

treason. Every tie that connects us with the Mother Country should be maintained. Laws, customs, literature, and commerce bind us to her, but religion should be the *strongest* tie of all, *making us all*, whether natives of Britain or of British America, *all one family in Christ*. How devoted the allegiance of Catholic Canadians to their far distant head—how beautiful the attachment of Episcopal Canadians to the Church of England, though Canterbury is far away—and shall Presbyterian Canadians be less attached to their own sacred Mother Kirk, though its head-quarters be in a distant Isle? Shall the Scotchman especially, not revere and love her, so identified as she is with the glorious history of his country; her very name, fragrant with memories, speaking to him with the voice of years that are gone, when, in youth's happy days, through the bonnie glens and hills of Scotland, he went on the sweet peaceful Sabbath to the House of God with those whom he shall see no more.

11. Because it is opposed to every sentiment of gratitude for the many favours received from the Mother Church. To repeat the words of the writer in the *Monthly Record*: "She planted them here at first; she nursed them in their infancy; she assisted them in their weakness; she sent them ministers; she aided in supporting them; she has given of her means to build churches, to endow colleges, to educate students. Her interest in our welfare, her readiness to help wherever help was needed, has never faltered for a moment. These are facts which no one questions, and they are facts, which, in my opinion, apart from anything else, ought to knit us all the more closely to the Parent Church."*

12. Because it is breaking faith with the people of Scotland who sent their money to Canada on the distinct understanding of its being used solely for one special object—promotion of the Church of Scotland.

13. Because it is breaking faith with the people of Canada who gave their subscriptions for the same purpose.

14. Because it is ungenerous to our defenders, those patriotic brethren at Hamilton, Glengarry, Montreal, Pictou and other places, who are nobly defending the Kirk against hosts of traitors.

15. Because it is unfair even to our opponents, the Voluntaries, many of whom are as sincerely opposed to 'Union' as we are, and one half of whom, or rather three fourths, did not vote on the question at all.

16. Because it is simply a movement on the part of ministers carried away with schemes of ambition, and longing for wealth and power. Coveting his neighbour's vineyard, the Unionist hopes to double his stipend either by annexing the congregation of his non-conforming brother, or by getting a double share of the temporalities—he expects to gain also a little notoriety by starting something new—all which novelty, sensationalism, and vanity are condemned by the Word of God.

17. Because it is contrary to the wish of the people. I can testify that everywhere from Ontario to Prince Edward Island, I heard but one voice upon this point. All acknowledge that there was no need of dissent at all on this side the Atlantic. Those who had been drawn into "Union" said that they had been told by their ministers and elders, "that they would still be the Church of Scotland." The thought of losing the Kirk had nearly killed some aged people. The printed reports were false. In Prince Edward Island, for example, while the Presbytery was represented as unanimously for "Union," large Gaelic congregations, (of the late Rev. Mr. McDonald),

*Letter against "Union" in the *Monthly Record*, Nova Scotia, January, 1874..