

to whom the word of God comes, and to whom its calls and invitations and admonitions are addressed: "Set thine house in order." Believe in the Lord Jesus Christ now. Prepare to meet thy God. Put not off your repentance, your day of preparation. Thou shalt die and not live. There is nothing more certain than that thou shalt die. That event may be nearer at hand than we imagine, and if it find us unprepared, without an interest in the Saviour, without faith in Christ, still in an ungenerate state, still in our sins, without the new creation, unfit for heaven, without those tastes and affections which qualify for it—if it find us out of Christ, without the spirit of Christ, without the grace of Christ, without the love of Christ, and not in the patient waiting for Christ, not looking nor longing for Christ—what shall become of us? What is to become of the soul after death? Where shall it go—if it has not believed in the Lord Jesus? How severe must be that punishment which its sins must entail! How awful must be the wrath of God! How dreadful the doom of the impenitent and the ungodly! If the righteous scarcely be saved—with difficulty—by a miracle of God's mercy—where shall the wicked and ungodly appear? Now, then, while you may, while yet Christ is offered, while the gospel is preached, while yet God is to be found—while wrath is not executed, and mercy is yet extended: "Set thine house in order."

This exhortation may be addressed to believers as well as unbelievers. To them it is a call to still stronger faith—more steady obedience—more diligent watchfulness, and greater and more habitual preparedness for death. Set thine house in order. Be waiting for the approach of death—he looking for it—expect it: "thou shalt die, and not live." Have all in readiness—your faith—have your hearts prepared. Live in the fear of God, in the love of God, and in the patient waiting for Christ. Be repenting of any sin you have recently contracted. Let not any sin be unrepented of. Put away all sin from you. Be not found loving sin, and practising it. Be more and more weaned from the world. You are soon to leave it. It is not to be your portion. Let all be waiting and ready for the coming of Christ: he is to come—to the believer, for salvation—to the sinner, who has not yet believed in Jesus, for immediate and everlasting condemnation. Go over, as it were, anew all your past accounts

or transactions with God. Look to your past lives, your whole history, and seek anew, by repentance and faith in the Saviour, to have your sins pardoned and your persons accepted. Look anew to the blood of sprinkling—to the shedding of Christ's blood—to his all-atoning and vicarious death and suretyship. Let the Spirit of Christ dwell in you—the Spirit of God. Let all the graces of the Spirit adorn your character. So will you be ready when death comes, come when it may, and you shall enter into the rest, and everlasting joy of your Lord. If your house be in order when Christ comes, you shall find his house of many mansions in order, and ready to receive you.

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.

SEVENTH ARTICLE.

There is something ludicrous, which even the importance of the case cannot prevent one from feeling, in the idea of the legal authorities of Scotland, through their successive generations, remaining in utter ignorance with respect to the meaning of the statutes which were supposed to have secured the liberties of the Church of Scotland, till Dean of Faculty Hope and Robert Whigham, Esq. Advocate (for these were the great luminaries,) emerged above the horizon. So it is, however, that the Judicial Bench in the Court of Session acknowledges the reception of a new light; and decisions accordingly have been come to which run counter to all that had been believed and practised, in reference to these matters, as affecting the Church of Scotland, for 150 years. The fact that decisions of so novel a character have been given is undeniable; and this circumstance alone should, with every candid mind, free the Church of Scotland, while as the Establishment she still asserted her liberty, from the charges which were so lavishly heaped upon her, as if she had set herself in mere recklessness to violate the civil statutes through which she enjoyed her temporalities as an Established Church. The course which she was pursuing was not only right in itself, and one which,