

any, at least, who have had an opportunity of being acquainted with his politico-Ecclesiastical acts and views, we believe we can undeceive him on that point, and assure him, on the highest authority, that no opinion can be so ill grounded. They are so infatuated and ungrateful as to regard him, we have every reason to believe, neither in the light of a generous friend and benefactor, or in that of a manly and honorable adversary. It is pity, no doubt, that such grievous misapprehension should exist, and we have only one consolation, that we feel assured, that our Church will be forward to do honor to Dr. Strachan, for his services to her cause, the moment that she is apprised of their extent, but it will require, we apprehend, some clearer evidence and demonstration than we find either in the Chart, or in the speech apologetic.

After modestly touching on his services to the Church of Scotland, and her Clergy, in these Provinces, and not obscurely intimating on their part, a lamentable defect of gratitude, the venerable Archdeacon has a few words in reference to the disclosure lately made, as he alleges, through the treachery of a private friend, of certain overtures made by the Dr. about 25 years ago, under the seal of secrecy, in order to obtain a living in our Church. There is something absolutely ludicrous in this complaint. He presumes, that the individual who has made the disclosure, on the authority of the Doctor's own letters, had kept these letters beside him for the space of 25 years, for the purpose of bringing them out, in the midst of this controversy, in order to injure him and to gratify his enemies. Now we will illustrate the criminality of this act, by presenting the case to the Dr. in another aspect. We will suppose, for example, that a young Gentleman, studying for the Church of England, should write to the Doctor, intimating his intention to take orders, if encouragement were given him, and enjoining secrecy as to his application. Suppose further that some years after, the same person is induced to enter our Church and obtains the charge of a congregation—it is alleged that he was induced by motives of a conscientious nature, by scruples and objections to the doctrine or discipline of the Church of England, to desert her communion and to enter ours, and suppose that he and his party, and the Clergy of our Church make some boast of this, as indicating a tendency in favour of the Kirk, and—to crown the whole—imagine that a Chart is framed, and a Letter written to His Majesty's Ministers, calculated, as the English Clergy might imagine or believe, to do their Church prejudice, and to frustrate her just claims for support—would it verily, be any violation of virtue and honour, to unmask the false pretensions of such a proselyte?—what violation of any moral or social duty would it be, to remind that individual, and the world, that until he had no probability of a living in the Church of England, he did not make any overture to that of Scotland, and that he had always (though he may now have forgot) been professedly and zealously attached to the former, until the period, that an opening was made into the latter.