

circumstances, and flowing over with its life-giving, its refreshing, streams. Let me seek to have this living water—the showers of God's spirit, of his grace: let me plead *this promise* if it has not yet been fulfilled in my experience—and let me still plead it, if it has. For even the believer must still depend upon God's grace, upon God's spirit, for all the happiness, the spiritual happiness and peace and comfort which he enjoys—the Spirit receiving of Christ's, and shewing it unto us. It must still be by the down-pouring of God's spirit, by new communications of God's grace, fresh supplies of life and comfort from God himself, *through Christ*.

And so, too, it is only by the outpouring of God's spirit, by the floods being poured upon the dry ground—that the soul can be fruitful, can bring forth the fruits of holiness, can live and flourish, can put forth the vigorous shoots of faith and of good works. Till that, the soul is dry and barren, and must continue so. It is God's grace that softens the heart, that acts like the shower on the soil, penetrates the cold affections, insinuates into the lifeless principles, refreshes and revives the dead feelings, and produces the healthful products of spiritual vitality. And it is the Spirit of God that maintains all these in action, keeps them alive, preserves them in vigour, or increases them in strength; never let it be forgotten that it is to the Spirit of God, sought and obtained, poured out according to God's promise: "I will pour floods upon the dry ground"—that the life of faith owes not only its being but its continuance. It was the Spirit of God that produced it—it is it which alone can maintain it. If we are to be distinguished for our faith and holiness we must have more of the Spirit of God. If the dry ground is to become a pool, and the thirsty ground springs of water—the floods must be poured out, the blessing of God must descend. And we must wait, and pray, for the showers of the Divine influence. We must pray for them, even as Elijah prayed and there was a great rain. God will fulfil his promise: "I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon thine offspring." That was fulfilled at the day of Pentecost, when three thousand were converted at once. It was fulfilled when multitudes were daily added to the church of such as should be saved. It was fulfilled when the word

of God grew and multiplied greatly.— It has been fulfilled in the case of multitudes since; and it will be always fulfilling till the Church of Christ is gathered in, and the world is converted unto God. Then the wilderness will become a fruitful field, and the fruitful field will be accounted for a forest. "They shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Let us plead this promise of God in reference to ourselves, and in reference to the dry and parched places of the earth. Let us urge our suit for the fulfilment of this promise, especially in reference to ourselves—that the Spirit of God may be poured out upon us—that the shower may come down in its season—that there may be showers of blessing. It is by the fulfilment of this promise that the wilderness and solitary place shall be made glad, and the desert shall rejoice and blossom as the rose, shall blossom abundantly, and rejoice even with joy and singing. Then waters shall break out in the wilderness and streams in the desert—and the earth shall become again as the garden of the Lord.

REMARKS

ON THE

"*Reply of the Synod of the Presbyterian Church of Nova Scotia, to the Letter of the Free Church Synod declining the Union.*"

BY THE REV. PROFESSOR KING.

SIXTH ARTICLE.

It was stated in the Fifth Article of these Remarks that the Disruption was forced on by a *new mode of interpreting and administering the civil law*, the result of which was that the benefits of the Establishment could no longer be enjoyed but through the sacrifice of the principles of the Church of Scotland. The fashion with some has been to represent the matter in a very different light. They speak of the new pretensions put forward by those who constituted the majorities in the General Assemblies from 1834 till the period of the Disruption; but they overlook the fact that they were just the pretensions which the same parties put forth while they were the minority—that