

of the claims which the Secession party put forth, we felt, we acknowledge, that simple justice had only been done our Church, and could only admire the wonderful way in which Providence had brought this about. We have no wish then "for the destruction of the Free Church and all other non-established bodies by the civil courts," as the editor of the *Presbyterian* insinuates, but we are certainly thankful that justice has been done us, we are thankful that a means has been raised up of enlightening the public as to the real state of the case, and deem it only our duty to adopt every legitimate means of acquainting them with it, that they may judge for themselves.

We admit that statements filled to have an injurious effect on the Free Church have from time to time appeared in the columns of the *Monthly Record*; but this is not to be wondered at when it is remembered that this is the only means we have of defending ourselves, and of removing that false impression regarding our Church and its ministers which the other party have so industriously circulated.

As regards overtures for union made by the body known as the Presbyterian Church of New Brunswick, it seems to me that they are extremely inconsistent in making these overtures. What is the actual fact? In their periodicals they advocate union. By direct proposals made to the other party, they seem no less anxious about it. But all this while they pursue the most aggressive policy towards us, and it would seem in some cases as if they imagined they were doing God a service by persecuting and annoying our ministers. No doubt such conduct is not approved of by the entire body, but while such things are done, it is impossible that a good feeling can subsist between the parties.

I was present at the last meeting of Synod when proposals towards a union were made by the Free Church party, and though a committee of correspondence was appointed, to show that we are not averse to a union, other things being suitable, the opinion was freely and generally expressed that we must first cherish friendly feelings and act a friendly part towards each other ere thinking of merging into one. And indeed, if the two parties were only to come to a proper understanding with each other, and the ministers of the two denominations were to act fairly and honorably by each other, we are not sure that a union would be needed. We might go on, each retaining its connection with its own particular denomination and deriving all the advantages therefrom, and yet living with those of the other body in the utmost harmony, co-operating with them in all common objects, and mutually countenancing and assisting each other. In this way perhaps we might have more power with the legislature than we could have if united.

If the other party think a union so desira-

ble, why should they not join us? They profess to be as much attached to the principles of the Church of Scotland, and are as much in favor of a state-establishment, as we are. Only, they say, elements have of late been introduced into the Church which they cannot approve of. Well, there are none of these elements here. From our connection with the Church of Scotland we reap many advantages which it would be a pity to lose, and we have none of those alleged evils of which they complain. Their joining us, then, would only show that it is not a name but a principle they are at war with, and that they can consistently unite with a branch of the Church of Scotland without necessarily homologating measures which they conscientiously conceive to be wrong; they are still as ready as ever to cling to the old cherished fabric, to the Church of Knox and the Reformers. More especially might this be expected when events have been occurring lately which must make even the sister Church begin to doubt if after all the points which occasioned the disruption are so vital, the gap which divides the two bodies so great as has been imagined. It would be unfair to ask us to leave our good old mother whom we have loved so well, and who has cared for us so tenderly, even though she be distinguished by human frailties, but rather let her sons who abandoned her on what might seem to them good grounds, return back to her, now that these grounds exist no longer, that we may be once more a living and united family.

I remain

A MEMBER OF THE PRESBYTERIAN
CHURCH OF N. B. IN CONNECTION
WITH THE CHURCH OF SCOTLAND.

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DR. N. MACLEOD ON THE LIFE AND
CHARACTER OF DR. ROBERTSON.

At a great meeting lately held in Edinburgh, the following eloquent eulogium was pronounced by the Rev. Dr. Macleod upon this truly great and good man :

Dr. Norman McLeod, Barony Parish, Glasgow, on rising to second the resolution, was much applauded. He said—I honestly confess that I have never in my life felt greater difficulty in addressing a meeting. I thank the committee sincerely for the honour they have done me, though it is a very mournful satisfaction I have in being permitted to come here and express what I feel, if I could do it, regarding Dr. Robertson. I am not oppressed by the presence of even this distinguished platform and distinguished meeting; but I am oppressed by the constant thought of the presence of my friend, for his very absence from such a meeting as this only makes me realize his presence more. I mourn his loss most deeply and most sincerely as a friend. I had towards him a very