

reign's help "against the mighty," and that they would give liberally to put down his enemies, and promote his interests. But suppose, either that they refuse to give any aid whatever, or that they give inadequately to their means; suppose, for instance, that those who had received £100 or £1000 a year, could not find it in their hearts to give more than a few shillings or a few pounds, would not every right-hearted man be shocked by such conduct? and if the stones had a voice, would they not cry out, in the language of indignant reproof, against those who could take so much of their sovereign's money, and yet refuse to give back more than a wretched pittance, to serve him in the season of pressing danger?

God is our Sovereign. We are his subjects and his property, and all that we have belongs to him; for "what have we that we did not receive," and what gift can we obtain without his blessing? Has he then given us a right to dispose of his temporal gifts, according to our own pleasure and caprice? Are we at liberty, either to hoard up our Lord's money like the miser, or to waste it on trifles like the spendthrift? On the contrary, does he not enjoin us to occupy every talent, *till he come*? Does he not hold us responsible, as stewards, for the use we make of our Master's goods, and command us to employ them for advancing his glory in the world, and for promoting the good of our fellow-men? Does he not call upon us to be fellow-workers with himself, in spreading the gospel, in sending forth ambassadors of peace, and in turning to flight the armies of the aliens? Does he not enjoin us, as soldiers of the cross, to take part in that great conflict which has been carried on, since the fall, between the seed of the woman and the seed of the serpent, between the powers of light and the powers of darkness, and to lend our aid to overthrow the kingdom of Satan, and to establish on its ruins that kingdom which is "righteousness, and peace, and joy in the Holy Ghost"? If this be the call which God is addressing to us—and who can doubt or dispute the fact?—then what must be thought of us, if we either refuse our aid altogether, or give so small a proportion of our means, as to shew that we prefer our own selfish indulgence to the call of God and the interests of his kingdom? No doubt, he could easily defeat and destroy all his enemies without our feeble help, and evangelise the world without our contributions. But in his infinite wisdom, he

chooses to employ human instrumentality in this great and good work. He has committed not to angels, but to men, the ministry of reconciliation; and by requiring us to support a gospel ministry, he puts us to the trial, as to whether we really approve of the Saviour's cause, and are willing to advance it according to our ability. Let us not then refuse to be fellow-workers with God, lest we incur that fearful woe:—"Curse ye Me-roz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, TO THE HELP OF THE LORD AGAINST THE MIGHTY."

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### 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.

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### TWELFTH ARTICLE.

[ERRATUM, in the Eleventh Article, P 268, Col. 1st. Line 12th, for "the sins of men," read, "the sins of all men."]

The Eleventh Article presented clear evidence that, in dealing with what has been called the "New Theology"—a theology which is, not less than the "New Light" doctrine concerning the duties of the civil magistrate, inconsistent with what the original Seceders pledged themselves to maintain, the United Secession failed to do justice to the case; inasmuch as they declared the charges against Dr. Brown to be groundless, without ever coming to a finding upon the relevancy of the Libel.

Referring still to the United Secession, the Free Synod in their Letter say, "Confidence in the soundness of the body, which had been impaired by a transaction such as this, was still farther weakened by the publication and industrious circulation, by influential persons in that communion, of works which no one who holds by the Westminster Confession of Faith can regard as sound." The Presbyterian Synod's reply to this is, "We are not certain to what our brethren allude, by their accusation against influential persons in that communion, of the publication and industrious circulation of works which no one who holds by the Westminster Standards can regard as sound;" but presume that they refer to