

may shortly be one Methodist Church, in Canada; suppose then that they come here for the necessary legislation. If one man in the four dioceses up there objects, you will have to say: "Yes, you can unite with your brethren, but only at the expense of your property; we have laid down that principle and must stick to it." Is this Parliament willing thus to commit itself with regard to the future? And what follows, also, with regard to the past? Something more startling, because the past you cannot wipe out, whereas the future is warned. With regard to the past, you lay down this principle, that any existing minority may now claim the whole property of Churches that united. Are you aware, gentlemen, that there were dissentients, not only from the Kirk, but from the other negotiating Churches; that, for example, there were two or three worthy ministers of the Free Church who remained out and who still remain out of the union. These Clergymen believe that their brethren were false to their covenant; they thoroughly believe—and, what is more, they believed from the first; they did not get new light—that they are the only true Free Church in Canada, and that the hundreds of their brethren who united thereby ceased to be Free Churchmen. But these ministers did not know, or did not care to use, the immense power they had. They quietly remained outside, just preaching the Word of God, and even sending their contributions to their brethren who united. They said "We are too weak to institute missions of our own; let us then do some humble work in the way of aiding the great missions of the United Church." But, when they hear that this legislation has been refused us, they must discover that they are entitled to all the property of the Free Church; that Knox College, Montreal College, the Widows' and Orphans' Fund, and all the endowments of their former Church, belong to them. My friend Mr. Macmaster made the ludicrous mistake yesterday of saying that the Free Church had no endowments, and was even opposed on principle to endowments. In some respects it had larger endowments than we had. And that any man should entertain the idea that the Free Church was opposed to receiving endowments! Could he think that there was any such Church on this planet? He startled you, and no wonder. There are Churches that will accept endowments only on certain conditions. To dream that any Church would reject them utterly is a ludicrous mistake. They are only too glad to get them. Our complaint generally is that you do not give us endowments enough. But, Mr. Chairman, these worthy dissenting Free Church brethren, when they find that they are the old Free Church, will of course claim and get all the property of their former Church. You say that that would be preposterous. It would. So is the contention of our dissentients. I think Sir, that I have established the two principles with which I set out. I heard no dissent from any member of the Committee. I heard no question from any member. I had no interruption. I think that I have also proved conclusively what follows as regards ourselves,

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