

worst place for this great work. Life—while God is meeting out to us our days and our years—life, we say, is the season for this work. “Work out your salvation,” says the Apostle—“Work the works of God,” says Christ; and he adds—“this is the work of God, that ye believe in him whom he hath sent.” And all scripture goes to warn us against delay, against delaying for a single day, for a single hour. We are to be working now. It is to-day, “while it is called to-day.” Now, is the accepted time, and the day of salvation.” The sinner dare not count upon the future. It is perilous to do so. By delay his doom may be sealed. He may be called away: his spirit may be summoned into the presence of his God, or the sentence may have gone forth: “thou shalt die in thy sins”: “No other opportunity shall be given thee of repentance: thou hast lost the last opportunity of salvation.” It is in the season of life, of health, that heaven is to be attained, and hell is to be shunned.

Be exhorted to immediate attention to these great matters—to the matter of your soul's salvation. Let that great interest absorb every other, or at least rise superior to every other. Be warned by these words of our Lord. They are his words. They are the words of the Saviour of mankind. They are the words of Him who died to save sinners—who shed his blood for them—who died for their offences and rose again for their justification. They are the words of the kindest, the most benevolent of beings, of Him who wept over Jerusalem, and who still weeps over lost souls, is yearning for their salvation, and is inviting them to believe on him that they may be saved. He had waited till now, a short time before his crucifixion; and now, when the people were incorrigible, when every word had been lost upon them, when the plainest evidence had been rejected—when all his miracles had failed to convince them, or, at least, to extort their faith, and compel their obedience, then, as he wove the dirge of the nation, so now he pronounced their doom: “I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.” We say, these are Christ's words. They have long received their fulfilment. Oh! shall they receive their fulfilment in our case? Will we choose to continue away from Christ? Will we refuse him our hearts, our faith? Will we die in our sins? Shall we not seek to go

where Christ has gone? Shall we prefer to go to the place of endless woe, of eternal misery of hopeless despair? Shall we not prefer the blessed company of the redeemed, to the company of the lost, the condemned spirits—when our sins, unforgiven, will for ever torment, and for ever appal? It is heaven's blessed mansions that are to be won: it is hell's awful shades that are to be shunned: it is heaven's endless joys that are to be attained: it is hell's fearful and eternal misery that are to be escaped. It is from our *own sins* that we have to be saved, *that we may not die in our sins*—that sin may not be our eternal ruin—that we may be delivered from its guilt, and rescued from its endless consequences

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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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## SECOND ARTICLE.

It has been shewn that as the distinction which the Divine authority had at one time established, among the Jews, with respect to certain meats and days had been by the same Divine authority at length abolished, the mutual forbearance which, after this abolition, the Apostle recommends (Rom. xiv. 1-3, 5. xv. 7. 1 Cor. viii. ix.) to those who in these matters entertained different views, cannot be held up as a rule applicable to cases in which God's authority has laid, and continues to lay, an obligation upon the conscience, and expressly prescribes something to be believed, to be taught, to be practised. The Presbyterian Synod, however, in their Reply, founding on these passages, say, “We may then receive it as the uniform doctrine of the word of God, that Christians, instead of separating, or remaining in a state of separation, on account of conscientious differences in regard to secondary matters, should exercise mutual forbearance in reference to them;” and they endeavour to fortify their position by quoting Philippians iii. 15, 16. “Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you—Nevertheless, whereto we have already attained, let us walk by the same rule,