

obligations the most binding and conditions of trust the most fundamental are capable of completing the spoliation, and making an utter end of what righteously belongs only to the Church of Scotland in Canada. It is to prevent this calamity, as also to recover what of our property has been wantonly appropriated by those who have seceded from us, that we have appealed to the strong arm of law. There is no element of aggression in our actions. We leave to our *quondam* friends the pleasures of persecution, and, in several parts of the Dominion, their efforts in that direction against us, their old brethren, have been both persistent and bitter. We, in what legal proceedings we have instituted, simply claim our own as representing the mother church in this land, to many of us of our nativity and to others of us of our adoption. Our motto is "Defence, not defiance." It is well that this should be everywhere fully known and understood. Nor is this assertion of our rights incompatible with a kindly feeling towards the other churches and denominations around us. We desire to live on terms of brotherly love with all those who have brotherly love for us and, above all, "who love the Lord Jesus in sincerity and in truth." As to the mission we have in Canada, we wish to be left unmolested to do our work, which is not political or, in its highest aspect, ecclesiastical, but spiritual. We thank God that He has given us peace within our own borders—our Church, with the exception of the miserable warfare carried on against us by our former brethren, never enjoyed more peace than now. As we predicted, those who left us have become involved in speedy and grievous trouble, and, while we pray that the good Father may forgive them the wrong they have done us, our further prayer is that their trials and the discipline through which they are passing may be sanctified to

them. Their deliverance from all that hinders their good and the good of those with whom they are associated, will be, to even us, great joy. For ourselves, we are determined to remain in connection with the good old Church of Scotland. Our attachment to her standards and polity is with us a rooted passion. We love her, not because of aid she has given us while we are most grateful for all the liberality she has shown us in the past, but chiefly because of her constitution so fixed and faithful as regards everything essential, and yet so elastic and generous as regards everything non-essential. We love her because she is the fairest daughter of the Reformation, the freest church in Christendom, and not least because she is the church of our fathers. Hers is no mere mushroom growth—she has a history stretching back hundreds of years, and under her grateful shadow our dear ones of past generations found their shelter, rest and refreshment. We will love her, whatever her Colonial Committee or General Assembly may or may not do for us. We are her children, and glory in our birth right. It matters not whether we are borne along by the breeze of popular favor. We may be few or many, but we will at least be true and steadfast to principle. We have a good conscience, and that is better to us than mere outward prosperity or numerical superiority. Looking forward to the end of our earthly labors in the cause of Christ and in connection with the Church of Scotland, the epitaph each of us desires to be written upon our tombstones is that which the great Indian hero wished to be inscribed upon his, "here lies one who tried to do his duty." We are not careful to win the mere passing commendation of the sect-seeking and unthinking crowd. Whatever comes of the present we elect to be judged by posterity, and, at the blessed length, to