

culiar origin save that of Scripture, and desiring to unite on equal terms, without claiming any superior status, with all classes of evangelical Presbyterians, have taken the name "Presbyterian Church of New Brunswick," we cannot tell. His Church, national and seclusive, is distinguished by the adjunct "in connexion with the Church of Scotland," and he is angry because we do not sectarize ourselves in some similarly peculiar way. Like the dog in the manger, he will neither eat the hay nor permit the cow, but keeps barking at every attempt to appropriate what he has rejected, and continues to reject. If Dr. Brooke thinks that a peculiar glory, status and privilege is invested in the name of Church "in connexion with the Church of Scotland," why does he complain of us, when, so far from contending with her for these honours and advantages, we are content with the simple name of the country which we have made our and our children's home. Would he have New Brunswick without a Presbyterian Church if not connected with Scotland? Would he deprive our people of any proper provincial ecclesiasticism? Is the time never to come when the Church in this Province is to cease to look to Scotland as the source of all ecclesiastical power, authority and dignity? When will it be possible for the Irish, American, or native Presbyterians to cherish a Provincial Church? We know not when the Rev. Dr. Brooke would permit this, but it is well that his authority is not required, and that there is already a Church in this Province, which neither hails from Scotland, nor Ireland, nor America, but which, ignoring distant nationalities, is patriotic enough to content herself with the simple name which, in all future time, will be dearer to the Presbyterian people of this country than any name, of however glorious memory—THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

While affirming that the Church of New Brunswick was not in any such peculiar way related to the Church in connexion with the Church of Scotland, as to justify the scornful politeness with which her overtures for union were, as a graceful finale, beckoned away in the late farce played in the Synod of Fredericton, I am far from thinking that our Presbyterian Church does not owe a mighty debt of gratitude to Scotland and to her Churches. Scotland I admire—who does not? Her heroes of the faith are enrolled among the noblest of our race. I have wandered over her most classic scenes, and felt their inspiration. I have scanned many of the places which her gigantic heroes have trod in battles of the olden time. Bannockburn is still