

Eliab, when taunted with impertinence and self-conceit in proposing to fight the vaunting Philistine of Gath: "Is there not a cause?" If Britain has vilely cast away her Covenants with her God—if she has the guilt of national apostacy and national perjury resting upon her—if she has set up and established systems solemnly abjured in these Covenants, and has shed the blood of thousands for no other crime than that of adhering to them—if the constitution of Britain at this day, in relation to religion, is founded on the entire subversion of national engagements once entered into, and sealed with an oath to the Majesty in the Heavens—engagements moral and scriptural in their nature, and just as needful now as in past ages—is there not a sufficient cause why we should stand aloof, lest we should be partakers of the nation's sins? "I speak as to wise men; judge ye what I say."

IV.—COMMON OBJECTIONS TO OUR POSITION CONSIDERED.

- 1.—*It is alleged that other people, just as pious and conscientious as we, vote at political elections. They see nothing wrong in it.*

Now it is freely admitted that many people exercise the right of suffrage who are just as wise and conscientious as the most devoted members of the Reformed Presbyterian Church. That circumstance, however, is no proof that voting, in the present condition of things, is morally right. Many good men defended slavery in the United States, a few years ago, yet that did not prove slavery to be right. If many wise and conscientious men use the Franchise, may it not be because they have not duly considered what is involved in it? Worldly interest, too, tends to dim the perception of even good men.

"When self the wavering balance holds,
'Tis rarely right adjusted."

- 2.—*It is objected that if all were like Reformed Presbyterians, then there would be none to vote: there could be no government and anarchy would be the result.*

Now, in reply to this objection, it would be enough to say that, in determining our line of moral action in any case, we