

insuperable objections to a genera union. We have an Imperial Charter, (referring to Queen's College) which an Act of Parliament cannot annul, and we have a widows' and other funds which would be disorganized. I look forward to the discussion of the question *in the headlong spirit of the times* with great apprehension. The impracticability of the thing renders it almost ridiculous. The mischiefs that would involve churches; the unsettlement of the rights of property with the renunciation of the name; the lawsuits that would follow; the bitterness and contentions that would arise out of it are alarming."*

Such was the opinion of the Rev. Dr. Mathieson about "Union," a man of all others the best qualified to judge what was best for his own Church and religion in general in Canada from his long residence there, an opinion therefore of the greatest weight, and in that opinion he was supported by all the best men in the Church. So long as this noble man lived, the embryo Unionists in their holes and hiding-places durst not play cheep! After the lamented death of that eminent Divine, they came out of their holes and corners uttering at first a faint squeak at Kingston, which being repeated by lips of like ignorance, gradually spread to St. John, Halifax, Charlottetown, increasing in sound like the song of the frogs in spring, till the murmur waxed into a howl or bray such as now reaches your Parliament Halls. Stoutly has this Union-cry been met by another, "No Surrender!" on the part of the Church of Scotland. Stoutly and bravely has she all along contended for her rights; entering her protest against the union proceedings at every stage of them, and defending her honoured rights before every Court and Legislature in this country down to the present hour, when, as your Honours are aware, there is a large and influential minority composed of her leading ministers in Canada and Nova Scotia, and some of the principal men in the Dominion who are determined to stand true to the Church of their fathers, and who now call upon you, as Protectors of public property, to do your duty and protect them in their vested rights.

(III.)—THE CHARACTER OF THE DIFFERENT PARTIES.

From all that has been said, your Honours will perceive the *immense difference* in point of character which exists between the two parties who now approach your Parliament, the Aggressors, and the Defenders, and will estimate it accordingly. Limit your observations to the two parties within our own Kirk. Look first at the "Union" party plotting treason against the Church of their fathers even while eating her bread, fomenting schism, if not sedition, over the country, leaguings with her enemies, and making havoc of the church they swore to defend. Look next at the Church of Scotland party, standing true to every vow and principle for which their fathers bled and died; true to the best interests of Canada in conserving to her the blessing of our Protestant Church, and promoting peace, prosperity, and loyalty within her borders. On the one hand you see a set of men betraying their trust, forswearing their religion, and trampling their church in the dust: on the other, a band of inflexible heroes nobly defending their Church, their principles, and their religion—which of the two parties do you admire?

(IV.)—RIGHT versus WRONG.

In the different parties then ranged for the coming struggle you see in the Church of Scotland party *Right* defending herself against *Wrong* and

* Biography of the late Rev. Alex. Mathieson, D.D. Montreal.

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