*, renouncing *Popery*; so if the swearing of this be a *contradicting* of the *Bond*, and an *abjuring* of the *Testimony*, then, according to this View, the *Bond* and *Testimony* is a *contradicting*, *renouncing*, and *abjuring* of the *true Religion* professed and authorized to this Day, by the *Laws of the Land*; which is such a *monstrous Reproach* cast upon our *Bond* and *Testimony*, as may fill Peoples Minds with *Horror* and *Amazement*, while the quite contrary is the Truth, that the *Scope* of the *Testimony* and *Bond* is to maintain that *true Religion* professed and authorized by the *Laws of the Land*, in *Opposition* unto all former and late *Steps of Defection* therefrom, as is evident, not only from the *Title* of the *Testimony* itself, but from many *Declarations* in the *Bottom* of it. Inasmuch that this, and the above *Accusations*, contain both a *Contradiction* to the *Truth*, and a *heavy Calumny* upon the *Synod*. And thus the Brethren have  
made

made themselves not only guilty of putting *Darkness for Light, and Light for Darkness*, but of a palpable Breach of the *Ninth Command, Thou shalt not bear false Witness against thy Neighbour*; which, according to our *Larger Catechism*, "forbideeth all prejudicing the Truth and the good Name of our Neighbours, as well as our own, especially in publick Judicature; all out facing and over-bearing the Truth, passing unjust Sentences, calling Evil Good, and Good Evil; perverting the Truth to a wrong Meaning, or in doubtful and equivocal Expressions, to the Prejudice of Truth or Justice; rash, harsh, and partial censuring; misconstruing Intentions, Words, and Actions; raising false Rumours; receiving and countenancing evil Reports, and stopping our Ears against just Defence," &c. together with many Scriptures there cited for Proof. Thus the Grounds of the Brethrens *Protestation*, upon which they founded their pretended Constitution, are evidently contrary to the Word of God, the *Confession of Faith*, and all *Acts of General Assemblies* relative to any such moral Evils.

These three Things above-mentioned, are the Grounds upon which stands the foresaid *Declaration and Protestation*; and in which it is declared, that the *Members of Synod*, therein distinguished from the rest of the Members of it, "ought — to take up and exercise the Authority and Power of the Associate Synod, lawfully and fully devolved upon them as above, and, for this End, to meet Tomorrow at Ten of the Clock Forenoon, in Mr. Gib's House, that they may regularly enter upon and proceed in the Business of the Synod." From which Words it is proven, out of their own Mouth, that the Synod they pretend to constitute, is a quite other Synod than that which met, April 7th, in

*Briso Kirk*, and from which they separated themselves; and that it is a Meeting of some Member of Synod, *assuming* to themselves, and *presuming* as they word it, *to take up, and exercise the Authority and Power of the Associate Synod*. By which they own there is another Associate Synod, which they have *robbed* of their Power and Authority, by *mere alledging* that it is *fully and lawfully devolved* upon them: Thus declaring *lawful* what God declares *baseful*, saying, *Let the Lord love Judgment, hate Robbery for Burnt-offering*, Isa. 61. 8. At this Rate, and by the same Reason, any *disobliged Handful* of a Court, *pretending* to be the Majority of the legal Members of it, may rise up, in the midst of the Court, and declare and protest, that they ought to take up, and exercise the Power and Authority of the Court, as lawfully devolved upon them, and, for this End, meet elsewhere and enter upon and proceed in the Business of the Court and yet aver, that they do it *regularly*. Surely such a Practice stands so *directly* opposite to the Word of God, and the Light of Nature, that it would *dissolve* all Courts, civil and ecclesiastical, upon the Face of the Earth, and *turn* the whole World into Confusion and Disorder, such as the God of Peace cannot be the Author of, 1 Cor. 14. 33. *For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.*

*Secondly*, As the Grounds of the said *Declaration and Protestation*, upon which their *pretended Constitution* is founded, are contrary to the Word of God, the Confession of Faith, and Acts of General Assemblies, so the *Constitution* itself, and their *Acts and Proceedings* thereupon, are contrary to each of these. In which Acts and Proceedings, they pretend to find, upon the foresaid Grounds, " That they ought  
 " — to consider upon calling *the Synod* unto an Ac  
 " coun

count for their Conduct —, according to the Order and Discipline of the Lord's House;” yea, find that the Synod is *highly censurable*, and hath fallen from all Right and Title to any present actual exercise of the Keys of the Kingdom of Heaven, committed by the Lord Jesus to the Office-bearers of his House.” Which foresaid Institution, Acts, and Procedure, are hereby desired to be,

1. Contrary to the Word of God: And particularly,  
 (1.) Contrary to such Scriptures, wherein a *lordly Power and Dominion* over our Brethren is condemned: such as, *Matth. 20. 25, 26. Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them; but it shall not be so with you; but whosoever will be great among you let him be your Minister.* 3 John ver. 9, 10. *I wrote to the Church; but Diotrephes, who loveth to have Preeminence among them, receiveth us not: Wherefore, if I come, I will remember his Deeds which he doth, setting against us with malicious Words; and, not content therewith, neither doth he himself receive the Brethren, and forbiddeth them that would, and casteth them out of the Church.* *Ezek. 34. 4. The diseased have not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was hid, but with Force, and with Cruelty have ye ruled them.* 2 Cor. 10. 8. where the Authority which the Lord hath given to his Servants, is said to be *for Edification and not for Destruction.* And Chap. 13. — according to the Power which the Lord hath given me to Edification and not to Destruction. 2 Cor. 1. *Not for that we have Dominion over your Faith, but we are Helpers of your Joy.* 1 Pet. 5. 3. *Neither as Lords over God's Heritage, but being Examples*

to the Flock. Isa. 66, 5. *Hear the Word of the Lord ye that tremble at his Word, your Brethren that hate you, that cast you out for my Name's Sake, said, Let the Lord be glorified: But he shall appear to your Joy and they shall be ashamed.*

(2.) Contrary to such Scriptures as condemn *hasty and rash Judging*, whether publicly or privately: Such as, *John 7. 24. Judge not according to the Appearance, but judge righteous Judgment.* Verse 51. *Doth our Law judge any Man before he hear him, and know what he doth?* Acts 23: — *Sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?* Rom. 14. 10. *But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? for we shall all stand before the Judgment-Seat of Christ.* Ver. 1. *Let us not therefore judge one another any more; but judge this rather, that no Man put a Stumbling block or an Occasion to fall, in his Brother's Way.* Jam. 4. 11, 12. *Speak not Evil one of another, Brethren. He that speaketh Evil of his Brother, and judgeth his Brother, speaketh Evil of the Law, and judgeth the Law: But if thou judge the Law, thou art not Doer of the Law, but a Judge. There is one Lawgiver, who is able to save and to destroy: Who art thou that judgest another?* Chap. 2. 4. *Are ye not then partial in yourselves, and are become Judges of evil Thoughts?* Zech. 8. 16. — *Speak ye every Man the Truth to his Neighbour: Execute the Judgment of Truth and Peace in your Gates.* Prov. 19. — *He that hasteth with his Feet sinneth.*

(3.) Contrary to such Scriptures as injoin *Decency and good Order* in the House of God: Such as *1 Cor. 14. 40. Let all Things be done decently, and in Order.* Ver. 33. *For God is not the Author of Confusion, but of Peace, as in all Churches of the Saints.* Psa. 122. 3, 4, 5. *Jerusalem is builded as a City*

at is compact together: Whither the Tribes go up,  
 e Tribes of the Lord, unto the Testimony of Israel,  
 give Thanks unto the Name of the Lord. For there  
 e set Thrones of Judgment: The Thrones of the  
 use of David. Isa. 29. 16. Surely your turning  
 Things upside down shall be esteemed as the Potter's  
 ay. 1 Chron. 15. 13. — The Lord our God made  
 Breach upon us, for that we sought him not after  
 e due Order.

(4.) Contrary to such Scriptures as require Unity  
 amongst Brethren, and Concord in the Lord: Such  
 , Prov. 25. 8. Go not forth hastily to strive, lest  
 ou know not what to do in the End thereof, when  
 y Neighbour hath put thee to Shame. 1 Cor. 1. 10.  
 ow I beseech you, Brethren, by the Name of our  
 ord Jesus Christ, that ye all speak the same Thing,  
 nd that there be no Divisions among you; but that  
 e be perfectly joined together in the same Mind, and  
 e the same Judgment. Eph. 4. 3. Endeavouring to  
 ep the Unity of the Spirit in the Bond of Peace.  
 al. 5. 15. But if ye bite and devour one another,  
 ke heed that ye be not consumed one of another.  
 hap. 2. 11, 12. But, when Peter was come to An-  
 och, I withstood him to the Face, because he was  
 be blamed. For, before that certain came from  
 James, he did eat with the Gentiles: But, when they  
 ere come, he withdrew, and separated himself.  
 rov. 6. 16, 19. These six Things doth the Lord  
 ate, — him that soweth Discord among Brethren.  
 Tim. 6. 4, 5. — Doing about Questions and Strifes  
 e Words, whereof cometh Envy, Strife, Railings,  
 pil Sumisings, perverse Distutings of Men of cor-  
 pt Minds. Chap. 1. 4, 6. Neither give heed to  
 ables, and endless Genealogies, which minister Que-  
 ions, rather than godly Edifying, which is in Faith:  
 rom which some having swerved, have turned aside  
 nto vain Jangling. 2 Tim. 2. 14. Of these Things

put them in Remembrance, charging them, before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers. Ver. 23. But foolish and unlearned Questions avoid, knowing that they do gender Strifes. Tit. 3. 9. But avoid foolish Questions and Genealogies, and Contentions, and Strivings about the Law; for they are unprofitable and vain.

Whatever Charity this Synod maintains toward their separating Brethren, yet they judge that the above and like Scriptures, strike evidently against their Separation, Constitution, Acts, and Proceedings.

2. As the said Constitution, Acts, and Proceedings, are contrary to the Word of God; so, likewise contrary to the Confession of Faith, founded upon the Scriptures. As, particularly, contrary to Chap. 31. Of Synods and Councils, Parag. 2. where it is said of Ministers of Christ, that "they, with other fit Persons, upon Delegation from their Churches, may meet together in such Assemblies." Which shews, that, according to our Confession of Faith, the Elders that met in that pretended Synod had no Right to sit there, having had no Delegation from their Churches. Parag. 3. where it is said, ever of lawful Synods and Councils, that their "Decrees, and Determinations are to be received," only upon this Condition, "if consonant to the Word of God." Hence it may be gathered, from our Confession, what Entertainment should be given to them, when neither the Constitution of the Synod itself, nor their Decrees, are consonant to the Word of God. Chap. 20. Parag. 2. "God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, which are, in any Thing, contrary to his Word; or beside it, in Matters of Faith, or Worship; So that, to believe such Doctrines, or to obey such



*such Commands, out of Conscience, is to betray true Liberty of Conscience: And the requiring of an implicit Faith, and an absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also.*" Parag. 4.— "They who, upon Pretence of Christian Liberty, shall oppose any lawful Power, or the lawful Exercise of it, whether it be civil or ecclesiastical, resist the Ordinance of God. And, for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the Light of Nature, or to the known Principles of Christianity,——or such erroneous Opinions or Practices, as either in their own Nature, or in the Manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to Account, and proceeded against by the Censures of the Church, and by the Power of the civil Magistrate." Hence, according to our Confession; that pretended Synod's requiring an *implicit Faith, and blind Obedience* to their unscriptural and unwarrantable Acts, is to dishonour God, who alone is Lord of the Conscience, and to *destroy Liberty of Conscience, and Reason also.* Hence, likewise, their *invading the Authority of the Synod, opposing their lawful Power, and the lawful Exercise of it, and thereupon presuming to rob their Brethren of all Right and Title to any present actual Exercise of the Keys of the Kingdom of Heaven, committed by the Lord Jesus to the Office-bearers of his House,*" renders them *chargeable, according to our Confession of Faith, with the Sin and Guilt of resisting the Ordinance of God.* And, hence also, their *Opinions and Practices, which, in their own Nature, and in the Manner wherein they have published them, are destructive to the external*

Peace and Order which Christ hath established in the Church, (as well as contrary to the very Light of Nature, and to the known Principles of Christianity,) are Crimes of a very heinous Nature. Thus their *Constitution, Acts and Proceedings*, are *contrary to the Confession of Faith*.

3. They are *contrary to the Acts of former Synods and General Assemblies*. Not only contrary to our *own former Acts*; particularly, *that for renewing the Covenant, and the Bond*, wherein we solemnly engaged to strengthen one another's Hands; but also contrary to the Acts of *former General Assemblies*, such as, the *twelfth Act* of that famous General Assembly 1638, above mentioned, condemning the *six pretended Assemblies*, there enumerated, with the Reasons of annulling them. Contrary also, to the Acts of these *reforming Assemblies*, 1639, 1640, and 1641, anent *Novations*, ordaining, "That  
 " no Novation which may disturb the Peace of  
 " the Church, and make Division, be suddenly  
 " proponed and enacted: But so as the Motion be  
 " first communicated to the several Synods, Pres-  
 " byteries and Kirks, that the Matter may be ap-  
 " proved by all at Home, and Commissioners may  
 " come well prepared, unanimously to conclude a  
 " solid Deliberation upon these Points in the Ge-  
 " neral Assembly." The Act of *Assembly* 1641, ordains according to that foresaid Act, "and that  
 " Transgressors thereof be censured by Presbyteries  
 " and Synods." The Violation of these excellent *Barrier Acts* of our Reformation, was one of the special Charges, justly laid against the prevailing Party in the Judicatories of the established Church, by the *four Brethren*, at their first stating of their *Secession*. See *Reasons*, by Mr. Ebenezer Erskine, Mr. William Wilson, Mr. Alexander Moncrieff, and Mr. James Fisher, *why they have not acceded to the*

*Judicatories of the established Church*, p. 6. where when they are enumerating what were chiefly and especially the Grounds of their seceding from the then prevailing Party, as published and enlarged upon in their Testimony, the *first* Ground of *Secession* which they mention is this, "That the prevailing Party, at that Time, in the Judicatories of the Church, did *break down* the Fences and Guards which former General Assemblies had wisely *set up* against Innovations in the Doctrine, Worship, Government, and Discipline of this Church."

Likewise these *Brethrens* Conduct here, is directly contrary to the *unanimous Judgment*, and *uniform Practice* of the Church of Scotland, in her best re-forming Times; witness the Assembly 1641, in their *Answers* to the *English Ministers* Letter anent the Form of Kirk Government, where they have these Words, "Our unanimous Judgment, and uniform Practice is, that, according to the Order of the reformed Kirks, and Ordinance of God in his Word, not only the solemn Execution of ecclesiastical Power and Authority, but the whole Acts and Exercise thereof, do properly belong to the Officers of the Kirk; yet so that, in Matters of chiefest Importance, the tacit Consent of the Congregation be had, before their Decrees and Sentences receive final Execution." In Conformity to this, we find it was the constant Practice of the Church, in these re-forming Times, before any Act was passed of Importance, relating either to the Worship, Government, or Doctrine, they sought, not only the Approbation of inferior Judicatories, such as *Presbyteries* and *Kirk Sessions*, as above, but also the Satisfaction of *all* the Congregation. Hence, among the *unprinted Acts* of *Assembly* 1645, we read, *Seff.* 6. "Invitation of all who had Scruples

"ples concerning the *Directory* (for Worship,) to  
 "address themselves to the Committee," for Re-  
 solution. *Session 7.* "Invitation again of all that  
 "had Scruples or Doubts concerning the *Directory*,  
 "to address themselves to the Committee for Revo-  
 "lution." *Session 13.* "Reference of the *Propo-*  
 "*sitions* concerning Government, to the Commit-  
 "tee for the *Directory*. And *Session 14.* "Invita-  
 "tion of any that had Doubts concerning the *Pro-*  
 "*positions* of Government, &c. to come to the  
 "Committee for Resolution." But especially this  
 was practised with Reference to *Doctrine*. Hence,  
 among the *unprinted Acts* of the *Assembly 1647*, be-  
 fore the *Westminster Confession of Faith* was receiv-  
 ed, we read, *Seff. 4.* "Invitation of all that had  
 "Objections against any Thing in the *Confession*,  
 "to repair to the Committee." *Session 19.* "In-  
 "vitation of all to propone their Doubts or Objec-  
 "tions, against any Head or Article in the *Confession*  
 "of Faith to the Committee." And *Session 15.*  
 "Invitation of all that had any Scruples or Objec-  
 "tions concerning the Article in the *Confession* of  
 "Faith, to propone the same to the Committee."  
 The same Practice, we find, is followed in the *Act*  
 of *Assembly* approving the *Larger Catechism*; inso-  
 much that nothing was ever more remote from the  
*Acts and Practices* of the former reformed General  
*Assemblies* of this Church, than imposing any of  
 their Decrees, and Sentences of Importance upon  
 the Consciences, either of Courts or Congregations,  
 without their Approbation and Consent first sought,  
 in order to conclude a solid Deliberation thereupon,  
 agreeable unto their own Act 1639, above mention-  
 ed, anent *Novations*.

Now, before a *new Constitution*, with *new Terms*  
 of *Communion*, and the like, which are remarkable  
*Novations*, tending to disturb the Peace of the  
 Church,

Church, and make Division, surely these Acts and Practices ought to have been observed. But, as the *separating Brethren* opposed the Motion of the Synod, for transmitting to *Presbyteries* and *Kirk Sessions*, the Question about the Decision ancient the religious Clause of some *Burges's Oaths*, whether it should be made a Term of Ministerial and Christian Communion, or not, according to the *Barrier Acts*, and declared Judgment and Practice of reforming Assemblies: So it is no Wonder that they were left also to take such a *divisive* Course as that of a *new pretended Constitution*, and an *assumed Power* of enacting as they did, contrary to, and in open Contempt of these *Reformation Acts*, of which they were so frequently put in Mind.

Their *Constitution, Acts, and Procedure*, therefore, being contrary to the *Word of God*, the *Confession of Faith*, and the *Acts of reforming General Assemblies*, instead of being any Way agreeable thereto, or founded thereon, this Synod finds that foresaid Meeting in *Mr. Gib's House*, to be (as the *Assembly 1639*, express themselves, concerning the *fix corrupt Assemblies*, in their *Act, Sess. 8. Aug. 17. containing the Causes and Remedies of the by gone Evils of the Kirk*) "NULL and UNLAWFUL, as being called and constituted quite contrary to the Order and Constitutions of this Kirk, received and practised ever since the Reformation of Religion, and withal labouring to introduce Novations into this Kirk, against the Order and Religion established:" THEREFORE the Synod, now constituted in the Name and Authority of our Lord Jesus Christ, the only King and Head of his Church, DID, and hereby DO, according to the laudable Example of the foresaid reforming *Assembly 1638*, CONDEMN and ANNUL the foresaid PRETENDED SYNOD that first met in *Mr. Gib's House* at  
*Brislo,*

*Bristo*, near *Edinburgh*, April 10th 1747, and DO  
 DECLARE each Meeting of that pretended *Synod*,  
 to have been *unfree, unlawful, null, and disorderly*  
*Meetings*, and never to have had, nor hereafter to  
 have, any *ecclesiastical Authority*; and their *Conclu-*  
*sions* to have been, and to be of *no Force, Vigour, or*  
*Efficacy*; prohibiting all *Defence and Observance* of  
 them, by any under the Inspection of this *SYNOD*:  
 And ordain the foregoing *Reasons* of the *Nullity* of  
 the fore said pretended *Constitution*, to be inserted in  
 the *Records* of this *SYNOD*, and published to the  
 World.

*Extracted by*

DANIEL COCK, *Syn. Cls.*

F I N I S.



# ADVERTISEMENT.

*In the Press, and speedily will be published,*

CHRIST'S TREASURES opened by himself, declaring he hath all Things that God the Father hath: A SERMON preached immediately before the Administration of the Sacrament of the Lord's Supper, at *Dunfermline*, July 19th, 1747. By the Rev. MR. RALPH ERSKINE.

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*Lately published, and sold by J. NEWLANDS, at his Shop in the Head of the Gallowgate, Glasgow, and by the Booksellers in Town and Country,*

A NARRATIVE of the Separation of the Majority of Members from the *Associate Presbytery of Dunfermline*, at *Perth*, May 5. 1747. Together with an exact Double of the *Minutes* of the said separating Majority on that Occasion, with *Observations* upon them. As also, a Copy of a Letter sent by the Members of the *Associate Synod*, which met at *Stirling* in June 1737, to their separating Brethren, proposing a Meeting with them, for *Prayer and Conference*, anent our present Differences; together with the *Answer* of these Brethren, and *Remarks* upon the same.

FANCY NO FAITH: Or a Seasonable Admonition and Information to Seceders, against the sinful Constitution of some Brethren into a pretended judicatory: and against a Pamphlet lately published by them, intitled, *Acts and Proceedings of the Associate Synod at Edinburgh*, April 1747. together with some *Remarks* upon Part of a Pamphlet,

# ADVERTISEMENT.

phlet, intitl'd, *The Warrantableness of the Associate Synod's Sentence, concerning the Religious Clause of some Burges's Oath.* By the Rev. Mr. Ralph Erskine.

III. The **LAWFULNESS** of the *Religious Clause* of some *Burges's Oaths* asserted, in several *Remarks* upon some *Notes of Sermons*, delivered by some *Brethren*, upon a late *Sacramental Occasion*.

IV. A **REVIEW** of a Pamphlet, intitl'd, *A serious Enquiry into the Burges's Oaths of Edinburgh, Perth, and Glasgow.* Wherein the most material *Arguments* against the *Burges's Oath* are impartially weigh'd and examined. By the Rev. Mr. James Fisher.

V. The **TRUE STATE** of the *Question*, upon which a *Breach* followed in the *Associate Synod*, at *Edinburgh*. *Thursday April 9. 1747.* By the Rev. Mr. *Ebenezer Erskine.*

VI. *Heaven pos'd and press'd with Questions and Demands: Or, Faith's Freedoms with God warranted.* A **SERMON** preached at *Glasgow*, *Monday, July 21st, 1746.* after the *Sacrament of the Lord's Supper* was administred there: And enlarged at *Burritilland*, after an *Occasion* of the same *Nature* there.

VII. **CLEAN WATERS** Or, *The pure and precious Blood of Christ, for cleansing of polluted Sinners.* A **SERMON** on *Ezek. 36. 25.* preached immediately before the *Administration* of the *Sacrament of the Lord's Supper* at *Dunfermline*, *Aug. 10. 1746.*  
The above two by the Rev. Mr. *Ralph Erskine.*



