

of the General Assembly before the next meeting of that Court." It prescribes no other time limit. In the case of the Presbytery of Winnipeg, returns were not received until after the Assembly had convened, but the Clerk of that Presbytery testified in the Court that the vote had been taken on February 15th, and an extract minute sent to Dr. Smeville, Clerk of Assembly, on February 19th.

Even in this case the conditions of the Barrier Act had been complied with.

Reason 5. The previous answers show that this statement also does not accord with the facts. The Assembly did not take upon itself "virtually to amend some of the returns of the Presbyteries and condone illegalities contained therein." What the Assembly did was to refuse to allow a few unimportant technicalities to thwart the evident will of the Presbyteries as expressed in their votes.

Second: Re Dissent and Protest, re deliverance as per resolution from Union Committee. (See Minutes, p. 73).

"In answer to the dissent of the Rev. Robert Campbell, D.D., and others, from the deliverance of the General Assembly on the question of Church Union, and their protest against it, the Assembly denies that it has adopted in the Basis of Union, "a constitution entirely different from that of the Presbyterian Church in Canada."

While the constitution of the Presbyterian Church in Canada is modified in the Basis of Union, it remains essentially the same. Everything that is vital to the Presbyterian system is retained. Sessions, Presbyteries, Synods and General Assemblies remain in the United Church, constituted in a similar way, and with similar functions of government, the only difference being that the names "Conference" and "General Council" are substituted for "Synod" and "General Assembly."

The omission of the name "Presbyterian" from the official title of the United Church of Canada does not necessarily imply the giving up of any of the great principles of the Presbyterian system. As a matter of fact, no one of the three parent Churches of Scotland—the Church of Scotland, the United Free Church of Scotland, the Free Church of Scotland—has the word "Presbyterian" in its official title.

But while the Assembly denies that the Basis of Union involves any vital change in the Constitution of the Church, the Assembly asserts the freedom of the Church, as the living body of Christ indwelt by His Spirit, to modify its doctrine, discipline, government and worship as fuller light may be received, and in order to the more effective fulfilment of its mission in the world. The Barrier Act itself takes for granted that the Church has power to modify its doctrine, discipline, government and worship, but provides that no Assembly shall make such change until a majority of the Presbyteries have given their consent.

To contend that only those who voted against the motion to adopt this new constitution have a right to seats in the General Assembly of the Presbyterian Church in Canada, and that all those who have gone on record as voting for the adoption of this new constitution have ceased to be of the Presbyterian Church in Canada, and have no legal right to take part in transacting the business of the General Assembly of the Pres-