

where they may enjoy repose, security, congenial society :—a city of habitation—permanent, glorious, filled with all the delights denied to them in the wilderness, and presided over by God himself—the city of God—the heavenly Jerusalem Heaven is denoted by the expression—“ a city of habitation.” It contrasts finely with the idea of the world as a wilderness—it denotes the glory of heaven :—it is a city—the capital of the universe—where the throne of God is :—it is secure, permanent, an abiding resting place :—all the redeemed are there :—it is gathering one after another into its ranks, into its throng of citizens—a blessed, a glorious, company whom God hath redeemed, and gathered out of the lands—from the east, and from the west, from the north and from the south. Oh! when those go there (when we have reason to believe that they have gone there) whom we have loved on earth—a beloved parent, it may be, or brother, or sister, or husband, or wife, or child, how should our thoughts go after them—how should we seek to be led by God to the same glorious and blessed dwelling place—how should our hearts be there, and should we be willing to submit to any discipline, any guiding of God’s providence, any way by which he may choose to lead us, if it is to bring us at last to the same permanent, eternal city—to dwell with God and the unfallen angels, and the spirits of just men made perfect, and with all those dear friends, who have gone before, and led the way to glory! But we must see to be on the same way with them—to be guided by God—to be seeking his direction only, and to have our faces ever Zionward—and though it be through much tribulation that we are still pressing on—knowing that God will assuredly lead by the right way.

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.

ELEVENTH ARTICLE.

The eighth, ninth, and tenth Articles must have made it evident to every unbiassed reader that the New Light Burgers and the New Light Anti-burgers, in admitting Voluntaryism amongst

them, contravened the principles of the Confession of Faith as received by the General Assembly of the Church of Scotland in 1647, departed from the grounds occupied by the original Seceders, who separated from the Moderate majorities of their day for the very purpose of upholding the principles of the National Church of Scotland; and acted in a way that was equivalent to a direct condemnation of the conduct of the uncorrupted Antiburgher Synod in deposing Mr. Scott of Dundee for his anti-establishment principles. It is to be observed also, that the evidence leading to the conviction that such a change had taken place does not consist of mere garbled quotations, has not been obtained by ascribing to the parties concerned sentiments which they themselves repudiate. That is a mode of making out a case which others have not scrupled to adopt, in order to fasten upon the Free Church and the Old Light Seceders the charge of holding persecuting principles. In the present case, the advocates of the New Light have been allowed to expound their own views, official documents in the case have been presented; and, however unwilling the brethren of the Presbyterian Synod may be to have it known that they are less attached than the Free Church is to the Westminster standards, it must be evident to every unprejudiced reader, that the Free Synod is fully borne out in the very simple and dispassionate statement which they made when, in stating a reason why they, holding by the entire doctrine of the Confession of Faith, could not go into a union which would place them in an affiliated relation to such a body as the United Secession, they said “ The United Secession was itself formed by the union of two bodies who had embraced what has been called the New Light with regard to the duties of the civil magistrate—which duties every church is bound to proclaim—and, influenced by these views, they did not receive the entire doctrine of the Confession of Faith, their subscription of it being with a qualification.”

The Free Synod, in their Letter, immediately add, “ Nor can we regard that body as having been entitled to our confidence for soundness in the faith with regard to fundamental doctrines of the gospel. It is but lately that a very grave charge was brought against two of their Theological Professors of teaching heretical doctrine to their students. One of these Professors having been removed