

really to expect that we should throw away the little Protestantism that is left among us, and implicitly believe that what they tell us is true—merely because they tell us. This is what I object to ; and in proportion to the value which we place on the liberal amount of freedom which we here enjoy, should this peculiar mode of arguing and judging be objected to and resisted.

Mr Bayne spoke about pitching me out at the window if my sentiments uttered here to-day had been uttered in Scotland. I am here for the purpose of giving information. Now, I have uttered these very sentiments in the courts of the Church of Scotland ; and for uttering them I was not pitched out either by door or window. On the contrary, my moderate friends, although of course conscientiously disapproving of them, just as my excellent friend Mr Bayne conscientiously approves of them, listened to me with at least as respectful attention as Mr Bayne has on this occasion manifested. And I believe that although there is not in the Church of Scotland a constant and prodigious bluster about her freedom, yet she enjoys from her constitution a freedom at least as rational and useful as any church in any land of freedom can truly boast of. Moreover, the conviction which I always had, has not for the last four years (during which time my observation has been of the New World) been weakened—that it is not the very best proof that can be given of people's freedom that they are always talking and boasting of it.

I have already stated why it was that the collision between the church courts in Scotland and the courts of the state, and ultimately the state itself, took place. It was because of the enactment of the Veto Law, as deemed by patrons and presentees and others interfering with civil matters, over which the state has cognizance, that the great proportion of the cases about which you have all heard so much were tried and decided against the church courts by the courts of the state. But there is another set of cases, also tried and decided against the church courts—the principle of which I shall state—and all the more, because it is from the decisions pronounced under this class of cases, that Mr Bayne's favourite illustration of the thieves is derived. This illustration is a favourite not only with Mr Bayne, but with a class which I hope is a very limited one in Canada. Most of the Free Church delegates tell to their audience the story of a Minister of the Establishment who had adopted a very horrible trick of stealing, and this desire seems to have gone forth some time or other in the direction of some silver spoons. This story has become an immense favourite in several places which I have lately visited—so much so that just as it is with the theatre-loving portion of the