

bath has the promise of temporal prosperity connected with it: "thou shalt ride on the high places of the earth." This is resolvable just into the axiom—"Godliness is profitable unto all things, having the promise of this life, and the life that is to come." Instances have been noted in which individuals doing business on the Sabbath day, have only involved themselves in ruin: while those in the same line of life who respected the Sabbath have been distinguished by prosperity. And what may be said of individuals, may be said of nations or communities. They shall perish if they do not serve God; and if they profane his Sabbaths they will not be likely to serve him in any other way. Therefore it is that we should be peculiarly jealous of the Sabbath. It is intimately connected with God's glory, and the observance or neglect of it must be intimately connected with a nation's well-being, or otherwise. We shall ride on the high places of the earth if we respect the Sabbath; and if our nation were to respect God's Sabbaths we should yet see it maintaining a high pre-eminence among the nations of the earth, and greater prosperity would be extended to us, in all the departments of our commerce and our trade. There is nothing, we repeat, of which God is more jealous than his Sabbaths, and if we neglect these, and do our own ways, and find our own pleasure, we may expect the judgments of the Almighty; but if we respect them, thereby also promoting that righteousness which exalteth a nation, we shall enjoy the smiles of God, and He will pour upon us the choicest of his blessings. Read the blessing and cursing connected with this subject in Jer. xvii. 24-27.

We have little space left to speak of the spiritual advantages of the Sabbath: "Then" says Jehovah, "shalt thou delight thyself in the Lord"—"I will feed thee with the heritage of Jacob thy father"—One of the direct effects of the proper observance of the Sabbath is to increase our delight in God himself, the most important benefit, surely, that could flow from any duty; for to have our happiness in God is to have a never-failing spring of happiness, a joy, a delight which can never exhaust itself, or be exhausted. The connection between the due observance of the Sabbath and this blessing, is very obvious, for the more we conform to God's precepts, we shall enjoy the more of his favour and love, and the more we learn of Him by meditating upon His word and

waiting upon His ordinances, the more we shall see to admire, and the more we shall have cause to rejoice in Him, and triumph with His inheritance. And then he will feed us with the heritage of Jacob: he will give us spiritual bread, *meat to eat which the world knows not of*. Our souls will be satisfied as with marrow and fatness. Those blessings which the world covets not, but which the believer enjoys, will be ours. Peace as solid as it will be abundant, joy as permanent as it will be divine, and hopes, which only trust in God and faith in Christ, can inspire, will fill and occupy our hearts. The mouth of the Lord hath spoken it. All this is as true as it has been spoken by God

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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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### NINTH ARTICLE

How desirous soever the brethren of the Presbyterian Synod may be to represent the Free Synod as refusing to unite with them because they are opposed to persecuting principles, it is nevertheless true that the Free Synod, and as steadfastly adhering to the doctrines of the Westminster Standards, are themselves opposed to such principles. It was as maintaining the doctrines of these Standards in all their fulness that the Associate Presbytery, in 1743, "fearlessly denounced" "the dangerous extreme of espousing principles in favor of propagating religion by offensive arms." In that denunciation on all genuine Seceders cordially concur, so that Mr. Trotter says nothing at all to the purpose, when he quotes such a declaration, in order to show that the adherents to the New Light have not departed from the principles of their "fathers of the Secession." He knows little indeed of Secession principles, if he has yet to learn that the Seceders who in 1743 issued that denunciation, did so in the full conviction that it was agreeable to the word of God, to the Westminster Confession of Faith, and to the obligations of the Covenants, in connexion with the contemplated renewal of which it was that the act which he has quoted was passed. But whatever may be the amount of Mr. Trotter's informa-