

the Sadducees, disbelievers in the soul's hereafter.

How should the truth of our mortality check all pride, all vanity, all inordinate desire for this world, all undue ambition—too great pleasure in the things of time and of sense—and make us sit loose to the world, its vanities, its pleasures, its possessions,—to every thing connected with this present scene!

How should we hate sin—swear eternal hatred to it! Let us not cherish that which is the cause of the death at once both of the body and of the soul. O let us not add to those iniquities which carry us away, and would consign us to death eternal. Let us repent of our sins, and believe in Christ: then, though those bodies shall be laid in the grave, our souls shall exist where “there shall be no more death,” and shall flourish in eternal youth.

We add one other reflection. It is well that we do fade as a leaf—that we are prepared for our death by the very progress of decay through which we pass. O! let us not be as insensible as the leaf itself, to those monitions we are from time to time receiving. Let us regard the very sorrows of life as the wise means to fit us for dying—that it may not be so awful for us to die—so sad—so dreadful.—“The damps of Autumn,” says one, “sink into the leaves, and prepare them for the necessity of their fall—and thus insensibly are we, as years close around us, detached from the tenacity of life by the gentle pressure of recorded sorrows.”

The sentiment is as true as it is beautiful. All sanctified afflictions may have the effect of detaching us from life, and prepare us for our fall. We are thus ready at last for leaving a scene which has not been one of unmixed delight.—We more willingly yield ourselves to death, since life has so much that is sad even to the best affections.

Let the seasons preach to us. Let yonder leaf, faded, and ready to be torn, or already torn, from the branch, preach to us—let the leaves strewing the earth, and forever carried away, mingling with the leaves of former years, or borne on the blast of the whirlwind, preach to us; and let their voices be, “Ye are as fading as ourselves.” “Ye do fade as a leaf.”

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.

FOURTH ARTICLE.

Having been from home at the time when the Third Article was passing thro' the press the writer of these remarks had not his usual opportunity of making corrections; and a few errors have, in consequence, crept in. The only one which seems to call for notice is one that affects the last paragraph of the Postscript.—That paragraph should have been divided. In the latter portion of it, the sentence beginning with the words “Mr. Trotter should remember,” should not only have been the commencement of a new paragraph, but should have been numbered 6, as taking up a new topic.

It has been shewn in the Second Article of these Remarks that the Church of Scotland, by the Act 1647, adopted the Westminster Confession, in the whole of its doctrines, as being in accordance with the truth of God's word. It has been shewn in the Third Article that those who formed the secession from the Church of Scotland in 1733 maintained it to the same extent, and separated from the Moderates, who then ruled in that Church, not because they were dissatisfied with her principles, but, as they themselves professed, that they might preserve these principles in their integrity.

These first Seceders, for instance, had no scruple about their position as being the ministers of an Established Church; for they regarded that as an advantage. They did not separate on the ground that the civil government, in granting the civil benefits of the Establishment, had not acknowledged covenant engagements, and had not fully discharged its duty in the terms upon which it had accorded these benefits. They maintained indeed, with the Church of Scotland, that even the Revolution Settlement was in many important matters defective; but still, when they looked to the grinding persecution of the twenty-eight years which followed the restoration of Charles II., they blessed God for the relief which the Revolution brought, and they gladly availed themselves of the privileges which the Revolution Settlement secured.—