

and perpetuate; and, in particular, to oppose Popery in all its forms, and Popish institutions, influences, and tendencies, wherever they may be found; and to aim at a Scriptural union and uniformity in doctrine, worship, and discipline among the Churches of these lands; in the use of all competent means, suitable to present circumstances, and consistent with the Word of God and the functions and spirit of a Church of Christ."

We cannot deny ourselves the pleasure of inserting the following portion of the speech of Dr Candlish in proposing the Act to the Assembly. Referring to the first five paragraphs of it, he says:

This is the substantial part of the Act; and, in framing it, we are in one sense sitting as a judicial court in judgment. We are judging a case of appeal. Our brethren have brought to us the appeal which the brethren they represent lodged with the General Assembly of the Church of Scotland upwards of a century ago. That is the attitude in which they come to us. We are, as it were, transported backwards along the stream of time for more than a century.—We recognise this night events as if they were fresh which are now matter of history more than a hundred years old. We take up this night virtually and substantially an appeal lodged with the General Assembly more than a century ago, and we dispose of that appeal. (Hear, hear.) Our brethren come to us professing to represent the brethren who then laid that appeal upon the table of the General Assembly. We receive them in that character. It is a historical transaction which is this night to be consummated. They come to us tracing their historical descent from the brethren who laid that appeal on the table of the Church. (Applause.) We receive them tracing our historical descent from the Church with which they lodged that appeal. (Renewed applause.) It was an appeal, not against the Church, but against the prevailing party in the Church. (Continued cheers.) It was an appeal against a party who were transgressing the laws, and who were compromising the principles of the Church—the Church as she should be seen and be found represented in a free, faithful, and reforming Assembly. This is the character in which our brethren come to us, and we receive them, claiming for ourselves to be, what they recognise us to be, the Church to which they appealed against a prevailing majority—the Church as represented in a free, faithful, and reforming Assembly.—(Applause.) We mutually claim, as in the sight of each other, historical descents and historical identities. They come to us claiming a historical character to themselves, and owning a historical character in us; and as they own our historical character, we have no hesitation in acknowledging

theirs. (Cheers.) And so we are now sitting, as we would have been sitting somewhat about a century ago, and are virtually and substantially taking up that appeal.—What we are doing this night in substance is, that we reverse the sentences against which they appealed—(loud cheers)—we sustain the appeal of these brethren—(renewed cheers)—we reverse the sentences of which they complained. We sustain that appeal; and, in virtue of sustaining it, assuage them of all offences, and recognise them as ministers of the Church of Scotland. (Great applause.) And when we come down to the more immediate ground of this re-union,—for a breach which has lasted for more than a century cannot well be healed without some ground of common understanding,—we not merely sustain the appeal of these brethren, reverse the sentences appealed against, and repose them to the office from which they were unrighteously deposed, or rather substantially declare the sentences to be null and void,—while we do this, we also say, that as regards the particular document upon the ground of which they propose to unite with us, we are thoroughly satisfied that this union involves no compromise whatever on their part, and no compromise at all on ours. (Hear.) It is not a union, or a re-union rather, based on compromise, but, on the contrary, in this age in which the Church is rather apt to be drawn in a line of defection towards a spurious liberality, and latitudinarianism, and indifference to great and essential truths—(hear, hear)—I hail this union or re-union as the lifting up of a standard which will rally Scottish Presbyterians again on the old ground upon which they stood and fought before. (Cheers.) I hail this union or re-union as the erecting a platform upon which we can anew, as it were, rally our ranks against all tendencies to defection.—This union or re-union, is, in my mind, very valuable as a noble testimony to great essential Christian truths. It is not merely a mutual complimenting of one another between two branches of the Church of Christ in this land. It is not merely that they acknowledge our claims, and that we acknowledge theirs, historically viewed—we unite, not merely upon historical identity, but we unite upon the identity of great principles. (Hear, hear.) We unite on the ground of being of one mind, and of one heart in holding, and maintaining, and practically carrying out, great and fundamental truths of the Word of God, which to a large extent are compromised in this age of compromise.—In particular, we unite upon the high ground of Christ's glorious and sovereign Headship over the Church, which He hath purchased with His own blood. We unite upon the ground of his sole and exclusive government of the Church, which is His body; and, more than that, we unite upon the ground of Christ's glorious and sovereign