

authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of his house may require.

"2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that 'it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion,' a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, the United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as a like contrary to the law of Christ, the spirit of His gospel, the rights of conscience, and the liberties of man

"3rd. Finally, while recognising the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and queens nursing mothers to the church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities, is one in which, in their circumstances, they are not called upon to come to any deliverance."

To any one who understands the Confession of Faith, and who is acquainted with the Act of Assembly, 1647, referred to in this article of the Basis, it will not appear surprising that, as the Free Synod had all along professed their adherence to the Westminster standards, so they were under the impression that, this Basis being agreed to, the contemplated United body would be found maintaining the Confession of Faith in all its integrity, as held by the Established Church of Scotland, down till the year 1843, and still maintained by the Free Church of Scotland; nor will it appear surprising that this impression was removed, and that they were forced to the conclusion that the Presbyterian Synod and they did not entertain the same view of the meaning of the Basis, when, in considering the relations which they were to occupy with other Churches, they were given to understand that the proposed United body, on the one hand, was not to maintain the Testimony of the

Free Church, and on the other hand, was, by acknowledging it as a mother church, to profess a correspondence of principle with the United Presbyterian Church in Scotland. Mr. Trotter, indeed, is quite indignant that it should be imagined that he and his brethren put a different construction from what the Free Synod did on the Basis of Union, and that the latter should "more than insinuate" that the former differed from them in the extent of their adherence to the Westminster Confession. "With regard to the first," he says, "I have only to say, that your Committee has never in the most distant manner adverted to it before, and that we are not aware of it, and cannot divine what you refer to. Now if you have assumed the fact, without due enquiry, and acted upon it as well established, have you not betrayed a stronger disposition to find objections, than to have them removed?" That in all this, however, no injustice had been done to the Presbyterian Synod, he himself shews when he immediately adds "We readily admit, that *we do not receive the entire doctrine of the Confession of Faith.*" He conceives indeed that in respect to this the Free Synod stands upon the same level; for he goes on to say "But neither do you, neither does, nor ever did the Church of Scotland!"

The most charitable construction to be put on these confident assertions is, that they are made in profound ignorance of the facts of the case. Although the Act of Assembly 1647, is usually printed along with the Confession of Faith, Mr. Trotter, we must suppose, has not read it. He has somehow learned that there is an Act of that date containing some remarks upon the Confession of Faith, and, brimful of knowledge, he proceeds thus to instruct the ignorance of the Free Synod: "It may be unknown to some of you, but is not to all, and should be to none, that the Church of Scotland in August, 1647, Sess. 23, received it with certain specified exceptions and limitations; and the Secession Church from which we are descended, and whose principles we profess, has at every revision of her subordinate standard, down to the last, proclaimed her adherence to it with the very same exceptions and limitations; and one of yourselves on whom I rely, has positively assured me that you profess your adherence to the Confession of Faith in the very same terms that we do."

The truth is, the Church of Scotland has always received the doctrine of the