

to be holier ; we deliberate to be wiser. These are the aims of our Union. How unseemly therefore and inconsistent with the very name, would be scenes of bitterness and strife ; hallowed remembrances of such scenes there could be none, except in the triumph of reconciling and returning love, like the sun breaking through the clouds after a storm. Pray for the peace of Jerusalem.

Here we feel it necessary, in order to guard ourselves from misrepresentation, to define what we believe *the church* to be. Far be it from us to sound a trumpet and cry, "the temple of the Lord, the temple of the Lord, the temple of the Lord are we." Christ's true church is composed of all who have been truly converted. These are to be found in many communities or denominations in the world, and around the throne in glory. *The church* is the Lord's purchased inheritance. Therefore we recognise a brother in Christ, wherever the image and the spirit of the Master appears ; and can give a hearty Amen to the prayer,—grace be with all them that love our Lord Jesus Christ in sincerity. The spirit of sectarianism we deary, but confess we are denominational. Our consciences are clear in occupying that position. Our view of the authority of Christ places us there. The acting out of our convictions demands that we hold our ground. We justify our existence as a denomination not by pretension and arrogance, but by an appeal to the word of the Lord. And, as a denomination, reproached though we be by some who favor not our views, and represented as cherishing a system that has had its day, we do not the less love our principles. We have something to which affection clings. We go not back to those staunchless men who faced the tyranny of Kings, and secured for Britain and America,—and may we not say, ultimately for the world—the blessings of civil and religious liberty. We have a history of which we have no reason to be ashamed, and we expect a future.

Dare we defend and propagate our views ? This, the spirit of the age allows ; and if our weapons are not poisoned with bitterness and gall we may consistently do. Carnal weapons let us fling aside. Truth shuns the unholy alliance. Speaking the truth in love clothes with invulnerable armour. In Canada there is a fair field, to hold and to extend a knowledge of the liberty of God's heritage. Strangely out of keeping with the views of this day are the remarks of Baillie, speaking of the deliberations of the Westminster Assembly on the scriptural warrant for ruling elders,—“This is a point of high consequence, and upon no other we expect so great difficulty, except alone on Independencie, wherewith we purpose not to meddle in haste, till it please God to advance our armie, which we expect will much assist our arguments.”

That which is worthy of defence, calls too for sacrifices on its behalf. The great aims which belong to the whole church of Christ, and which we share in common with others, bring opportunities for sacrifice which love to Jesus alone embraces. These we dare not refuse to make. The maintenance, however, of peculiar principles may expose to endurances, which in the absence of that testimony, would be unfelt. The practice of purity of communion necessarily limits the number of adherents to our cause. In the present state of the world, it is therefore unpopular to maintain and act on that principle. This may cause pecuniary loss, and limited congregations, nevertheless, the honour of the church and the glory of Christ are connected therewith ; for holiness becometh the house of the Lord for ever.