

Waiting the reply of the General Assembly to this our Representation and Appeal, and earnestly entreating for you, as for ourselves, the guidance of the Holy Spirit in this interesting crisis of our history, we remain, reverend and dear brethren, yours in the Lord.

In moving that the document be printed for the use of the members of Assembly; and that a committee be appointed to consider the document &c., Dr. Candlish is reported, amongst other things, to have said—

Another consideration, Sir, is, that this step, which I trust I may say is happily begun to-night, and which I confidently expect will issue in a right result before we separate—that this step is an extinction of the Secession in Scotland. (Hear.) This is the end of Secession in Scotland. (Hear, hear.) That bodies of men who have gone forth from the Church of Scotland on Secession principles, have been led to adopt principles inconsistent with Secession principles, must be matter of regret to all of us. (Hear and cheers.) But that circumstance—that those who went forth from the Church of Scotland holding Secession principles have been led to adopt views that implied a far wider and more hopeless separation—that circumstance does not interfere with our firm and deliberate judgment on what is the real Secession at this moment, and what is to put an end to it in the providence of God. I cannot but think that we shall be of one mind in the opinion, that if the union now proposed be fully consummated, it is the extinction of the Secession in Scotland. It puts an end to the existence of any body of Seceders, properly so called, from the Church of Scotland. We shall then have only the Erastianised Establishment, and the Free Church of Scotland free and protesting. The brethren who have been led to take up another position may perhaps, in their own view, consider it defensible; but it is not a position either of the Church of Scotland or of the Original Seceders from that Church. (Loud cheers.)

After full consideration of the subject, the Assembly, at its closing sederunt, responded to this Representation and Appeal by unanimously agreeing to the following enactment:

“Whereas, *primo*, the Synod of Original Seceders professes to represent the brethren who, upwards of a century ago, protested against the course of defection pursued, and tyrannical procedure adopted, by the party then prevailing in this Church, and seceded from the said party on the ground thereof; appealing, at the same time, against the censures pronounced upon them unto the first free, faithful, and reforming General Assembly of the Church of Scotland;

“Whereas, *secundo*, the said Synod, fol-

lowing out the aforesaid appeal, have made a representation and appeal to this present General Assembly, with a view to re-union with this Church, on the basis of the Westminster Standards;

“Whereas, *tertio*, the General Assembly recognise the said Synod as representing the said seceding brethren, and not only condemn and deplore the course of defection and tyrannical procedure which led to their original separation, but disapprove of and disown the censures against which they felt themselves constrained to appeal; and,

“Whereas, *quarto*, the said Representation and Appeal is in no respect inconsistent with the standards of this Church, or with the principles for which she has been honoured to contend in the purest periods of her history;

“The General Assembly cordially agree to the proposal of re-union made in the said Representation and Appeal, and fully consent that their brethren continue free to hold the views therein set forth, and to enjoy the liberty therein claimed, in subordination to the discipline and government of this Church.

“The General Assembly, in agreeing to this proposal, feel it their duty to acknowledge the services rendered by the brethren of the Secession to the cause of evangelical religion in this land, in the capacity of witnesses for the truth as it is in Jesus, and earnest contenders for their country's hereditary faith and Church polity. And the General Assembly cannot but own the hand of God in the influence exerted by the Synod as a body, and by some of its most honoured members, in promoting the revival of a true Protestant and evangelical spirit in our Church and country, as well as in upholding the Scriptural doctrine concerning Christ's glorious and sovereign Headship, alike over the Church, and over the nations on the Church's behalf.

“In regard to the events and transactions of the First and Second Reformations, to which the Synod refer in their Representation and Appeal, the General Assembly agree with their brethren in owning the special grace of God vouchsafed to our fathers on these critical occasions; when the Lord was pleased to order His providence in a manner specially calling for faithfulness, zeal, and union; and when He enabled the Church and nation to make high attainments, and disposed them to enter into solemn vows and engagements for the advancement of His cause, and the overthrow of all that was opposed to it within these realms. The General Assembly agree also in confessing and lamenting the defection from these attainments, and the breach of these public promises and engagements.—And they fully and unreservedly acknowledge the obligation to prosecute the ends of these Covenants, in the Reformations which these Covenants were designed to advance