

out her principles, and still desire to do so. This exposé of the pretensions of the firm reiterates again and again that we are finding fault with the Free Church; we repudiate the aspersion. Our contention is that the Free Church, or those representing that body, laid on our table a protest accusing the Church of all manner of abominations, and that to this day that protest has not been withdrawn.

Mr. Robert Campbell turns a sharp corner, and at once declares that the Presbyterian Church of Canada is not the Free Church—that the Church is composed of two bodies—and that, therefore, no representative exists to lift the protest. We reply: That in the published principles of the second body, which went to compose the Presbyterian Church of Canada, the Church of Scotland is styled a *sinful* Church, cause sufficient, we would have thought, for Mr. Robert Campbell not seeking a closer intimacy than he had with that Church.

It is exceedingly difficult, however, to meet the contending views of our Unionists. Prof. McKerras, on oath, declares that he never was a Minister of the Church of Scotland, that our Church here never had, and has not now, any connection with the Church of Scotland. Ignoring, as his co-Unionist Mr. Robert Campbell does, that there is a definable connection. It is a connection, 1st, of descent; 2nd, of adherence to the same standards; 3rd, of friendly intercourse, ministerial communion and Christian fellowship. We cannot give up the first. The Union body has given up the second. The Presbyterian Church of Canada in connection with the Church of Scotland represents the Church of Scotland in her standards, doctrines, worship, discipline and government. To all this, and to the connection in all this, the members of our Synod cleave with their whole heart. How changed from all this the position of the Union Church! The gloss put upon the standards being, "It being distinctly understood that nothing contained in the aforesaid confession or catechism, regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion." We tenaciously hold to the third—it is the palladium of our rights. In 1833, Minutes of Synod, 6th August, a funda-