

the parties may concur in it, which is effected through a compromise of principle, and a yielding up of truths which God's word requires us to maintain, be regarded with complacency by any rightly constituted mind. The union to which we now refer stands out prominently as a union to be admired, because it has not been effected by any "coming and going"—any "giving and taking"—on either side. The parties held by a common testimony. They recognise each other's principles; and they find that, in the good providence of God, they are one. The "Remarks on the Reply of the Presbyterian Synod," which have been occupying so many of our pages, may enable some who otherwise might have had but little acquaintance with the history of the Church of Scotland, and the relation in which the Secession Church stood to it, to understand the principles of this union; and we would request special attention, not merely to the fact that a union has been effected, but to the ground on which it has been brought about. This may serve, on the one hand, to illustrate the correctness of the views on which the Free Synod acted in declining a union on the terms proposed by the Presbyterian Synod; while, on the other hand, it shows the beauty of a union which has its basis in truth, and the strength of that position which is presented for such a union in an adherence to the unmutated standards of the Westminster Assembly.

On Friday, May 21, a deputation from the Original Secession, which consisted of Dr. McCrie, Dr. Shaw of Whitburn, Mr. White of Haddington, and Mr. Paxton of Glasgow, presented to the General Assembly of the Free Church the following

REPRESENTATION AND APPEAL.

To the Reverend the General Assembly of the Free Church of Scotland, to meet at Edinburgh, May 20th, 1852

The United Synod of Original Seceders wish grace, and mercy, and peace, from God the Father, and the Lord Jesus Christ

REVEREND FATHERS AND BROTHERN,—As the representatives of the Original Seceders from the Church of Scotland in the year 1733, deeply impressed with the duty of "endeavouring to keep the unity of the Spirit in the bond of peace," and more especially with our duty to unite with all the friends of the Reformation, and recognising in you the representatives of that Church from the prevailing party in whose judicatories our fathers declared a secession, we

consider ourselves called upon in the adorable providence of God, to seek re-union with the Church of our fathers. In thus redeeming the pledge which they gave to return to the communion of the mother Church, by appealing to "the first free, faithful, and reforming Assembly of the Church of Scotland," we trust you will bear with us, while we state, as briefly as possible, in this our Representation and Appeal, the reasons which have induced us to adopt this step, and the terms on which we would be willing to accede to your communion.

Our fathers did not leave the communion of the National Church from any dissatisfaction either with her standards or her reformed constitution. On the contrary, their avowed design was to maintain these standards in all their original entrenchment; and their main quarrel with the prevailing party was, that, in their administration, they were guilty of a practical defection from the principles of the Reformed Church of Scotland. This charge they advanced while in communion with the Established Church; and they might have continued to testify for these principles within its pale, had they not been driven, by the tyrannical procedure of the Church Courts at that time, into a state of secession. The reasons which they assigned for their being compelled to take this step, were briefly these:—"That the prevailing party in the Assembly were breaking down our beautiful Presbyterian constitution;—that they were pursuing such measures as corrupted, or had a tendency to corrupt, the doctrine contained in our excellent Confession of Faith;—that they were imposing new terms of ministerial communion, by restraining ministerial freedom and faithfulness in testifying against those sinful and soul-ruining courses, and all this contrary to the solemn engagements they had come under at their ordination to the holy ministry; that these corrupt courses were carried on with a high hand, notwithstanding that the ordinary means had been used to reclaim them, and to stop the current of their defection;—and that at length matters were come to such a height, that they were excluded from keeping up a standing testimony against their backslidings and defections in the way of ministerial communion with them."

Thus providentially brought into the position, not of dissent from the principles, but of secession from the judicatories, of the National Church, our fathers, seeing no prospect of being allowed to keep up a standing testimony within the pale of the Establishment, resolved to constitute themselves in a judicial capacity, and to testify in a state of separation. With this view, they passed a judicial deed in 1736, entitled, "Act, Declaration, and Testimony, for the doctrine, worship, discipline, and government of the Church of Scotland, agreeable to the Word of God, the Confession of Faith, the Nati-