

has been already agreed to by the joint Committees of both Synods, and that the Scheme of Union be transmitted to Presbyteries and Sessions so soon as it shall have been re-considered; and that it be taken into consideration at a meeting of Synod in October next." To these proposals the Relief Synod at once agreed.

This Joint Committee met soon after the Synod adjourned. A new and more satisfactory Scheme was drawn up, and the two Synods having agreed to meet simultaneously in October, 1846, carefully revised the articles of this Scheme, and agreed to adopt it. In consequence, the United Secession Synod appointed a deputation to wait upon the Synod of Relief, and state their wish,—“That a large Committee from both bodies should be appointed to consider the arrangements that may be necessary, and also to intimate that the Synod are of opinion that the respective Synods should meet to receive the report of the Committee, and consummate the Union in the month of May, next.” In these views the Relief Synod concurred.

It thus happened, without design, that the United Secession fixed on the year, 1847,—the centenary of its own unhappy division, by the Burgess Oath Controversy, in 1747, for the period of Union; and it is also rather remarkable, as has been noticed by some, that the move for this Union with the Relief Church began in 1833, the centenary of the origin of the Secession Church, by the “Four Brethren” constituting the Associate Presbytery at Gairney Bridge, in 1733.

According to agreement, both Synods met in Edinburgh, on the 10th of May, 1847. Each discussed, and wound up, its own denominational business apart; and on the 13th of that month, THE UNION, the particulars of which it is proper to give, was consummated.

The following is a copy of the Articles in the Basis, on which the two Synods were incorporated :—

“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 authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of any thing 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 think that the second section of the twenty-sixth chapter of the Westminster Con-