

will not recognize those 11 ministers." "Well," said the Synod, "we will put them on the list as men privileged to get \$400 a year." That was made a condition also. That would consume about \$61,000; and so only \$60,000 were left for a permanent endowment, and the Church increased that by general subscriptions up to about \$78,000. The tables are here, and I can go over them one by one and show to you with absolute accuracy that that is the sum of the permanent endowment. I think the Committee understand.

MR. McLEAN.—I do not think so.

PRINCIPAL GRANT.—They can speak for themselves. They are remarkably silent, as compared to the brethren opposed to us. Silence gives consent. Now, says Mr. Macmaster, the act of the commutators was "sacramental." All I have to say to that, is that I must do a great many sacramental acts. I never ask for money for Queen's College without making the same prayer as the Synod. I say to subscribers, that I hope and believe, under Providence, this money will be a permanent blessing for the Church and the country; that it shall be a permanent endowment. Do I mean by that, that the Church has no freedom of action? Do I mean that this Parliament has no freedom of action? That the clutch of the dead hand is on every dollar that is given? I am talking to reasonable men. All that is meant is that the spirit and fundamental conditions of the gift must be observed. Where, then, is the Presbyterian Church of Canada in connection with the Church of Scotland? It is identical, as I declared, with the Presbyterian Church of Canada. Now, with regard to that, I am sorry to have to call attention to language of Mr. Lang about which I would rather say nothing. The last Minute our Church passed before it united was one declaring its identity in these very words, which I read from the authorized Minutes:—

The Synod in resolving to consummate the Union "does at the same time declare that the United Church shall be considered identical with the Presbyterian Church of Canada in connection with the Church of Scotland, and shall possess the same authority, rights, privileges, and benefits to which this Church is now entitled, excepting such as have been reserved by Acts of Parliament."

Further, next day, when we went into the Union, this Minute was read to the General Assembly of the United Church. It expressly declared, and no one dissented, that the one Church was identical with the other. Mr. Fleming temperately said so in his memorandum. Mr. Lang comes out over his own name and calls the statement of Mr. Fleming mendacious. "I decline," he says, "to discuss so mendacious a statement." Mr. Chairman, language is inadequate to characterize so extraordinary a method of argument; I am quite satisfied to leave the matter in the hands of the Committee. I say now, if we are the Church, as