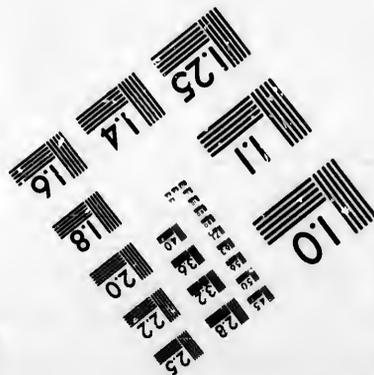
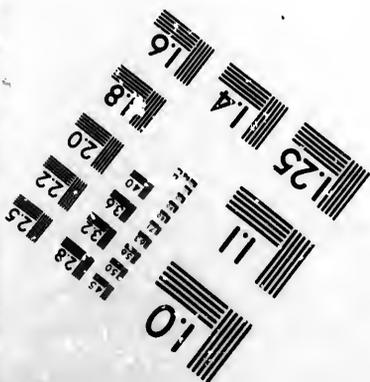
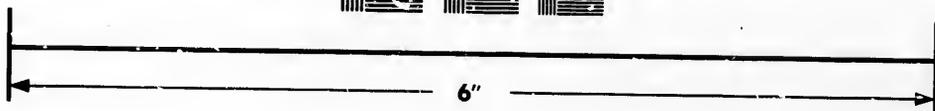
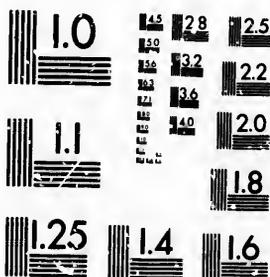


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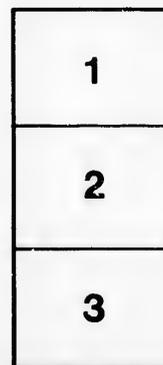
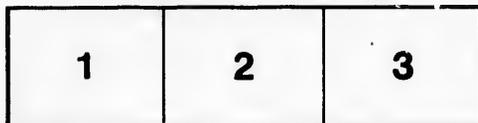
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REMEMBER ZION;

OR,

THE CAPTIVITY

AND

PERSECUTION

OF THE

Scotch Church in Canada.

An Address

BY THE REV. JOHN MOFFAT,
MINISTER OF THE NATIONAL SCOTCH CHURCH, BAYFIELD, CANADA.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered
Zion."—*Psal. lxxxvii.*

TORONTO:
HUNTER, ROSE & Co., 25 WELLINGTON STREET WEST.
1877.

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THE NATIONAL

71
The memory of the just is blessed.—Prov. x. 7.

THE REV. MR. STEWART died in British America, January 16, 1874, and, by his will, left a small sum for the promotion of the Church of Scotland. As the *disunion* controversy, which has so rent the Scotch Church, was then at its height, and the whole power of seven Legislatures forthwith evoked by her opponents to annihilate her, and grant them her property, it became a matter of care with me, as Executor, to protect the bequest, and bestow it so as best to promote the object of the Testator. For no matter how sacred the trust, deed, or bequest, or how devoted to our Church, the Legislative Acts swept them aside transferring her property to aliens. Among various ways of promoting the cause of our persecuted Church, such as strengthening weak congregations; furnishing Bibles, Psalm-books, &c., to the poor, and aiding in defraying her legal expenses, it occurred to me to publish some addresses I had given in her defence. Of these, one entitled "Presbyterian Trade-Union; or, the Plot to Rob the Kirk of Scotland in Canada," was published two years ago by C. Blackett Robinson, Publisher of "British American Presbyterian," Toronto. A thousand copies were circulated among our congregations previous to the lamentable *disunion* from the Kirk, and had the good effect of leading many to remain true to her. Another, entitled "Persecution of the Scotch Church by Canadian Legislatures," in the form of a letter to the Right Honourable the Privy Council of England, was published a year ago. Five hundred copies were issued, and, I believe, did good to our cause. Another, forming a supplement to the London "Weekly

Free Press," was published at the commencement of this year. Eight thousand copies were circulated. These, with other addresses, were issued, as stated, simply to promote the cause of the Church of Scotland. The present one has the same object in view.

Of this Address—the substance of which has appeared in the above pamphlets—the first part was delivered to my former charge in P. E. Island, March 1st, 1874, with the view of preventing the threatened schism in the Church of Scotland there which was agitated by her opponents, and of encouraging our people to remain faithful to their National Zion. This strengthened our party, but increased the hostility of our opponents, who only became the more violent in their opposition to the Church I defended. A great persecution was kindled against her by the united efforts of the so-called *Unionists* or anti-Kirk party, and as I was the only minister in the Island who stood true to the Church of Scotland, I had to endure the whole brunt of it. I had the honour of holding up the standard of the Kirk when all her other ministers forsook her.* I and the small Kirk party stood alone in her defence against a multitude who, unfortunately, had been seduced from their allegiance to her. By the kindness of Almighty God we maintained our ground, the Kirk party increased in numbers, and, before leaving the Island to labour in Western Canada, I had the satisfaction of seeing the greater part of the Islanders return to their allegiance to their Mother Church.

The second part of the Address was given to my present charge of Bayfield and Varna, in Western Canada, and elsewhere, only at the close of last year, after the "Union" catastrophe had taken place, and the tyrannical

*. See Appendix, A.

Acts had come into force, with the view of encouraging our people, under their persecution, still to be faithful to our Zion. It is now published along with the former part with the view of awakening a deeper interest in, and thus advancing, the cause of our persecuted Church.

J. M.

National Scotch Kirk,
Bayfield, Canada, May 1st, 1877.



And from the fact that the
probability of a man's being
killed is not proportional to the
square of the distance from the
point of view, it follows that
the force of gravity is not
inversely as the square of the
distance.

17

Newton's Philosophiæ Naturalis
Principia Mathematica

REMEMBER ZION; &c.

PART I.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
—Psalm cxxxvii.



WHAT a picture of sorrow in these few words! How pathetically they describe the anguish of the Jewish captives in Babylon! Thousands of men, women and children torn from their native land, and carried captive to a foreign clime, wretched and destitute, they meet together by its dark and troubled waters. And as they gaze on the scene of their bondage and oppression, and think of their once happy homes of freedom, from which they were now separated for ever, the remembrance of their beloved land, and especially their holy and beautiful city, brings floods of tears from their eyes. Above all, how dreadful to the pious Israelites to reflect that they must not only be deprived of all the comforts of home, and the privilege of worshipping the true God on Zion, but might probably be forced by their conquerors to conform to Babylonian superstition in a land of idolatry. For to crown their misery, their insulting foes, with cruel mockery, demand of them mirth, profanely calling for the sacred songs of Zion, thus scoffing at their worship, and interfering with their religion. Shocked at such a proposal, which seemed nothing less than an insult to God himself, the pious sufferers, with one voice, exclaim, "How shall we sing the Lord's song in a strange land!" and with hearts bursting with sorrow throw their harps aside, or hang them on the willows that grew on the banks of the river. Undismayed at the prospect of suffering before them, they declare, as one man, that nothing should tempt them either to dishonour God by such profanity, or to forget their duty to Zion. It is true that, in consequence of neglecting her worship, they were in affliction, but now that Zion will be doubly dear to them when far separated from her. In the most tender and affecting language they declare that, should they ever forget her, or be tempted to serve Babel rather than Zion, they desire to be deprived of their very powers and faculties:—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth!"

Finally, they commit themselves to the protection of Him who alone can help, thus giving God the glory even in the presence of His enemies. They lay their complaint before God referring naturally to the terrible desolation of their country, and the unnatural conduct of their *own brethren*, the Edomites, who, in the day of their calamity, instead of helping them to defend Zion, treacherously aided their enemies, shouting to the Chaldeans, "Rase it, rase it, even to the foundation thereof!" Hence we learn the crime of those who, professing to belong to our Church, insidiously compass her destruction. The judgments of God are denounced against both Edomites and Babylonians, as enemies of the Church, for their treachery and cruelty, and the doom of Babylon foretold—its complete overthrow by Cyrus, whom God raised up to be the deliverer of His people, and bring them back, after their long captivity, to their own land. And the Psalm, in a spiritual sense, applies to the state of Christians in this world, which is to them only a Babylon—a scene of sorrow—where they hang their harps on the willows and weep when they think of the Zion above, and long for deliverance from the bondage of sin by Christ their great Deliverer.

This pathetic Psalm thus presents to us:—

- (I.) The terrible and fiery trial of the Israelites ;
- (II.) Their high principle and steadfastness under it ; and
- (III.) Encouragement to God's people in the midst of their trials.

In humble dependence on the Divine blessing, let us consider:—

- (I.) *The terrible and fiery trial of the Israelites.*

About six hundred years before the Christian era there existed in the far East a powerful monarchy called Babylonia, or Chaldea, the first of the four great Empires, whose capital was on the river Euphrates, which flows into the Persian Gulf. This empire, whose power and glory were symbolized by the head of gold in the image seen by Nebuchadnezzar, held at that time dominion over the fairest portion of the earth ; and an idea of the extent and magnificence of its capital may be formed from the description of Herodotus, who states that the walls of Babylon were sixty miles in circumference, two hundred and eighty feet high, and eighty-seven thick, and it was entered by a hundred gates of brass. Babylon was one of the mightiest empires the world ever saw, and it became notorious also for its wickedness and persecution of God's people. Thus we find that from the earliest period Assyrians and Chaldeans from the East invaded Judea down to the time of Nebuchadnezzar. This last monarch, however, was the great persecutor of God's people. He it was who made Zion a desolation, reducing the inhabitants to the utmost straits in a

two years' siege, and at last setting the city on fire. Alas! for the desolation of Zion! The beloved city, the perfection of beauty, was laid in ashes, the magnificent temple of Solomon, after being pillaged of its golden vessels and treasures, burned to the ground, and the inhabitants at large given up to indiscriminate slaughter. With unparalleled cruelty they slew Zedekiah's sons before his eyes, and then put his eyes out, and binding king, princes, and nobles, and all the chief men of the nation, with their wives and families, they carried them captive in chains to Babylon.

Did the Jews give any occasion for this terrible judgment? They did—they treated with contempt God's messengers, and forsook their national Church—a lesson to us *not to forsake our Church*. Often before this had they been punished by surrounding nations. Often had their holy prophets warned them of the approaching calamity while the veil of futurity drawn aside exhibited to their view their countrymen weeping by the banks of Babel's streams, with their harps suspended on its willows. But the Jews, like some in our Church, turned a deaf ear to warning. And now the long-threatened judgment came upon them at last in a seventy years' captivity as foretold by Jeremiah—their national calamities involving the righteous with the wicked for among the captives taken at different times, we find Daniel and the holy children, and with many other pious men, Ezekiel, the prophet of the captivity.

What a scene of national distress now presented itself on the banks of that strange river, the mighty Euphrates, as well as throughout the whole extent of Judah's land—their king, his eyes put out, princes, officers, warriors, craftsmen, musicians, men and women-singers and children, all manacled as slaves, and at the mercy of their haughty conquerors. Behold the Daughter of Zion, bound by her enemies, as a poor captive, sitting sad and disconsolate by those dark and hostile waters, mingling her tears with their flood! Behold her children faint and broken-hearted, with hope herself denied them, for with the dreadful prospect of seventy years' captivity and slavery before them, they are certain they shall see Zion no more. Was this all? Their worst trial was the dread of being forced to renounce their religion. For not content with the temporal injuries they had inflicted on them, their tyrannical captors, by commanding them to sing in mockery their sacred songs, gave them to understand that they would interfere also with their religion if they thought proper. And, though it is not stated, we have reason to believe that their idolatrous masters also threatened them with penalties, setting before them the horrors of the lions' den, and of the blazing furnace if they refused to comply with the rites and customs of Babylon. Were not the Jewish captives included among "all people, nations and languages" commanded, under pain of a death

of torture, to worship the great golden image which Nebuchadnezzar, the King, had set up? They were entirely at the mercy of their ruthless conquerors, and in danger of persecution if they refused compliance with their commands. What will they do? Will they serve God or Baal? Will they confess God, or, through fear of man, betray His cause by even singing in mockery His holy songs? Will they, in the hour of trial, stand true to their Church and Religion, or renounce them and unite with Babylonians? which brings us to consider,

(II.) *Their high principle and steadfastness under their trial.*

The whole nation rose as one man, and with one voice exclaimed, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy!" Nothing shall ever efface from our minds the remembrance of our beloved Zion. Nothing shall ever tempt us to forsake her or unite with her enemies. Should we ever forget her may we lose the power of our hands and our speech and even life itself. In a word, we may suppose the sentiment of the whole nation was that expressed by the holy youths to Nebuchadnezzar, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O King. But (even) if not, be it known to thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." No fiery trial will move us from our steadfastness—our resolution to maintain our national religion, and form no union with Babylonians. Persecution may stare us in the face, but we must maintain our religious principles at all hazards. Like true Israelites we must be faithful even unto death:—true to our Kirk, and true to our God!—and now,

(III.) and lastly, *From the constancy of the Jews in captivity to their Zion, let us learn a lesson of fidelity to our Church—from their noble example let us take encouragement in the midst of trials.* And now, in conclusion, let me address you, particularly, *as members of the Church of Scotland.* My Christian friends, you have a Zion as well as Israel had—Let me ask you, have you the same attachment to your Zion that they had to theirs? Even amid their fiery trials they preferred Zion above their chief joy! O, have you the same high principle that they had? Have you the same unwavering fidelity for your Church—the Church of your fathers—our national Zion—the Mother of us all—the Church of Scotland which is the Church of Christ, whose blessings extend to every distant shore! And reflect how superior *your* Church is to *theirs*. They only saw darkly what we now see clearly. Yet if they, under a dark dispensation, so loved *their* Zion, how much

more should you love *yours*, on which the great Light hath shone. And if they were so faithful to their Church in such trying circumstances, how much more may you be faithful to yours in circumstances so happy. Here you enjoy civil and religious freedom under the benign sceptre of a Sovereign who has long been a nursing Mother to your Church—in connection with the Church of Scotland, planted by you here after you left the Scottish shores, you are happy and prosperous. In this beautiful Island you have happy homes and many comforts—your beloved families growing up around you in virtue and wisdom—and here you and they come together every Sabbath to hear the sweet sound of the Gospel, and “sit under your vine and fig-tree,” O, how superior are your privileges to those of the poor Jews! How well may you thank God for your national Zion.

Doubtless as “strangers and pilgrims on the earth” our heart’s best affections must be set on the heavenly Zion, of which the earthly Zion was but a type, the present world being to us only a Babylon, where we mingle our tears with its streams as we think of the “better land” afar off. But whilst, as pilgrims of Zion, we must “look for the City which hath foundations”—the holy and beautiful House above, we must, at the same time, not forget the Zion below. The remembrance of our national Zion is a very natural and laudable feeling. For ourselves, considering the changes with which we are threatened, to dwell a little on this subject, and affectionately remember our Scottish Zion, is even a duty. And indeed of all lands there is none more entitled to the grateful remembrance of her children than Scotland, and, except the Holy Land itself, none which will more draw the footsteps of pilgrims from the ends of the earth to gaze on scenes celebrated for their natural beauty—renowned in song—immortalized in history—consecrated by noble deeds, and hallowed by acts of piety and virtue. There, in the parish School, in connection with the parish Kirk, her children received that *religious* training to which their success in life is due. Recal, for a moment, the scenes of youth, the memory of those happy days when the holy lessons began the daily school exercises, and again closed them ere the youngsters, with burst of joy, rushed to their evening amusements on the flowery banks and braes. Cherish memories which tend to keep the heart pure, the affections warm, the soul brave and patriotic. Think of your Fatherland as the fairest spot on earth—“beautiful for situation, the joy of every land,” and let her name be associated in your memory with all that is good and honourable. Remember with pride her institutions, especially her National Church, that grand embodiment of faith, hope, and charity, in which your fathers lived and died, in which you were baptized and brought up, within whose pale we have our consolation here, and look for salvation hereafter. Like ancient Israel,

let us remember our Zion with sincere affection ; remember her as a kind Mother first leading us to the green pastures, teaching our infant lips to pray, and pointing the way to heaven ! Remember her as the instructor of our riper years when, at the examinations and catechising before admission to the Lord's Supper, we heard her doctrines explained by her learned divines. Remember the hallowed scenes when we went together to the venerable Kirk and worshipped with those whom we shall see no more. Remember the solemnity of her service, the soundness of her doctrines, the eloquence of her ministers who had a word of kindness and encouragement for all. Remember her holy days of fasting and confession of sin, and of thanksgiving for mercies. Remember the blessedness of her Communion Sabbaths, the affecting scenes commemorating the dying love of the Redeemer, the privilege of listening to the glowing words of her holy men, and the spiritual joys of partaking of that feast of love, while the voices of old and young mingled together in the sweet and plaintive communion anthem, that lifted the soul to heaven, as retiring from the holy table they went out to the beautiful green church-yard where so many generations rest together. Remember her as your *National Church* upholding the great doctrine denied by her foes that the Lord is Head both of the Kingdom and of the Kirk, that the " Kingdom is the Lord's ; and that He is the Governor among the nations " *—a national Church of which you may well be proud when you see many nations unblest by such an institution, and having therefore, no Sabbaths, no religion, but overrun with heresies and heathenism. Remember her as the *Established Church of Scotland*, honoured by the State, protected by Kings and Queens who, like the sovereigns of ancient Persia, have been to her " nursing-fathers and nursing-mothers," her ministers being also properly endowed, and thus placed in that position of independence which enables them, without fear of man, to declare boldly to their people the whole counsel of God, and makes them not the mercenary hirelings, but the faithful shepherds of their flocks. Verily the more we see of the evils of Voluntaryism in America the more may we prize the blessings of an Established Church. Remember her as the great historical church and bulwark of the Reformation, and the noble defender of her people's rights. Remember her as a church which, like that of the Israelites, has had its days of trial and persecution (according to its motto), as the once-suffering church of the Martyrs and Covenanters who " 'mong the muirlands of mist," sang the same Scotch psalms, and heard the same sound doctrines that we do. Remember her as a faithful witness for Christ, tried in a furnace of affliction, and how God delivered her when he " brake the arrows of the bow, the shield, and sword of her enemies." Remember her

* Psalm xxii, 28.

as a beacon of truth, like Iona of former days, as the Luminary of Western Europe, streaming her light to the ends of the earth. Remember her as a great missionary church sending her ministers to all parts of the world from Scotland's northern mountains to Australia's southmost shore, and from India's eastern fountains to Niagara's western roar!

And now that we are in a distant land let us prove our *remembrance* of Zion by following her instructions, by living unto God, by a life of faith in Christ, by instructing the ignorant, reclaiming the erring, relieving the destitute, and comforting the afflicted. Prove your remembrance of her by attending diligently and daily to the means of grace, reading God's Word, prayer in the closet and in the family, and training up the young in her paths, by reverencing the Sabbath and by regular attendance on public worship. Prove your remembrance of her by maintaining her principles, by upholding her cause, by extending her bounds, by defending her in danger. Preserve the unity of this Church spread over so many parts of the earth. Though like ancient Israel her children are scattered far north, south, east, and west, yet let them be one in heart. Though seas divide them, let their national Church be one and indivisible. Let her beautiful *name*, endeared by a hundred memories, ever speak to us with the voice of years that are gone, be our watchword and bond of brotherhood over the world, stimulate to every noble deed, and never be changed till exchanged for the *new name* above!

So many are the *motives* which should induce us to be faithful to our Zion that I cannot enumerate them. Her name, history, antiquity are all powerful motives. Churches, like nations, rejoice in a good name, a glorious history, a high antiquity, when they have been tried, tested, and approved for centuries, and are not like the *new sects* of America which, like Jonah's gourd, spring up in a night, and perish in a night! Every sentiment of love, gratitude, and patriotism—every principle of fidelity, right, and justice—every interest of time and eternity calls upon us to uphold her, and defend the faith, and cherish the hope which is the anchor of our soul. Finally, the vows of God are upon us, as ministers and elders of the Church of Scotland (and even as members), to stand true to her. Let our sentiment then be that of the holy captives by the rivers of Babylon. "If we forget thee, O Jerusalem, let our hand forget her cunning—let our tongue cleave to the roof of our mouth."

Above all in *British America* have we the strongest reasons to maintain our connection with the Church of Scotland for, *only in virtue of that connection*, has our Church here a claim to a share of the Royal Clergy Reserves, and receives aid from home. The advantages of this connection, in a new territory, where there are so many of our people unable to support Gospel ordinances, are in-

estimable. Wisely, therefore, did the fathers of the Kirk here labour to secure them this blessing and have the Gospel preached to them "without money and without price." And now, as the result of their labours, behold the Kirk covering the land with her churches. Numbering nearly two hundred in all, and well supported by most of the Scotch settlers and the Colonial Committee's grants, and, *in virtue of her connection with the Established Church of Scotland*, partly endowed by the Clergy Reserves, with colleges also for training ministers for her service, she is now the joy and envy of the whole land and an invaluable blessing to our people.

Looking then simply to what the Church of Scotland has done for British America alone, how manifold are her claims to your regard. Your churches, manses, colleges she has erected—your ministers, Gaelic and English-speaking, she has sent out and maintained—your students she has educated. When you consider what a blessing she has been to Scotland and Scotch people and their descendants over the world, especially in Ireland and Canada—when you think of the strong attachment your godly fathers and mothers had for that noble old Church which, with their latest breath, they entrusted to your keeping as the best legacy they could leave you—when you consider the soundness of her doctrines as taught in her standards—when you think upon her long line of great and illustrious men from the age of her Reformers down to the present time—when you think of her noble army of martyrs who of all ranks and ages, and both sexes, went to the flames and the scaffold in her defence that she might be handed down a blessing to remotest posterity *not in Scotland only*, but over the world—I feel assured when you think of all this, your regard for our national Zion will increase more and more—never will you prove false to her in the day of trial—never will you unite with those who seek her overthrow, but you will consider it your chief interest and honour to defend her, while your sentiment will be that of true Israelites: "If we forget thee, O National Zion, let our right hand forget her cunning, let our tongue cleave to the roof of our mouth."

But, dear friends of the Kirk, times of trial are before you. The Zion you love is threatened to be taken from you—*some even of her own sons will betray her!* You are sad and sorrowful at this announcement, yet it is too true. For years a systematic attempt has been made *by foes outside* to overthrow the beautiful fabric reared by the piety of your fathers, but now the attempt is made *by false brethren within the camp.* Vainly have we remonstrated with them—they would listen to no advice, and after injuring her in every way possible, they finally went over to the enemy's camp at St. John last year, betrayed her into their hands, and shamefully made terms with her foes! "Tell it not in Gath,

publish it not in the streets of Askalon!" Some of these disgraceful terms are published in their *sham* "Basis of Union;" many are kept secret. Enough is known to show that their *true* Basis and bond of union is the spoliation of our Kirk, and the division of her property! And now their only difficulty is to blindfold the people, and, without alarming them, get them to join them in this business. To attain this they have raised a "Union" cry, falsely assuring them that *they will still be the Church of Scotland*. To make sure, they require them to sign their Basis, *without examining it too closely*, for, after a few childish statements as to the belief of God, &c., to which any heathen might say "yea," and a mangling of the Confession of Faith, it contains some notice of the bare-faced appropriations of the Kirk's property, to which you must shut your eyes; and to this wonderful document, most artfully drawn up, so as to conceal the real grounds of difference between the Kirk and her opponents, and thus obtain the blinded assent of the illiterate, you are called on to give your adhesion next Tuesday. I counsel you to treat such a document with contempt, as unconstitutional, and as a snare to destroy you. Their game is to enrich themselves by seizing your Church's property, and entrap you into the snare of abetting the deed by signing their document. By giving your approval of their "Basis" you sign away your inheritance, and they will use your names to deprive you of your privileges, and crush you with Acts of Parliament. I foresee nothing but evil from this wicked attempt to extirpate the Scotch Church in Colonies where there is such a large Scotch population. I see your Church sold into captivity, and her children weeping and lamenting their loss amid lawsuits, strife, contention, and trouble. Be not deceived by the deceptive name of "Union;" in their mouths it means only destruction. I am sorry that many will be led astray by them over Canada. I charge you before God to remain faithful and "remember Zion." Harken not to those who, for the most sordid ends, lead the "Union" movement in this Island—who, after eating the bread of the Kirk all their life-time—a drag and burden to the Colonial Committee—like base assassins, now turn round and stab the Mother that nourished them! Such persons are undeserving the name either of Scotchmen or of Scotch ministers. Far be it from us to be averse to union on a proper basis, namely, that those who left us come back to us, again receive our name, and be the same as before they left us. The Church of Scotland, both at home and abroad, keeps the door open for the return of her children—though they have wandered far away from her—and, like a kind Mother, earnestly desires their re-union with her, but this can only be on one condition, *that they return to the parental roof*. Unless *this* union takes place, then we are far better as we are. The Church of Scotland requires union with no one; united unto

Christ by faith, and to each other by love, we have all the union we desire—a true spiritual union, and not an external compulsory one.

The union proposed is no union, but the completion of former schisms—no union, but disunion from the Church of Scotland with all her advantages and blessings, it is a movement which robs our people of the privilege and consolation of their national religion—nay, which involves, with the plunder of her property, and the sacrifice of her principles, her complete annihilation down to the proscription of her very name, which is to be blotted out from the list of churches, as if she were the blackest of criminals, and a strange name substituted unknown to Church history. Under the deceptive name, "Union" then is implied the utter extinction of the Scotch Church in Canada.

Viewed even by the discord it has created the union movement is an intolerable evil; but viewed as involving the downfall of the orthodox Kirk, and as entailing upon Canada a night of darkness, it is a calamity that should rouse all true Kirkmen to defend their religion. Nobly did the people in Canada support the Kirk, and if some of them are being estranged from her this is the doing of their treacherous spiritual guides who have done their utmost to draw away their affections from her, and overturn the Church they swore to defend. Oh! shameful treachery! Let the traitors be expelled and punished as they deserve, let the Kirk be relieved of the incubus that has long weighed on its energies, and, with a sufficient remnant of faithful ministers and members left to carry on her work, there is yet a bright and glorious future before her in British America. And while ministers are false, let their congregations be true, and cling to the Kirk as to their strong-hold. Oh! my countrymen, that I could vindicate her right to that place in your affections to which she is so eminently entitled. And I doubt not that among you are many true and noble hearts who love our Zion, and deprecate her fall—Israelites indeed, to whom she is most dear and "most beautiful, the joy of the whole earth."

A great crisis is now before her. Our brethren are in arms—the voice of the coming conflict is sounding over Canada, and we must unfurl the standard of the Kirk. Come to her aid every true son of Caledonia—all who love the land of the heather and the thistle—"land of the mountain and the flood." Come to her aid, brave men of Ireland whose forefathers carried her to your shores in days of persecution. Come to her aid, good men of Canada whose fathers planted her among you, in the first settlement of the Colony, as the greatest blessing they could bestow. Let us all, whether natives of Britain or British America, *as all children of the Kirk*, and as true Israelites, defend our national Zion. Shall those who have even no name contend for their rights, and the Kirk do nothing, that has weathered the storm for hun-

dreds of years—whose colours have triumphed on many a field, and whose name is emblazoned on the rolls of history? The Church of our fathers, that has been such a blessing to us all, shall we see her robbed and trampled in the dust by traitors? Let her faithful sons now rally around her in the hour of danger, hold up her arm in the coming struggle, and cling to her the more because of the tempest and the storm:

“ Even as a child, when scaring winds molest,
Clings close and closer to its mother's breast

so let the stormy trials through which the Kirk has bravely passed and may soon pass again, endear her to our heart more and more. Defend that Zion whose name is music to the ear in a distant land—as British subjects defend your national rights—your national religion—let parliaments and persecutors do as they please. Emulate, my countrymen, the faith and high principle of God's people in their captivity and sorrow. Tread in the path trodden by the feet of saints and martyrs—the path of your pious forefathers who so loved the Kirk that *its very name* was precious to them, as the stones of Zion were dear to Israel, so the hallowed name, “Kirk of Scotland” was dear and sacred to their heart. I warn you before God of the danger of forsaking the old path; of the sin of separating from a Kirk approved by God, and consecrated by the blood of His holy martyrs. Remember the calamities which befel Israel for neglecting their national Church, and how bitterly they bewailed their misfortunes in Babylon. Be faithful then to the trust committed to you by noble ancestors. Stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of “union” bondage. Quit you like men; be strong, for the day of trial is approaching. Highlanders, shoulder to shoulder! Be “ready, aye ready,” true men of the Border! “I cannot stand by and see Randolph perish!” was the noble-hearted exclamation of Douglas on the field of Bannockburn; and you and I will be unworthy of the name of Scotland if we allow our brethren to fight unaided—if we stand by and see our liberties perish and the noblest Institution of our nation, and the last vestige of her ancient Independence, fall undefended into the hands of her mortal foes.

PART II.*

“ 'Tis done !—dread Winter spreads his latest gloom
 And reigns tremendous o'er the conquer'd year—
 How dead the venerable Kingdom lies !
 How dumb the tuneful ? Horror wide extends
 His desolate domain ! ”

Such desolation and horror have at last overspread our beloved Zion ! Since addressing a former congregation, in P. E. Island, on this subject, the great desolation has come—her foes have accomplished their task :

“ Now in Canada's wilds the standard of Zion
 All bloody and torn mid the desert is lying ! ” †

“ Oh ! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! ” Would I had never heard—might never tell the tale of crime unfolded in the betrayal of Zion ! But when I see the desolation that has befallen her—our holy and beautiful House broken down—and the sanctuary of our faith, the palladium of our liberties trodden under foot—when I see tyranny in the name of law, and communism under the mask of religion robbing us of our rights and possessions—when I see my countrymen, like Israel in Babylon, plunged in sorrow, and spoilers mocking at their distress—when I see all this oppression I cannot forbear lifting up my voice against it. And my feelings of indignation, which are shared by all right-minded people, have only been intensified a hundred-fold by what I have seen of the *extent* of our people's sufferings in a visit I lately made among them, both in the Lower and Upper Provinces. Everywhere I heard the same complaints. Men on the shores of the Atlantic, and those on the shores of Huron, a thousand miles apart, told me one and the same tale—that the “ Union ” was the greatest evil that had ever befallen them, that the people never desired it, that it was a plot of ministers to promote their own ends, and that they were sick-tired of half-taught lay preachers. In Prince Edward Island, where I re-visited my former congregation, they told me that the dissatisfaction was so great, that in three months after “ Union,” they demanded to be re-connected with the Church of Scotland. The “ Union ” there has been a complete failure, and

* Delivered at Bayfield and St. Stephen's Scotch Church Lo don, Dec. 1876.
 † Cameronian's Dream.

two of the three traitor ministers have left the Island; clearly they did not profit by their treachery. Including above twenty Gaelic congregations, which, to a man, refused to join the "Union," those who have remained faithful to the Church of Scotland in the Island, are at least seven times more numerous than those who deserted her. In Nova Scotia, twelve large congregations, or *two thirds* of all our congregations there, remain true to the Kirk, and taking the Maritime Synod, in general, about *three-fourths* of our ministers and people remain faithful to her.* In Halifax, St. John, Fredericton, Woodstock, Richmond, Wallace, and other places, I met with many warm friends of the Kirk, who told me there were large numbers in these places, and over New Brunswick and Nova Scotia equally attached to her, but in great distress at losing their churches. In the Upper Provinces, between Montreal and Hamilton, I visited about thirty small Scotch congregations which had lost their church properties, and were left as sheep without shepherds by their treacherous "Union" guides, and some of them met to worship together in wooden barns and log-houses. A few were afraid even to do this, in consequence of the "Union" penal Acts in force against Church of Scotland people. At Laprairie, the scene of my first labours in America, the people still held the Scotch Church, in which I preached to a number of my old people, though many, alas, had passed away; but it was feared the unionists would seize it. At Lachine, across the St. Lawrence, I found the Scotch Church also in mourning, a "Union" minister from Montreal having undermined the venerable and highly-esteemed Scotch minister, slyly getting the names of his people under pretence of continuing him in his charge, and, in the basest manner, using these falsely-obtained names to eject him therefrom, and steal his church. At Montreal, the Unionists have also used every means to undermine our Church and missions in that City,† but there the Scottish Church is too powerful for her opponents, embracing, as it does, a Presbytery, and holding the largest and most influential congregation, and being supported by the wealthiest men, in the Dominion. The Scottish Church also keeps her ground, and is numerously attended throughout our Presbyteries of Glengarry and Hamilton, as far west as London, in which city a large Scotch congregation has been formed since the "Union." At Beechridge, south of Montreal, I learned with pleasure that the Gaelic congregation there stands true to the Kirk, under the faithful ministrations of their much-esteemed minister, the Rev. Mr. McDonald, who informed me that in other neighbouring districts are also many attached to the Scotch Church. At Perth, the people had secured the Town

* Appendix.

† Appendix.

Hall, in which I preached to a large congregation devotedly attached to her. At Scarboro', Whitby, West King, Toronto, Dundas, Hamilton, are large Scotch populations, belonging chiefly to the national Kirk, but denied the privilege of their national worship, their churches being seized, under the Ontario Act, by "Union" Presbyteries in spite of all their remonstrances. From Hamilton to Paisley, for a hundred and fifty miles, the country is thickly settled with Scotch, yet no Scotch service is allowed, their churches being all closed by unionists, or sold, and sacrilegiously used for various purposes. At most of the above places, including Binbrook, Clifton, &c., I addressed meetings, counselling them to apply to the Privy Council for redress. Great sympathy was expressed for the Kirk, both by Church of England people and Roman Catholics, some of the latter remarking to me, that if such oppression were attempted in Ireland it would raise a rebellion. At Paisley the people retain their church, in which I addressed large audiences warmly attached to the Kirk; but they are harassed by unionists threatening to take it from them. Thus many are discouraged and in dread of the Union Acts which have caused a reign of terror in the land. Great indignation was everywhere expressed at the conduct of the traitor ministers in selling the people's church to enrich themselves, and doing it in such a stealthy manner, smuggling their Destruction Bills through the Legislatures (before the people knew their contents) under the deceptive name of "Union Acts," and quieting their fears by whispering *they would still be the Church of Scotland*, and the moment the Bills passed, raising the shout, *their Kirk was sold!* Yes, sold into captivity—as Joseph was sold by his brethren, so the good Kirk was sold into the hands of her spoilers by her own sons! Now bound in captive chains she lies desolate—her lamentations heard all along the dark banks of the St. Lawrence, where, like captive Israel, we may now hang our harps on the willows and weep for our beloved Zion!

Alas! for the beauty of Israel! how is the mighty fallen! how doth the city sit solitary that was full of people! *all her friends have dealt treacherously with her, they are become her enemies!* How beautiful was our beloved Zion! but yesterday she was the joy and envy of the whole land! so flourishing and prosperous, her people so happy and contented, each "sitting under his vine and fig-tree." Now all is changed; Edomites and Babylonians—unhallowed union—have laid her in ruins. Of nearly two hundred churches, in which the Gospel was preached, in its purity, to the people of Canada, the greater part have been seized by a new sect, the propagators of unsound doctrine.

Our calamities are indeed indescribable—our people are thrown into the greatest distress. Exactly as I foresaw from the commencement of the "Union" plot, so have events turned out. *The*

traitors within the camp have made havoc of the Church they swore to defend. Wolves of the forest, whose howl resounds from Halifax to far Ontario's shore, having thrown off the sheep's skin have rent the fold which gave them shelter—men who ate the bread of the Kirk all their life-time—even those whom we appointed in Morrin and Queen's College to the important office of training those under their charge to the *faithful service of the Kirk*, have betrayed their trust for filthy lucre's sake. Trampling under foot, truth, honour, and principle they have violated the constitution of the Church, over-riding even the Barrier Act to attain their end—as traitors, they have bribed aliens to aid and join them in destroying her, squandering her funds on those for whom they were never intended, pensioning even the students to join them and swell out their numbers—as base deserters they have gone over to the enemy and joined the ranks of those who are of different principles, and one half of whom never entered a college door—exalting each petty sect, they have degraded the Church of Scotland in every way possible. They have finally dragged her as a criminal before every tribunal in the Dominion to receive her death-blow, and in her room have set up a spurious Presbyterianism. They have created not “union,” but disunion, discord, and division over the whole Dominion, unsettling the rights of property, distracting congregations, and setting against each other sects that lived in harmony before. They have turned all Canada into an arena of strife, and plunged in lawsuits, troubles and expenses, their faithful brethren forced to defend their rights before Courts of Law. Utterly regardless of the interests of the people, they have got Acts passed in their own interest to extirpate their Church and take her property.

Since these “Union Acts” came into force a year ago, the whole country has been a scene of rapine and violence. Nothing has been heard but the smashing of locks and doors, the seizure and sacking of Scotch churches by gangs of licensed freebooters who, even on the Sabbath, took possession of the same by brute force, while the rightful owners, who, out of their hard-won earnings, and amid great hardships and privations to themselves and families, reared the sacred buildings in the early settlement of the colony, were driven out of them by those who never paid a cent towards their erection! What are the persecuted Church of Scotland people to do? The old settlers cannot begin anew, with the vigour of other days, to build new churches. They haven't the means to do so; and even if they did the oppressive Acts, empowering a unionist, or rather communist rabble, to seize at any future time any Scotch churches, would soon deprive them of these also. Driven from their churches some are now worshipping, as we said, in wooden barns and log-houses, some in public halls, and others beneath the shelter of the forest, while many

despairing of obtaining justice in Canada, are preparing to leave for a country where they can worship God in freedom.

The entire property of the Church of Scotland, real and personal, to the value of millions, was, on the 15th of June 1875, confiscated to the use of a new and hostile sect, her temporalities parted among strangers, her churches, manses, and lands, and her very colleges seized by the same, and even her widows and orphans deprived and robbed of their rightful funds by the same locust army of unionists. Funds, donations and grants, property of every description, from Imperial gifts down to the last dollar of the hard-working men's collections—every green leaf, is devoured by the union legion of grasshoppers!

But not only is the Church of Scotland plundered; she is insulted at the same time by her members being even asked to *vote* whether they will be *true to her or not!* And this vital question of their *very existence* as a Church they must decide in six months, according to the Mowat Act, or be stripped of every vestige of their property. It is the same thing as if the children of a beloved mother were bribed to leave her—as if they were asked whether they would be dutiful or undutiful—whether they would retain their *own mother* or take a *strange woman!* When the insulting clause met my eye exposing the venerable Church of Scotland, with all her blood-bought privileges, to the hap-hazard of a vote, my blood boiled with indignation, and my advice was for her members to take no such vote. To vote on the question of *retaining or abandoning* a religion more sacred to us than all the things of this world—of standing *true* or proving *false* to principles for which our fathers bled and died, and which we have been taught from infancy to regard as dearer than life itself, was simply an outrage to our feelings.

It was indeed a fiery trial; yet not to lose their churches, and have old and young deprived of the benefits of a public ministry, many congregations, in terms of the tyrannical Acts, submitted to the revolting measure of voting *whether they would be true to their Kirk or betray her!* How the hearts of thousands heaved, with indignant sorrow at being reduced to this degrading step, and how the heart of Scotland will heave with indignant wrath when she hears of it, I need not describe. And how did our Church stand the fiery ordeal? In her long and glorious history she has passed through many trials, but this was the most degrading. It will scarcely be credited out of Canada that *one* of a majority of her opponents, though obtained by bribery, could decide the fate of her property—to obtain which every species of corruption, false oaths, and violence was employed by the unionists, under whose threats many were driven like cattle into the Union, part believing they would still be the Church of Scotland, and part the Free Church. Terrorism was as rampant as at an elec-

tion by ballot. To secure the vote on their side every trick was practised. When the vote went in their favour *it was all right*, when in ours *it was all wrong*, and lawsuits entered against us! Every thing our people did was objected to. If female communists' votes were taken, as at London, *it was pronounced illegal*—if only male votes, as at Bayfield, *it was the same thing!* In short *majority or minority* was of no consequence, for the law being a mockery, it came to the same thing as if they had disregarded it altogether. The unionists boasted they were backed by the Legislatures, and whatever they did, however wrong, would be declared by the Law Courts to be right, and that whatever the Kirk did, though perfectly fair, would be pronounced illegal, for the *party in power* were determined to destroy the Church of Scotland, and exterminate British national feeling in Canada.

But we have touched only a small part of the tyranny of the Mowat Act. It provides for the continual filling up of the "Union" ranks at the expense of the Kirk, and the continual pulling down of the Kirk without the power of restoration. It provides that in all time coming, Scotch Church people shall be in dread of its consequences, that if, by any means, unionism steals into a Scotch congregation, and union sympathisers at length outnumber the true Scotch members, they can still hand over such Scotch church to the "Union"; but no such provision exists in favour of the Kirk of allowing a union congregation to vote itself back again to the Church of Scotland. The laws of the Babylonians cannot be altered. Over the portals of the Union temple is written, "All hope abandon ye who enter here!"

The *injustice* of the Presbyterian Union Acts in thus despoiling one Church to set up another, is too evident to need comment. Their injustice is apparent from many reasons, and chiefly from this, that the whole property of the Kirk has been raised by her own private members. Of our churches in British America, nearly every one has been erected by funds raised for that purpose in Scotland, and they are deeded to the Established Church of Scotland forever by special Acts of Incorporation, the said Church of Scotland thereby *acquiring proprietary rights in them all*. Her Clergy Reserves and funds for aged ministers, widows, and orphans were given and devised to her by the donors and legators on the distinct understanding of being applied solely for her behoof, and never alienated to another body. Here then are nearly two hundred churches, manses, glebes, with colleges, temporalities, and funds, the title to which is bound down *in the strongest possible terms* to our Church *only as connected with, or part of, the Church of Scotland*, and the revenues so secured that none but a *bona fide* minister of that Church can lay claim to them;* here is property over which the Church of Scotland acquired rights which

* Appendix.

her Colonial Committee were bound to defend—Established Church property to which no Dissenter or alien had any claim or right whatever. Here are not only religious, but civil rights of the highest importance involved. The palpable and flagrant injustice of the so-called "Union Acts," in thus enabling deserters from the Kirk to hold, after their desertion, such property belonging only to her faithful adherents—in enabling alien sects to share therein—and even a rabble of a packed majority to vote her out of existence at pleasure, is abundantly evident to every one. Such Acts are an outrageous violation of every principle of morality and justice—they are simply edicts of persecution as disgraceful to the Legislatures that passed as to those that sought them.

Had a new sect been formed so that no interests were injured, no principles sacrificed, its sole object the glory of God, none had found fault with it. We have no wish to interfere with others in their religion—we accord perfect freedom and toleration to all. But while conceding to others every privilege we claim ourselves, we cannot allow more. New sects are like strangers coming to settle in a country, but who must go to the forest and clear land for themselves, and must "not covet their neighbour's house, &c.," seize his cultivated fields, and turn out the old settlers. But this is precisely what the new sect has done. Instead of occupying an independent field, going into spiritually-destitute localities, and building churches for themselves in an honest manner, they have trespassed unsought and unwanted upon the domain of others. Turning their covetous eyes on our established kirks, all finished and ready to hand, they have, in the most dishonest manner, seized these and turned out the rightful owners. Turning their covetous eyes on our colleges and lands, they have laid hold of these also; turning their covetous eyes on our funds for aged ministers, widows, and orphans, they have cruelly seized these too, leaving destitute the poor and helpless—turning their covetous eyes on our wooden manses, furniture, garden, horse, ox, or ass, if the minister has such, and even the children's books and clothes, these "Union" lifters appropriate everything wholesale. And now, these robbers of churches, widows', and orphans, have the audacity to assemble in the churches they have stolen—occupy stolen pulpits, stolen pews, and handle stolen Bibles, look up to heaven, and insult a God of Justice, wipe their mouths and say, "we have done no wickedness!" Very likely some of them, all smiles and deceit, their hands stained with plunder, will appear at the Pan-Presbyterian gathering at Edinburgh in July, and discourse glibly on the many advantages of union! I trust its members will beware of such characters, and that the Established Church of Scotland will consult its own dignity by having nothing to do with such a meeting.

Had the so-called "Union" in Canada been like that of the worthy bodies of Dissenters in Scotland—a voluntary union of parties of the same persuasion which benefited all alike—or like the Free Church of Scotland that nobly *sacrificed all temporalities for the sake of their principles*, it had been well enough. But the "Union" in Canada was the reverse of all this—a compulsory union, the like of which was never known before, in which Acts of Legislatures were employed to strip people of their property, and drive those of different persuasions into an unnatural union, whether they would or not, and that under civil pains and penalties! It is a political movement, the vain object of its promoters being to rise to power and control the politics of the Dominion; it is a mercenary movement whose chief end is the attainment of wealth, its promoters, unlike the Free Church, having *sacrificed their principles for the sake of temporalities*; it is a treacherous movement, in which those who were pledged by their ordination vows to defend the Scotch Church have betrayed her, and it is a seditious movement intended to strengthen the *party in power* that would sever connection with Britain. In short, you see a persecuting movement on the part of our opponents, in which the whole hue and cry has been "Put down the Scotch Church, trample her out of existence as a moral nuisance, an unholy thing, and give us her property!"

Opposed to such a union are, not only our religious principles, our many civil rights, and the best interests of Canada, but our national honour. No, we will never allow the Church of Scotland to be trampled in the dust in that manner, nor consent to the extinction of her glorious name. *Certain* mean Scotchmen betrayed her, but *all* Scotchmen would not act like them. Thank God, she has been saved from that national disgrace by the few who have stood by her through all this persecution.

Notwithstanding the many obstacles which present themselves to a union attempted on its present basis, it has been rashly entered on by its promoters; but as their whole previous procedure, at alleged Synod meetings, was illegal, and in violation of the constitution of the Church, even to overriding the Barrier Act, their union falls to the ground; in reality there never was a union, nor will their action stand the test of law. Based on crime, their movement cannot prosper, though it may boast great things, and for a little spread itself out like the green bay-tree. And our traitor brethren are already beginning to reap their reward, being expelled, one after another, from the union ranks, which have now *no more use for them!* The injury their ecclesiastical robbery has done to religion in Canada is incalculable; the injustice of the whole movement is a matter of comment to every one. A writer well observes: * "The first clause in the

* Toronto "Mail," Jan. 31, 1876.

Act lays the axe at the root of every grant, and at the intention and wish of every benefactor that has bequeathed aught to benefit the Church. It matters not how sacred the trust, how devoted to the particular church, the sweeping clause carries them off as if they were the merest gossamer. It deprives every one who has given means for the support of religion, of the right to dispose of these means as he may see meet. The intentions of the donors of all the other funds are studiously set aside, and the conditions attaching to their gifts, dealt with as cavalierly as the rights of private benefactors. As for the Church of Scotland, the scope of the said Acts is to rob and ruin her without mercy."

Such being the acknowledged fact, what are we here presented with but religious persecution, a persecution which, if it were raised against Christians in Turkey, Persia, or other Mahomedan country, half the world would hear of it, and Courts and Cabinets be employed to put it down. And this persecution is not confined to Ontario, but extends over the length and breadth of the whole seven Provinces of British America under their respective Legislatures. Nor is it limited to the Church *as a whole*—it extends to congregations, to families, to individuals. Tradesmen are injured in their trades by unionists, labouring men have their work stopped, ministers are traduced and undermined.

Time does not permit me to instance the sufferings of all our ministers exposed to the storm of persecution. Everywhere from the Atlantic to Huron are the faithful persecuted by the faithless. But to tell the thousand base actions told me everywhere in my visit, of the union ministers to injure their faithful brethren and attain their ends, would fill a volume.

Looking then at the whole "Union" movement, what does it present but the embodiment of villany, priestcraft, and tyranny. Look first at the Kirk planted in Canada to be a blessing to our people, covering the land with her churches, and well supported and endowed. Look next at her traitor sons, tempted by her very riches to lay violent hands on her and rob the people of their inheritance. Behold them trampling under foot every solemn engagement, including their ordination vows, and the testament of the commutants' Fund; behold them doubling their stipends by the base transaction, and bribing aliens to join them, their *true* basis and bond of union being *the seizure and division of spoil*? Behold them deceiving the Church at Home by assuring it that the "Union" had the unanimous support of the people! Behold them deceiving the people, while securing their names for "Union," by assuring them *they would still be the Church of Scotland!* Behold them swindling the people out of vast sums of money for their schemes—especially for Queen's College—all *professedly for the Church of Scotland*; yet the moment they got what they wanted wheeling round on the Sliding Pond, and car-

rying it all off with them into the "Union!" Behold them illegally summoning the Church of Scotland to meet and destroy herself, and at pretended Synod meetings unwarrantably altering her constitution, especially overriding the Barrier Act, as acknowledged even by Vice-Chancellor Blake! Behold them invoking the civil power to sanction their crimes, and abetting Acts unconstitutional and unjust—Acts to annul Imperial charters and deeds of Incorporation, and strip us of our property, and to enable themselves, after deserting us, to lay hold of it! Behold them casting a slur on the Church of their native land, degrading and injuring her in every way possible, and finally selling her into captivity for a purse of gold! Behold them, while drawing her salaries with one hand, signing away her rights with the other on the Sliding Pond! Behold them every few months perjuring themselves and drawing her money on false pretences, by signing themselves *ministers of the Church of Scotland!** Behold them consummating a movement opposed to the wishes of the people, opposed to our national feelings, opposed to every sentiment of gratitude for the many favours received from the Parent Church—a movement injuring the Church at Home by sweeping a branch from her—and involving a breach of faith with the people of Scotland, who raised and sent their collections on the distinct understanding that they would promote *only the Church of Scotland*. Behold them doing an injury to religion which is incalculable, injuring the best interests of Canada by raising up a political union to strengthen the party that would cut connection with Britain, and thus involve her in the horrors of warfare. Behold them, in a word, shamefully glorying in throwing down the Church of their fathers, and beholding unmoved the miseries they have created.

Such are the deeds of those whom the Church of Scotland nursed in her bosom and trusted as her friends! Pity that such wolves in sheep's clothing ever entered the honoured Kirk, and that by artful misrepresentations they should have imposed upon the kindness of the Mother Church to the extent of even obtaining pecuniary aid, which, they boast, not only pensions their ring-leaders, but enables them to carry on the cruel lawsuits against us! We believe that the Church at Home only requires to know the *truth* about such traitors and their deeds to determine her to set her face against them, and aid only those who have stood true to her.

Looking at the persecution of our Church, we see she is persecuted on all hands—by unjust Legislatures—by time-serving law-courts—by unionists of twenty different creeds—by a hireling press, the tools of Gritism—but, above all, by *her traitor sons*.

* Appendix.

These were the true actors in the scene of destruction—her treacherous sons who, for a generation, had fattened on the bounty of the Church of Scotland—who were to the Colonial Committee as a right hand and a right eye—who monopolized their favours, and lavished on their colleges and schemes the money sent to aid weak congregations, boasting they were the Kirk's great defenders, yet who, all the while, were plotting her destruction, sapping her foundations, preventing her extension, crippling her resources, fraudulently appropriating her funds, bleeding, in fact, the Kirk nearly to death, and drawing away the affections of the people from her, and who, finally, for the most sordid ends, perjured themselves before the world, trampled their ordination vows beneath their feet, conspired with her enemies to overthrow, and covenanted with them to betray her, and share her property between them, and played Judas to the kind, good Kirk that taught and clothed and fed them!

Such is their feat in Canada, which, instead of calling forth the applause of any one, ought to send them to the penitentiary! But it is asserted on this side of the Atlantic that there are *some* even in the Church at Home, who sympathize with the rebels, and are playing into their hands! I should be sorry to believe this. The so called "Union," is nothing but a crusade against the Church of Scotland—nothing but a combination of enemies of all kinds combined against her to disestablish and disendow her. The rebels have swept a branch from the Church of Scotland, and greatly weakened her in America, and I cannot believe that any *true* member of the Church at Home would glory in this fact. As for the Church of Scotland applauding such a movement, this is as incredible as to suppose that a monarch would rejoice over the loss of some of his dominions, and wish "God speed" to the rebels who had effected it! But indeed they now boast that they have *some friends* in the Colonial Committee who will whitewash them and make them right. I believe no such thing; and, that if any countenance has been given to them it has been done through ignorance. I believe that if the Colonial Committee beheld the movement in the light in which it is viewed in this country, they would loathe and abhor it, and not aid it with funds intended only for the faithful adherents of the Church of Scotland. And, I believe, that if the parish ministers and people of Scotland knew that their collections for the Colonial Scheme were *now* to aid our oppressors and persecutors—the greatest enemies of the Church of Scotland—not a penny would be raised for that Scheme in any parish in Scotland. No, the Church of Scotland will never approve of the crimes perpetrated by her traitor-sons; nor will she be unmindful of those who have, in trying circumstances, maintained her cause and honour.

As to our false brethren separating themselves from us, we by

no means object to it; we only object to their plundering the house in which they were long entertained so hospitably. If these "ungrateful guests," as Philip of Macedon would have branded them, were tired of the Church of Scotland, their countrymen were not, and no right had they to deprive them of that blessing. To force the Legislatures in their own interests, to extirpate that Church in Colonies where there is such a large Scotch population, was an infamous action. That population, both settled, and continually arriving as emigrants, belong chiefly to the national Kirk, and they are not to be deprived of the privilege and consolation of their national religion.

As to the sect they have helped to form, we bear no ill will to it or its people—we blame not the people, but their spiritual guides—and we are only sorry that some whom we esteem have been deluded into it, not aware that they are thus strengthening the hands of our persecutors. A sectarian "Union", by extinguishing the Scotch Church, it diminishes the number of churches in the country by one half. A dissenting "Union," its feelings towards our Established Kirk are more hostile, than those of Spanish Catholics to Protestant missionaries, or those of Mahommedans in Damascus towards Christians. It is not a union of love, joy, and peace, but a union illustrated hitherto by hatred, wrath, strife—by law-suits, injustice, intolerance, by ejections, spoliations, penalties. Destitute of charity, and based on robbery and the oppression of the poor, what an abomination must its worsnip be in the sight of God! What sort of ministers are they who can hold office in it! A mongrel sect, composed of schismatics of every creed, whose doctrinal standard is now wavering between Universalism and Socinianism, with a mixture of Pelagianism and other heresies not found in the Confession of Faith, its teaching is as widely different from that of the Church of Scotland, as the west is distant from the east! Such a union, though now held together for political ends, will soon dissolve like a rope of sand, by the inevitable tendency of sectarianism. Alas! that any should leave the firm rock of Scotland's Kirk for such shifting sands of delusion.

As to the woes they have inflicted on us, look around and behold them—our Zion desolate, her children in tears, her treasury plundered! Her case is one of peculiar hardship. She has been stripped by the "Union Acts" of everything. Her *private* property, churches, manses, colleges—all raised by her own hands—have been seized, as well as *Government* grants. Spoliation is too feeble a term to use for such wholesale plunder. Every vestige and shred of our dear Church's property is wrenched and wrung from her without mercy, and she is left naked and desolate. No funds has she to fall back upon, and none to help her.

With poor congregations, the case is especially hard, their mem-

bers having invested nearly their all in the churches they built ; and now they are turned out of them to face the winter's cold, having no place to meet in. What grieves our people most is being thus deprived, *in many places*, of preaching altogether, the pulpits of the ejected Scotch ministers being occupied by three-year old scholars from Queen's College, whose crude prattlings about Universalism and Geology form a poor substitute for sound Scotch sermons.

Ministers must leave their once pleasant homes, and deliver up the keys of kirk and manse to strangers. Great hardships are felt where there are families, from the difficulty of obtaining shelter. During my visit among our people in the Lower and Upper Provinces, I received many harrassing details of the sufferings endured by our ejected ministers, the most painful of which is the case of one on the St. Lawrence. Unable to meet the exorbitant law expense of \$1,600, incurred in Chancery courts in vainly defending his kirk from the unionists he, with his wife and nine children, the youngest only one day old, was turned out of his poor manse by the sheriff's officers. As it was the depth of winter, the snow deep, and the cold tremendous, the poor victims of "Union" persecution must have perished on the road-side but for the Christian kindness of some Roman Catholic farmers, who took them to their homes and provided them with food and shelter.

The tyranny of the "Presbyterian Union Acts" will be evident from the very power they give to unionists to seize even private property, if it be at all connected with manse or kirk. Great hardships are felt in consequence. Everything, in short, from church lands and property, down to communion service, and even the books of the Sabbath scholars, everything must be delivered up to those who never paid a cent for anything !

Missionary and charitable schemes are stopped ; Church services and Sabbath schools broken up ; aged men almost brought to the grave with sorrow at losing the kirk, and the young children asking when the Sabbath schools of their beloved kirk would be opened again. Sighing and lamentation are over the whole land. Our Zion is sad and disconsolate ; her children shedding many tears, like the pious captives by Babel's streams, who hanged their harps on the willows and wept when they remembered Zion.

London, Williamstown, Bayfield, Dalhousie, &c., are instances of the manner in which the Church of Scotland is persecuted by *her traitor-sons*. In the first, the Scotch Church, by an overwhelming majority, decided three times to remain true to the Kirk of Scotland, and even by the oppressive Mowat Act, was therefore entitled to hold its property. What follows ? The persecuting Union-party raise a Chancery suit against the

congregation, expensive litigations are carried on in order to ruin it, and a Chancellor's decision interdicts the trustees under forty thousand dollars' penalties (\$40,000) or ten thousand dollars each, from using the building for behoof of said Scotch congregation, and, lastly, debars the Scotch minister appointed to preach in it from preaching again the Gospel of Christ in said Scotch church to the said Scotch audience, under another penalty of ten thousand dollars, or fifty thousand dollars in all. And now, after a year's litigation and trouble, another Chancery decision gives the property to a small handful of unionists, the trustees being obliged to pay their heavy costs (with Sheriff's expenses super-added) as well as their own, and interdicted a second time from using the church under another fifty thousand dollars's penalties.

Williamstown, one of the oldest Scotch churches in West Canada, and whose title-deeds clearly express the object for which the lands were obtained and the church built, has also been given to the unionists, and its worthy minister and congregation turned out by a Chancery decision.

Bayfield is another instance of unionist persecution. This church from its foundation was, like others, connected with the Church of Scotland, erected by her members, and set apart for her worship. By two distinct deeds it was secured to her, but to make it doubly secure the congregation, in terms of the Act, agreed to vote before the 15th December 1875. As some of them were led astray by union canvassers, I addressed the people the day previous, exhorting them to stand true to their national Zion, and on no account join her foes. Everything was conducted in strict accordance with law. None but male communicants were allowed to vote, though the meeting was much disturbed by unionist intruders led by Messrs. Seiveright and Ure, Union parsons from Goderich, fourteen miles off, who demanded the contrary. Stormy and blustering was their attack, but the Kirk people put them to shame and carried the day triumphantly. Telegraphic counsels they also got from Quebec, Montreal, Kingston, and got them in vain. The presiding magistrate, D. H. Ritchie, Esq., declared the Church of Scotland had the majority by a lawful and fair vote; yet the first Sabbath after, the church was taken by the unionists by brute force led by Mr. H. Cameron, Union parson at Kippen, in violation of every right and law. To make sure, they held it from Saturday night previous with a strong party armed, who desecrated the sacred building and the Sabbath by drinking whiskey and playing cards in it till daylight. I protested against this usurpation. In their carousals, however, they indulged rather too long, for next week my ruling elder, Mr. Donald Cameron, surprised the drunken guard and took the church from them. Their outrage was sanctioned by the Huron Presbytery (Unionist), and though the Scotch Church was entitled

in law to the property, that Presbytery, in most unjust and oppressive manner, encouraged the defeated unionists to try the case in law. Expensive litigations have been the consequence, which, though they had not a shadow of justice to go upon, were yet carried on in order to ruin us, and finally resulted in their obtaining the use of the church half the day.

In this case the property was not only ours by a double deed before the passing of the Act, but ours also—as the magistrate declared—in strict accordance with it, by our having a majority of male votes. Look then at the whole facts of the case: On our side you see a minister—a kirk session—four faithful trustees—and a congregation embracing a *majority* of lawful voters, who erected the church at their own expense. On the other side you see no minister—no session—one faithless trustee—and *three* persons *not even Church-members and therefore not allowed to vote*, yet who swore they were both members and managers, *in order to act as Plaintiffs*, with one or two more lately irregularly received from outsiders, and a handful of hostile unionists who never gave a dollar for the church, with a *minority* of voters including one convicted of making a false oath in his affidavit, which false oath was supported by all the other Plaintiffs, also swearing falsely in their affidavits. Yet in this case also a late Chancery decision gave the church to the said unionists, taking it from me and my congregation—our trustees being obliged also to pay their heavy law-costs, as well as their own, and interdicted under forty thousand dollars' penalties (\$40,000) from using it again for behoof of the Scotch congregation.

As to these decisions of the Court of Chancery I pass no opinion—the public will judge of them. And the public may well enquire what sort of an Act must that be which yields such an abundant crop of strife and trouble, of law-suits and losses! Is this the boasted Act that was to promote Christian union, peace, and love!!! Better the rule of a despot than such a law! If such are really our laws, Heaven help the man whose property is sufficiently valuable to be coveted by unionists! What a pity Provincial Legislatures were not invented in the days of Jezebel. Poor Naboth need not have been stoned for blasphemy, so as to allow Ahab to get possession of the coveted vineyard. The simple smuggling of a Seizure or "Union Bill" through the said Legislatures would have settled the matter and saved blood-letting.

Far be it from me to deny that in a Unionist's view there may be sufficient law in their Act to strip us of our property. I believe the bloody Judge Jefferies, of the seventeenth century, also maintained he had sufficient law to plunder and torture the Nonconformists, and that even Claverhouse himself boasted he had sufficient law to burn the Covenanters and blow out the brains of John Brown—but we simply deny the rectitude or justice of such doings.

We maintain that the British Legislators, who sanctioned the Confederation Act, never anticipated such oppressive legislation as has been forced out of it—that they never dreamed that *one small word* in it giving power to *legislate on property* would be misinterpreted into the terrible meaning of wholesale confiscation of it, and that too, *private Church property!* The “Union Acts” are simply penal Acts against the faithful members of our Church, worse than the old penal laws of Ireland, opposed to the Act of Toleration, and the spirit of British legislation, and therefore, we hold that they are thoroughly unconstitutional and *ultra vires* of the Local Legislatures. Look at even the disestablishment of the Irish Church, how carefully the British Parliament drew the distinction between *public* and *private* property, dealing only with revenues derived from the State, not with private endowments. “These,” said Mr. Gladstone, “are private property which must be respected. We leave her also the churches, parsonages, &c., and all the privileges belonging to any ecclesiastical body, minus the State connection and part of the State funds.” It is true the Imperial Parliament is supreme, but it does not legislate in violation of the first principles of justice. How different our Provincial legislation, sweeping off all property, private and public, assuming powers never exercised by the Imperial Parliament itself, except during times of revolution. Our Scotch Church in Canada is a body whose existence is recognised by Imperial Statutes, and whose rights are acknowledged not only by the same Statutes, but by the most solemn engagements on the part of the State: her organization and property, moreover, being not confined to one Province, but extended over the whole of British America. Her rights she has done nothing to forfeit, and she existed as a corporation under the protection of the law, and no Parliament in the Dominion had a right to destroy that protection and seize her property *in face of her solemn protest*. Much less right had the Local Legislatures, whose powers are limited to deal “only with matters of a merely *local* nature,” to overstep their bounds and deal with this ecclesiastical organization lying beyond their province, and general to all British America. Even looking at the matter in a purely legal light: such legislation is vain, invalid, null, and void. It is true a number of her *professing* members sought her destruction, but these were only traitors, false to their vows. She was still rightly represented by her *true* members who remained in her, adhering to their principles. What the Legislatures had then to do was to protect her, and even separate congregations, as far as possible, as former Canadian Legislatures had done in similar cases. The present Government did nothing of the sort, but allowed the blood-hounds of prey to rush upon her in full cry as if she had no rights at all!

And as regards the interpretation of Church law, look at the just

decisions of the Supreme Court of Scotland. Take, for example, the Kirkintilloch and Thurso cases. Lords Moncrieff and Wood passed judgment that even the *smallest minority* of a congregation *adhering to their principles*, could keep their church property and refuse to unite with any other body. How unlike the outrageous laws of Gritism, which give our Church property to those who have *trampled their principles under their feet*, and have now *no principles at all!* Certain we are that the just and honourable Motherland would never have wronged us as we have been, and will not sanction it. Nor do we believe that the late Canadian Government would have made the Confederation Act a handle to rob poor people of their property, ruin them with exorbitant law expenses, and drive them from their churches without mercy.

Talk of persecution! We have now Presbyterian persecution with a vengeance! Let canting "Unionists" beware of preaching on Catholic persecution or the Eighth Command, while they themselves would exterminate Kirk-people with fire and sword, and steal wholesale the properties of ministers and people! For my own part I do not mind losing my church—I am proud to suffer for the Church of Scotland—but I am grieved to see my people suffer.

Now we must combine our strength, fight for the Kirk, and God defend the right. We appeal to Heaven as to the justness of our cause, and have therefore the utmost confidence of its success. Shoulder to shoulder let us fight together, raise the supplies, and prosecute the case with vigour. And I call not only on our own congregations and people, but on all Christians, Protestant and Catholic, on all free British subjects to aid us, for our cause affects the interests of the whole community.

And ye especially whose harps are hung on the willows, as ye gaze on the ruins of Zion and think of the first temple, the hallowed scenes of the land where you worshipped "neath the vine and fig-tree" with those so loved—sweet memories never to die, the oasis in life's desert which is ever green—though the sad remembrance brings floods of tears from your eyes, yet weep not, God is our refuge. Our Zion spreadeth out her hands to Him, He will comfort her and "turn again her captivity as streams in the south." "The Lord will do great things for us, whereof we are glad." Our afflictions have been great, "our walls broken down, and our gates burned," so, like Nehemiah, we may well "weep and mourn," and pray to God; but like him, "let us build up our walls," gird on our armour and fear not our enemies.

Let us all strive to repair the bulwarks of Zion. Rejoice that her trials are her blessings, having cast out all her traitors. She has come out of the furnace like gold seven times purified, all the dross purged off. Rejoice that though weakened, her organiza-

tion of Synods and Presbyteries is still complete, and gathering strength daily. Her different suits to recover her property are progressing favourably. Be patient and persevering then for the day of our deliverance is at hand. Ye who are her true sons whether of Scotland, Ireland, or Canada, contend valiantly for the faith of your fathers. Now that she is in affliction, show yourselves true Israelites by "remembering Zion." Come to her aid ye who are clothed with the honours of age—come to the forefront of the battle ye who are young and strong—show yourselves worthy of your sires, and with vigorous grasp, bear aloft the banner which your fathers bore before you.

Build up the walls every man with his sword on his thigh—work "till the night be gone, and from the rising of the morning till the stars appear"; rest not till the temple is rebuilt, and the top-stone arise with "grace" to it. Rest not till the gigantic system of oppression be swept away—till every act of tyranny be cancelled, and religious freedom restored to Canada. Rouse public indignation everywhere. Send the story of your wrongs far across the Atlantic—send it up the hills and glens of Scotland, till, like the Fire Cross of old, it rouse the clans, and soldiers of the Cross flock to our relief. Publish it far and wide, through every parish in Scotland, that their collections raised to promote their Church abroad, are now transferred to her enemies and employed to persecute us. Tell Scotland that her best men in Canada, her steady, industrious sons who were the very pioneers of the country, and, in clearing the forests, bore the heat and burden of the day, and made Canada really what she is—and who, out of their hard-won earnings, reared Houses of God where they might enjoy one blessing—that of worshipping Him according to the sound doctrines of their national Kirk—tell Scotland that these venerable men, whose heads are now whitened with the snows of many winters; are now ruthlessly driven out of them, to worship in the woods and wilds—their churches seized by aliens—their trustees and ministers interdicted (as in the times of Clavers' persecution) from using the said churches, under the heaviest penalties, and the beloved Kirk of the Martyrs placed under ban and proscription—tell this, I say, far and wide over the land of the brave and the free, and, I think, the ears of Britain will tingle when she hears of it!

Undoubtedly Great Britain will demand an answer to the question: What is the cause of this persecution? Are the Scotch Church people rebels, that Canadian Governments have confiscated their property? Are they not, on the contrary, the most loyal of Her Majesty's subjects, and has not their Church been for generations the greatest blessing to the colony. And is this the Church, Canada's best friend, and with so many claims to her regard, that by obnoxious acts, her Legislatures have devastated, raising in her

stead a spurious Presbyterianism, Canada's greatest foe? Let the case then be carried to Great Britain without delay, and we shall then see what right Provincial Legislatures have to annul Imperial Charters, confiscate our property, and overturn an Established Church recognised by Imperial authority. Surely the day is at hand when the treacherous Edomites and Babylonians, who conspired to overthrow us, will be rewarded as they have served us. They who rejoice to see our ministers and people ejected from their churches, ordinances suspended, and penalties to the amount of hundreds of thousands of dollars hanging over their heads, will soon themselves be turned out of the churches they have so surreptitiously usurped. God is witness how cruelly we have been wronged in the matter, and we trust in Him that he will make all right. We have faith in British justice that this wrong will be righted. We can safely entrust the matter to England's Privy Council who will do what is right and just.

Meanwhile we can afford to wait till the day of retribution dawn, till the confiscation Acts are upset, and our rights and privileges and possessions are restored. And when that day—not far distant—dawns, what an overturning there will be of our foes. How speedily they will require to disgorge their ill-gotten gain, restore the spoils of our plundered Church, and lament their degraded position. As for our beloved Zion, endeared to our hearts more and more by reason of her persecutions and trials, there is no fear for her. Founded on the Rock of Ages, and protected by her Divine Master, the *united* efforts of her assailants, even the gates of hell, cannot prevail against her. All the assaults of her enemies cannot overthrow her bulwarks of salvation, and her gates of praise. All the malice of her foes cannot prevent her re-appearing radiant in the splendour of her primitive glory! Yes, under God's blessing there is yet a bright and glorious future before her in Canada, when she will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." To promote the cause of her Divine Master has ever been her aim, even as she has ever borne the most emphatic testimony to His Headship and Supremacy. And when the storm through which she has passed is hushed into a calm, and the moral atmosphere again cleared, there is no doubt she will lead the van, as she was wont, in bearing the Banner of the Cross over this Western Continent, gathering into the fold of the Great Shepherd at once the Aboriginal heathen and the many thousands of her children in Canada.

APPENDIX A.

The only other ministers of the Scotch Church in P. E. Island were Messrs. Alexander McLean, Thomas Duncan, and Peter Melville, all of whom went over in a body to the unionists, and, along with Messrs. W. McMillan and John Campbell, Nova Scotia, were chief among the traitors of the Church of Scotland in the Lower Provinces. Chief among the traitors in the Upper Provinces, were Messrs. R. Campbell, J. C. Smith, J. Seiveright, Camelon and Wilkins. These ten, along with others, are now degraded from the position of Church of Scotland ministers.

APPENDIX B.

It will hardly be credited that the union ministers periodically draw salaries from the funds of the Scotch Church, and sign themselves *Church of Scotland ministers*. Is not this obtaining money on false pretences?

APPENDIX C.

The *Landmark* of April, referring to the numerical strength of the Scotch Church in the Lower Provinces, says:—The following letter appears in the *Monthly Record* of the Church of Scotland, in Nova Scotia:—"I wish to direct your attention to the Report of the Colonial Committee of the Church of Scotland, published in the November No. of the *Monthly Record* of that Church, which contains these words: 'The union of the Presbyterians in the Dominion of Canada has at length taken place. A very large majority have concurred in it, but a few of the brethren connected with the Church of Scotland in the Dominion of Canada have declined to join the union.' The first question that will occur to the readers of the above quoted passage, is to ask: Is it really true, that only a few of the former adherents of the Church of Scotland have declined to join in the union? And the second question naturally is: Whence does the Colonial Committee derive its information? In a matter of such vast importance to the adherents of the Church of Scotland, both lay and clerical, in the Dominion of Canada, surely there ought to be an authoritative source somewhere, through which the Colonial Committee should

constantly be apprised of the real and true state of things here, with respect to the late union. The Presbytery of Pictou, if they only avail themselves of it, have abundance of material in their hands to show the Colonial Committee that the statement in the report is not correct, especially with regard to the Maritime Provinces. It is not the 'few' but the 'many,' not the minority, but the large majority, who have declined to join the union. To show that this is true, I beg to direct attention to the following undeniable facts:

"Take Nova Scotia proper—and it is to be borne in mind in this connection, that the first Synod formed in connection with the Church of Scotland in British North America was that of Nova Scotia and P. E. Island; the rest followed. In Nova Scotia proper, before the late union took place, there were eighteen congregations in connection with the Church of Scotland. Of these, six only have joined the union, twelve declining to do so, and assuming, if you like, that all the membership in these six congregations were heartily for the union—an assumption which is far from being true, for we have the significant fact, that although the union has been consummated two years ago, and an Act of the Legislature has been passed to enable congregations wishing to join in the union, by a vote of two-thirds of the pew-owners, to carry the temporalities of the congregation with them—yet to this day not one of the seceding congregations has ventured to bring the question before their people, a decisive proof that the leaders know the congregations are far from being unanimous in the matter of union. But admitting they were unanimous, and that all the membership had heartily joined it—what then? Just this—that one-third of the congregations entered into the union, two-thirds declined to join, and if the population connected with the eighteen congregations be counted, which can be easily done, it shall then be found that more than three-fourths of the people in Nova Scotia proper have declined to join the union. Not the few, but the many—not the minority, but an overwhelming majority. In the island of Cape Breton, although the Church of Scotland had no clergymen settled there at the time the union question had been agitated, nevertheless the adherents of the Church of Scotland there have almost to a man declined joining the union, and do decline. True, the *Halifax Witness*, 'a notoriously unreliable authority in such matters,' says that the congregation at Broad Cove has joined the union unanimously. Later intelligence from there, however, has shown the *Witness*' statement to be largely untrue; the people of Broad Cove have not joined the union. A hole and corner meeting was got up to serve a certain purpose, to which a few friends were invited, and of course unanimous votes for union were readily passed. Crossing now the strait to P. E. Island, we see that the adherents of the Church of Scotland there

had no sympathy in general with the union movement. There the unionists are in a miserable minority compared with the McDonaldites owning some twenty-six places of worship, and who, to a man, positively refused joining in the union. In P. E. Island it is not the few but the many—not the minority but the large majority, that have declined joining in the union. Rev. Mr. Goodwill must have not fewer than 5,000 souls in his Scotch *cure*, and they too would be benefited by an additional number of ministers. Meanwhile, our 'good-will' is heartily offered to them and theirs—long may they remain loyal to the good old Church of their fathers!"

APPENDIX D.

Nothing can better illustrate the dishonourable dealing of the unionist faction which left the Kirk than the attempt made by Mr. Robert Campbell, occupant of St. Gabriel's pulpit, Montreal, to destroy the Scottish Missions in that city. The facts are thus given in the *Landmark* of June, 1876:—

"EAST END MISSION, MONTREAL.—Mr. Campbell was well aware of the circumstances by which the charge of St. Gabriel's Church was open to him. He knew that it was only because we were in connection with the Church of Scotland that we could claim possession of the building, and that it was *only because he was a minister of our church* that he was eligible to accept the call. He entered upon the work with the perfect knowledge that he was to promote the interests of the Church *in connection with the Church of Scotland*.

"But there are some very extraordinary things done in the name of religion. Under the circumstances, it might have appeared to be the duty of Mr. Campbell, when his views underwent a change, to have honourably resigned his charge. But he was scarcely warm in his seat till he lent himself as an instrument in the hands of those who had set themselves to complete the schism of 1844—a schism in which they themselves would have participated, but for reasons little creditable to them. Among men of business, the course to be followed would never for a moment have been doubtful. If they felt that they could no longer carry out their engagements, they would plainly have said so, and sought employment elsewhere. But religion is made the cover for a good many questionable transactions.

"In June, 1875, the march from the Synod of our Church took place, and at a very early date thereafter Mr. Campbell allowed his secret thoughts to become visible. St. Andrew's Church had for some years been engaged in missionary operations in the east end

of Montreal. It was supported by the Kirk Session and the Young Men's Association and the Young Women's Association, the latter having contributed no less a sum than \$3,122.98. The Mission was doing a good work—gathering in many, spreading the knowledge of the gospel, and, there is reason to believe, saving souls. But there were two very serious objections to its continued existence: it was not under the control of Mr. Robert Campbell, of St. Gabriel's Church; and it was connected with St. Andrew's Church, of which the Rev. G. L—g. is pastor. Either of these considerations would have been sufficient to have warranted its destruction, which became an imperative duty.

“Every effort was made to break up the East End Mission; overtures were made to the missionary to violate his engagement; stories were circulated that St. Andrew's Church had given up the field; petitions were prepared and carried round for signature among the worshippers, to be presented to the Presbytery of the new body, asking to be taken under their charge, and by a tissue of *misrepresentations*—a snorter and more emphatic word might be justly used—a certain small number of signatures was obtained. . . . The Scotch Mission services were conducted in a Methodist Church in Panet Street, rented by St. Andrew's Session. To obtain possession of this was the next step, and this was taken by Mr. Jas. Croil, formerly the agent of our Church, but now one of its bitterest enemies. He wrote to the gentleman who acts for the Trustees of the Church, desiring its use for the new sect. Up till that moment the Kirk Session of St. Andrew's had been ignorant of the plot, so completely had it been concealed from those most interested, and the sending of this letter to Mr. L—g. by the gentleman who received it, was the first intimation of the plan. But the two gentlemen were not to be disconcerted at their failing to obtain possession of its Church. Mr. Robert Campbell had another scheme in view; he proposed to exchange pulpits with the Missionary. To prepare for his appearance in the evening, the following paper so *economical* of truth was widely circulated. Observe, *no change* was made in the occupancy of the Church—it ‘had *not* been let to other parties,’—and Mr. Campbell knew this when he penned the words we italicise.

“The Panet Street Methodist Church *having been let to other parties*, arrangements are now in progress for procuring necessary accommodation elsewhere for Presbyterians resident in the district, to which the Sabbath School and Mission will be removed, &c., &c.

“ROBERT CAMPBELL,

“Convener Presby's. Home Mission Committee.

“Montreal, April 29th, 1876.”

“What Mr. Campbell would have told the people in the evening, is lost to the world. But it is probably among the things we would willingly let die. With the spirit shown in the above production; with the determination exhibited to stick at nothing, so that his purposes could be effected, we can readily imagine that he would not be rigidly exact in his statements. But (to the dismay of Robert Campbell!) the Rev. G. L—g. himself officiated, and told the people what had been discovered! On the 6th May, Mr. Campbell, writing to the Missionary, makes use of terms of coarse vituperation concerning Mr. L—g, that we will not repeat, and announces that he intends to advertise that the Mission services and Sabbath School will be removed to other premises. Though St. Andrew’s Church had no intention of withdrawing from the field, Mr. Campbell commences an avowedly hostile Mission. The advertisement in the Montreal papers is as follows:—

“East End Presbyterian Mission. *The Sabbath School and Mission will be removed from the Panet Street Methodist Church to-morrow!* Service to be conducted by Rev. J. Jones, &c.’

“And a similar advertisement is inserted on Saturday, *with the deliberate intention of deceiving and of conveying as true what is absolutely and entirely false.* But Mr. Campbell does not hesitate at anything. His attempt to get possession of the harmonium, pulpit, reading desk, chairs, stoves and illuminated cards on the wall, belonging to the Mission, is only to be equalled by the doings of Marshal Soult, whose habit of finding articles of value, paintings, works of art, &c., in churches, convents and palaces, was so well known over the Continent or Europe. The order, like the commands of all great men, is in words brief, stern and decisive, a brevity, unfortunately, not always characteristic of Mr. Campbell.

“The order runs thus, the list of articles being left out.

“To MRS. BRUCE,

“‘In charge of the Methodist Church, Panet Street.’

“(There is no *madam*, or other mark of courtesy; it is too serious a moment for any time to be wasted on politeness, the order rushes on):

“‘As appointed by the Sabbath School Association, with two other gentlemen, to look after the property of the Association presently in the Panet Street Church, I require you to deliver up to the bearer the following articles, which were removed from the Mission House in Craig Street to Panet Street.

“‘This will be your authority for delivering up the same.

“ROBERT CAMPBELL,

“‘Minister of St. Gabriel’s Church.’

"We can picture the reverend gentleman as he despatches the order, and waits for the return of the messenger. It is told of Soult that he used to say of one particular painting that hung on the walls of his palace, that he always looked at it with pride, as it had saved the lives of several worthy monks in Spain, the reason being, as was discovered, that it was only given up by them to save themselves from being shot. Mr. Campbell will not have the opportunity of saying so in presence of the illuminated cards, as he did not get them.

"In order to bring the whole matter before the ecclesiastical authorities, under whom Mr. Campbell placed himself in June last, the Kirk Session of St. Andrew's have presented a remonstrance to the Montreal Presbytery of the Canada Church. When Mr. Campbell presented the petition he had himself inspired, if not prepared, the Presbytery stipulated that effect should be given to it only if St. Andrew's was relinquishing the mission. The remonstrance will show the Presbytery what use has been made of that conditional resolution, and we trust the facts may be made as public as possible, that such discreditable conduct may be fully exposed.

"We have gone at length into this matter because it is a fair instance of the means resorted to by the unscrupulous men who conducted the crusade against our Church, whilst professing to be members, and are continuing it now that they have left us. If our expressions are strong they are more than justified by the acts on which we have to comment. If the conduct we have exposed were attempted in ordinary life, the men guilty of it would be sent to Coventry; and we do not believe that men should be judged by two weights and measures."

Among many other instances of the base means resorted to by the "Union" faction to injure our ministers and Church may also be noticed that of Mr. J. C. Smith, of Hamilton, whose advice to the congregation of the Scotch minister there was to "lock him out of his church," thus depriving him and his family of their living, as fully noticed in the *Hamilton Spectator*, July 1875.

The *animus* manifested by the traitor ministers towards the Kirk of which unfortunately they were once office-bearers is, however, best illustrated in a story told me on my visit to Prince Edward Island. It was told me by one of my hearers there, who for forty years has been a farmer in the Island, and is universally esteemed. He said he was in great distress over the desolation of the Kirk, the Presbytery of the Island having gone over in a body to the "Union," leaving the people to shift for themselves. He determined at last to consult with Mr. Thos. Duncan, "Union" parson at Charlottetown, especially as some members of the Colonial Committee had just been there consulting together, and he naturally thought

some Christian advice might be expected. As he had been most intimate with Mr. Duncan as a Scotch minister for twenty years, and helped even to build his church, he expected a kind Christian reception. He went to Charlottetown and called at the Scotch manse, and said, "Mr. Duncan, what shall we do now, seeing that we have no Presbytery now—what shall we do for supply for our pulpit?" The reply of Mr. Duncan was "You can go and hang yourself!"

APPENDIX E.

The following notices appeared among others of the pamphlets I published in defence of the Kirk. From the *London Evening Herald* of May 20th, 1876.

"The persecution of the Scotch Church by Canadian Legislatures" is the title of a powerful pamphlet that has just been written by a Bayfield clergyman. It relates to the recent acts of Parliament, notably Mowat's of June last, which seem to have for their object the spoliation of the Scotch Kirk. The pamphlet takes the shape of a letter to the English Privy Council. It is vigorously written and powerfully argued from the writer's standpoint. It is not our purpose to enter into the merits of the contest between the Unionists and anti-Unionists. It is a matter that should have been decided without Acts of Parliament. If many of the adherents of the Old Kirk are actuated by the same spirit that breathes out in every line of the pamphlet under consideration, the union of the two bodies does not promise much harmony."

From the *Landmark* of June, 1876 :

"We have received a copy of a pamphlet published at the office of the *Huron Expositor*, Seaforth, Ontario, entitled, "Persecution of the Scotch Church." It is written with vigour, occasionally with rather too much. . . . The most unfair character of the Union Acts is clearly pointed out, and the clause which keeps up perpetual doubt and distraction in congregations which still remain faithful to their church, is very forcibly painted. "It provides for the continual filling up of the Union ranks at the expense of the Kirk, and the continual pulling down of the Kirk without the possibility of restoration. It provides that in all time coming, Scotch Church people shall be in dread of its con-

"sequences, that if, by any means, fair or foul, Unionism steals into a Scotch congregation, and Union sympathisers at length outnumber the true Scotch members, they can still hand over such Scotch Church to the Union; but no such provision exists in favour of the Kirk, of allowing a Union congregation to vote itself back again to the Church of Scotland." Other clauses are taken up, and the very disgraceful scenes enacted by the seceders are touched upon with severity."

The same number of the *Landmark* says:

"BAYFIELD.—On Monday, 3rd ulto., a deputation of the Scotch Church, Bayfield, paid a visit to their minister, the Rev. Mr. Moffat. Miss Wilson, of Stanley, read an address on behalf of the ladies, thanking Mr. Moffat for his defence of the 'Church of their Fathers,' and his disinterested exertions to promote the welfare of the Scotch congregations of Bayfield and Varna, requesting him to except an elegantly wrought plaid scarf which they had made for him as a token of their appreciation of his services. Mr. Moffat expressed himself highly gratified by such sentiments of the esteem of the ladies of his congregation, and by the very handsome gift they had presented to him, and assured them that he had no greater pleasure on earth than to defend the 'Church of their Fathers,' and promote in particular the cause and welfare of the Scotch Churches of Bayfield and Varna."

From the *Edinburgh Courant* of June 28th, 1876, copied into the London "Free Press."

"There has been a union movement going on for some time in the Province of Ontario, about which our Pan-Presbyterian visitors did not tell us quite so much as they might have done at their late conference. Reference was made to Canada as one of the privileged countries in which all the divided Presbyterian flocks had been gathered anew into one fold. It was left to be inferred that this had been a spontaneous and purely spiritual operation. We were encouraged also to hope and believe that the Church was to gather strength from the happy re-union of its several members. Later accounts from Ontario do not bear out the congratulations which the Pan-Presbyterian delegates exchanged with each other on this subject. The union is now alleged to have been of the kind which sacrifices spirit to appearances. Far from having introduced unity and peace into the Church, it has yielded an abundant crop of heartburning and litigation. It turns out, as far as the Church of Scotland is concerned, to have been a disestablishment *coup d'état*. Ontario, though rather backward politically, is far enough advanced ecclesiastically to possess Rayites. They are, it is to be feared, a rather strong party, and there can be no question whatever as to their audacity. They have some pliant tools in the Provincial Legislature, and last year a Unionist

measure, adroitly framed in their interest, was smuggled through in the teeth of such opposition as the Church of Scotland party had time to form against it. The Mowat Act was perfectly explicit in its provisions. It allowed Presbyterian congregations six months in which to decide formally whether or not they should join the Unionist communion. This was to be done by a plebiscite, the rules for which, like Canadian electoral laws in general, were not too stringent to prevent an active minority working up a vote in their own favour. In the event of no vote being taken, it was to be legally assumed that the congregation tacitly assented to its absorption in the union ranks. Most of the Church of Scotland congregations being, from various sources, well endowed, the amalgamation became in practice a dissenting scramble for confiscated property. It is alleged that facilities were afforded by the Act for unionists outside the Church forcing admission, and leaguering themselves with those within for the overthrow of anti-Unionist majorities. Acts not only of sharpness, but of outright violence are said to have been committed in connection with several plebiscites. When the Unionists succeeded no quarter was given to the defeated opposition; when they failed they appealed to the civil magistrate to give them the property of which they had just before been trying to deprive their brethren who differed from them. The Ontarian Courts are full of litigation arising out of the Mowat Act, which was to have caused peace and good-will among Ontario Presbyterians. The Dominion Legislature has been made an indirect party to the conflict by its Act for constituting a local Supreme Court, with a view to debarring appeals to the Privy Council. It is hardly credible, however, that such a stretch of judicial independence should be recognised by the Imperial Government, and the victims of the Mowat law will no doubt, in due time, obtain a hearing from the Judicial Committee at Whitehall.

As a form of disestablishment, this Ontario movement is theoretically and practically interesting. The Provincial Legislature is charged with having acted *ultra vires* in its interference with the property of a religious community which had given no cause of offence to any one. The Church of Scotland, existing in Ontario as a corporation, was under the protection of the law. It possessed rights which nothing had been done to forfeit, or even impair. It is not pretended that the members of the Church, or any considerable portion of them, invited the interference of the Legislature. It would be monstrous to pretend that they coveted the confiscation of their endowments and revenues. Even had there been a portion of the Church led away by Unionist wiles, every particular congregation was entitled to act, in a grave matter of this kind for itself. What the Ontario Legislature had to do first of all was to protect the rights of individual congregations, and,

as far as possible, of individual members. It did nothing of the sort, or at least not more than the Free Church and Reformed Presbyterian diplomatists thought it necessary to do in consummating their forced union of a few weeks back. The gross unfairness and laxity of the Mowat Act, resulted in several scandalous plebiscites. Frequently the votes had to be taken under the direction of strongly biassed Presbyteries, who did all they could to brow-beat the anti-Unionists. The female communicants were always a convenient handle for quibbling and sharp practice. When they happened to have carried a Unionist vote, it was right enough in law as well as in gospel; but when they were on the other side, good reasons could always be found for disqualifying them. An anti-Unionist majority might be upset in one parish because it included female votes, and in another for the converse reason that it had excluded them. In Ontario, it is evidently the Voluntaries who are on the best terms with the civil magistrate, and they are not restrained by any sense of inconsistency from making use of him. Even in his most dubious transatlantic form of lynch law, he was not repudiated. Ontario Unionists mobbed churches which they apprehended might go against them. Terrorism was as rampant in some places as at a municipal election; and if zealous agents did not go the length of stuffing ballot boxes, it may have been due either to the absence of boxes, or lack of electioneering experience. There was an unmistakable willingness of spirit to strain points, and large ones too, in favour of union. Over thirty congregations, which voted either unanimously or by large majorities against union, were entangled in a bitter conflict, first with their Presbyteries and then with the law courts. Some of them had their meetings broken up. In others the majority was swamped by an invasion of Unionist votes, the validity of which was subsequently challenged in vain.

A statement addressed to the Privy Council by one of the Scotch ministers who has been transformed against his will into a Pan-Presbyterian, details numerous cases in which congregational liberty was flagrantly violated. The writer might have strengthened his plea by exercising greater judicial calmness; but the disclosures he makes have no claim to very tender handling. As two of the worst cases, he mentions the congregations of London and Bayfield:—"In the former, the Scotch Church, by an overwhelming majority, decided three times to remain true to the Kirk of Scotland, and even by the oppressive Mowat Act was therefore entitled to hold its property. What follows? The persecuting Unionists raise a chancery suit against the congregation, expensive litigations are carried on in order to ruin it, and a Chancellor's decision at last expels from their own church, the whole Scotch congregation; interdicts the trustees under penalties of forty thousand dollars, or ten thousand dollars each, from using

the building for behoof of said Scotch congregation; and lastly, debars the Scotch minister, lawfully appointed to preach in it, from preaching again the gospel of Christ in said Scotch church to the said Scottish audience, under another penalty of ten thousand dollars, or fifty thousand dollars in all."

Regarding Bayfield, the reverend appellant says: "Here everything was conducted in the strictest accordance with law, both ecclesiastical and civil, and even more strictly than has been the case at London. None but male communicants were allowed to vote, though the meeting was disturbed by Unionist intruders, who demanded the contrary. The presiding magistrate declared the Church of Scotland had the majority by a lawful and fair vote yet, the first Sabbath after, the church was taken by the Unionists; by brute force, in violation of every right and law. This outrage was sanctioned by the Huron Presbytery (Unionist); and, though the Scotch Church was entitled in law to the property, that Presbytery, in the most unjust and oppressive manner, encouraged the defeated handful of Unionists to try the case in law. Expensive litigations have been the consequence, which, though they have not a shadow of a ground of law to go upon, are yet carried on in order to ruin and impoverish the Scotch party, and ultimately drive them into union." Edinburgh, of course, is highly honoured in having been selected as a pioneer of Pan-Presbyterian union; but it is clearly not here that the Pan-Presbyterians should look for their work. There inaugural conference ought to be held in the Province of Ontario. There they might appropriately resolve to have the Mowat Act incorporated among the standards of the Pan-Presbyterian Church. By its fruits they are pretty sure to know it; but we can inform them beforehand how it looks from a Church of Scotland point of view. According to the Bayfield minister's address to the Privy Council, "the entire property of the Church of Scotland in Ontario, real and personal, to the value of millions, was, on the 15th of June, 1875, confiscated to the use of a new and hostile sect, her temporalities parted among strangers, her churches, manses, and lands, and her very colleges seized, and even her widows and orphans robbed of their rightful funds by the same locust army of Unionists. Funds, donations, and grants, property of every description, from imperial gifts down to the last dollar of the working-men's collections, every green leaf, is devoured by the Union legion of grasshoppers."

A SIGNAL DEFEAT.

It will be gratifying to my readers to know that, amid the wholesale seizure and spoliation of our Church's property by the grasping

ing unionists, I had the good fortune to preserve for her use the bequest of the late Rev. Mr. Stewart. Great were the efforts made by the unionist faction in the Lower Provinces, both the treacherous Island Presbytery, and also the Maritime Synod, to have the control of it. I allowed them all to do their utmost—they did so, and *sustained a complete defeat*. The will of Mr. Stewart was found to have been regularly and legally made by him a considerable time before his death, and could not be broken; and I continue now, as always, undisputed manager of it, with full power to use it as I shall think proper for the promotion of the Church of Scotland. During a former visit to my friends in Prince Edward Island, I had the melancholy satisfaction of erecting a tombstone to the memory of my esteemed friend, the deceased Testator. As he was distinguished as a Latin scholar, I thought it appropriate to write the epitaph in that language. It is thus noticed in a Prince Edward Island newspaper:

“THE LATE REV. MR. STEWART, OF THE SCOTCH CHURCH, P. E. ISLAND.—A handsome marble tombstone, with an iron railing round the grave, has been erected in St. Columba’s Churchyard, near Charlottetown, to the memory of the late Rev. G. W. Stewart, of the Scotch Church, by his friend and executor, the Rev. J. Moffat, Minister of the Church of Scotland in Ontario. The tombstone bears the following inscription in Roman capitals:—

IN MEMORIAM.

REV. GEORGIUS STEVARTI.

In Eccles. Scot. V. D. M.

Qui Opere Evangel. Per. xxv. Annos.

In Scotia. Nova Scotia. Ac. Princ. Edvardi. Insvla.

Fideliter. Perfvnctvs. Est.

“Integer. Vitæ. Scelerisque. Pvrvs.”

Doctrina. Cvm. Sacra. Tvm. Sæclari.

Insignis.

Omnibvs. Bonis. Dilectvs. Est.

Scotia. Natvs. Hac. in. Insvla. Obiit.

xvii. Kal. Febr. A. S. N. MDCCCLXXIII.

Ætatis. Svæ. A. lxx.

Illivs. Omne. Qvod. Mortale. Fvit.

Hic. reqviescit.

In. Spē. Vitæ. Æternæ.

Per. Christvm.

The inscription, which is after the purest models of the ancient Latin Church, has over it a Cross, surmounted by a Crown, emblematic of the Christian faith; while underneath is a Scotch Thistle as the national emblem. The sculptor is Mr. Cairns, Charlottetown.”—*Charlottetown Patriot*, Jan. 4th 1876.



