

blies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government: And that although, in such kirks, a Synod of Ministers, and other fit persons, may be called by the Magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion; and although, likewise, the Ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the Magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata*: it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinsic power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his consent: the necessity of occasional assemblies being first remonstrate unto him by humble supplication.

A. KER."

It is evident from this that the Confession of Faith has been received by the Church of Scotland all along without a single objection to any one of its doctrines. The Third Article of the Basis of Union, inserted above, proposed that, with as little qualification, it should be the subordinate standard of the contemplated United Church. The explanations that are subjoined, are not stated as exceptions to the doctrine of the Confession. The Free Church of Scotland, whose principles are maintained by the Free Church here, has shewn that she holds, not merely in theory but for practical purposes, that the Church of Christ is a free institute. The maintainers of her Confession of Faith only do justice to the principles of that Confession, when they "repudiate the idea of attempting to enforce the belief or profession of christianity by the power of the sword;" and, while they hold that it is the duty of Kings and Queens to be nursing-fathers

and nursing-mothers to the Church, while they pray for the time when they shall be such, and while they shew that they are sincere in these prayers by discharging, in the meantime, the duty which lies upon themselves of telling kings and queens that they ought to be such; they may admit, nevertheless, that there are questions of a practical nature, as to how the implied care is to be exercised, which they may not be called, in particular circumstances, to discuss. These are explanations which are not inconsistent with a single sentence of the Confession. As if, however, they must have been agreed to by the Synod of the Free Church in bad faith, the Presbyterian Synod, in their Reply, allow themselves to say, "We frankly confess that we disapprove of every kind and degree of persecution for conscience sake; but we have so much confidence in the good sense and liberality of this young and rising country, that if our brethren had insisted on the privilege of exonerating their conscience by preaching the duty of suppressing heresy by the sword, we would have indulged them in it, believing that it would have little or no practical effect, and that deference to the better taste of their people would restrain them from recurring to the subject, except on particular occasions." This, to a man like Mr. Trotter, who had come out with a similar calumny, in the second of his Letters, may have the appearance of being a very dexterous hit; but the Synod should have paused ere they committed themselves before the world, as they have done, by countersigning his base aspersion. They should have felt that it was at least unworthy of them to write in such a style.

PROFESSORIAL FUND.

The cards are now issued for this year's subscription to the Professorial Fund; and we would remind the friends of the Free Church both of the importance of this object, and of the respective duties which each is called to discharge with reference to that object.

It is felt to be essential to the right condition of the Church in any country that she should not depend for her ministerial supplies on another land, but should rear from among her own sons those who are to minister to her people in holy things. Under this conviction, the Presbyterian Church in England is at present directing her energies to the