

strongly their adherence to the *entire* doctrine of the Confession, while they approve so highly of the Free Church of Scotland in which (as Mr. Trotter and the Synod would have it) influential men have shown a willingness to dispense with the Confession altogether. Were the case such as it is thus misrepresented, it would be referred to, not with exultation, but with grief, by every one who is truly attached to the Westminster Standards.—It is, however, something entirely different, and, as the Presbyterian Synod do not wish to be understood as being less attached to the Westminster standards than the Free Church here profess to be, they will, of course, be highly delighted to learn that their fears lest the Free Church of Scotland should get rid of the Confession of Faith altogether were entirely groundless, and originated merely in the usual blundering of Mr. Trotter.—The question agitated in the Free Church of Scotland is not, Whether the Confession of Faith is to be maintained in all its integrity, as her subordinate standard of doctrine? but, Whether schools are so "ecclesiastical" as that the schoolmasters should be required to come under the engagements, as to soundness in the faith, with the ordinary office-bearers of the Church? These are the "highly important officers" with respect to whom Mr. Trotter, and many others, are of opinion that they might be entrusted by the Church with the education of her children without being required to subscribe the Confession of Faith. As to the maintenance, however, of the Confession in its integrity, neither Mr. Trotter individually, nor the Free Church has ever wavered. So far from this, the hopes of Mr. Trotter, as in this last Assembly, pledged, as in her Testimony Declaration which, in an Act and Declaration which the General Assembly of Scotland has made "In deep haste," concludes thus, "the same time, therefore, but at faith unfeigned, holy boldness of retain and occupy still seek to foregoing composition which the to her; humbly & history assigns with the Church to be identified learnly bound her and which so from Popery, and & Reformation ed herself to the Regularly pledged; deploring pass from Pre-the principles and wings from mations, as well as these Reformation from

her own communion, occasioned by tyranny and corruption in her councils; and, finally, resolved and determined, as in the sight and by the help of God, to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be so universally received that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of His Son, our blessed Lord and Saviour Jesus Christ, to whose name be praise for ever and ever. Amen".

POSTSCRIPT.

Mr. Trotter has published, in the "Presbyterian Witness" of this city, a Reply to the First Article of these Remarks.

1. He tells us in this Reply that he writes "in behalf of a holy cause, namely, that of a union among a numerous and respectable body of christians in this Province." The propriety of applying the term "holy," even to the cause of union among such parties, depends upon the circumstance that both the object contemplated by the union, and the means by which it is to be brought about, are themselves holy. Were Mr. Trotter expected to be classed with *genuine Seceders*, he would know that it is not a holy, but a sinful thing, even in the case of christians, to fall back from attainments which have been made. They understood the meaning of the words "Where-to we have already attained, let us walk by the same rule, let us mind the same thing."

2 Mr. Trotter says that the writer of these Remarks has "misunderstood, and consequently misrepresented," the passage quoted from Rom. xiv. He admits indeed that the misunderstanding does not materially effect the argument; but still he thinks that "it does to a certain extent"; and he seems to think that it maybe useful to notice the slip, in order to awaken a salutary jealousy of the reasonings and conclusions of the Professor. By all means, let his reasonings and conclusions be well considered; but let no man imagine that it is from Mr. Trotter's statements he can learn what these reasonings and conclusions are. The point is this: In the First Article of the Remarks, reference was made to the fact that the ceremonial restrictions as to meats had been removed.