

## REVIEW OF THE FACTS.

How a respectable man like Mr. Ebenezer Ross could, without proof, so vituperate such an one, absent, and deceased, it is hard to conceive. His footnote is really no satisfaction; but is like *trying a man after you have killed him*, and pleading that *you did not stab him maliciously!* Why did you do so at all without proof? Is this Christian morality? Who is the *panel* now, before God? Who now needs the benefit of a forlorn doubt?

The absurd attempts to identify Mr. Fletcher with a Mr. Fraser of Duunblane, and to trump up scandals against him, on the supposition of some unknown "McNab," are sad specimens of party subterfuge. No wonder that his friends are shocked!

When we were gratuitously vituperated at the Pictou Centennial, we did not retort (as we easily could) and refute the absurd claim that *their Press is free from vituperation*, by referring to its pages *anent* Principal Ross, or *exent* the clerical foes of the Scott Act in St. John, N. B., etc., etc. We think they might appreciate this, and copy it!

Who does not see that the attempt to justify themselves and Dr. McGregor right or wrong, and to put all blame on the Kirk or its people, is too thin a disguise, and too shallow a sham to cheat intelligent men? It should be obsolete long ago, even in politics. It will not stand in judgment.

Can any man who knows the real history of the Secession, and its fiercely exclusive spirit in such able men as Ebenezer Erskine and Adam Gib, wonder that Dr. McGregor fell out with Rev. Mr. Cock of Truro (who helped to get him called to Pictou), and with the Truro Burghers and the Pictou Kirkmen? Take two facts as specimens. The Erskines invited George Whitefield the Revivalist to preach for them; but finding that he would preach for the Kirk also, they denounced him and the Revival too; and their Secession Presbytery appointed fasts to pray it down. One of their ablest ministers, Mr. Adam Gib, preached and published a sermon in 1742, stating, on its title page, "that Mr. Whitefield is no minister of Jesus Christ, that his call and coming to Scotland are scandalous, that his whole doctrine is, and his success *must be*, diabolical." Soon after this they quarrelled bitterly, and divided into Burghers and Antiburghers; and in 1750 the Antiburgher Synod excommunicated the Burgher Ministers, "casting them out from the Communion of the Church of Christ, and delivering them unto Satan." Among those excommunicated Burgher Ministers was the Rev. Ebenezer Erskine, the father

of the Secession; and under this inhuman sentence he died in 1756.

Who can wonder that Dr. McGregor (trained under such teachers) treated the Rev. Alexander Fletcher as the Erskines treated Whitefield, and excommunicated Mr. Charles McLean, and Mr. Gib, etc., excommunicated the Erskines? Let any sensible man read the sketch of Dr. McGregor's sermon and process of discipline, even in the milder form in which they are reported by his friend and partizan, in his *Memoir*, pages 419, 420, 421, and judge calmly for himself. Loyal Kirkmen who believe that "CHRIST is the door, by whom if any man enter in he shall be saved," could not accept as "gospel" the doctrine that the vote of the congregation is the door, and that in the Antiburgher Presbytery there is not a Minister or Elder that did not come in by the door! And how uncharitable it was to *excommunicate* Mr. C. McLean for persisting in stating what he was sure he heard and understood, no doubt by some slip of the tongue or ear of speaker or hearer, such as happens often; and for saying (truly) that mere men could not put him in or out of CHRIST'S Church. Compare Rev. 3. 7. John 10: 9.

We love and honor Dr. McGregor, Rev. Mr. Ross, and all sincere men, but we sadly regret such errors and wrongs by them. They praise the Presbyterians of Manitoba for remaining ever loyal to their Church, though very long dependant on other Churches for the ordinances. Why should they not praise the loyal Kirkmen of Pictou for the very same thing? Was it right that the loving ones who wished to help him and to accept baptism for their babes at his hands, should anon hear their Church assailed by such sermons; and then be told that they are in his Church and must obey or be excommunicated; and that no power on earth could free them but the church that first united them? See *Memoir of Dr. McGregor*, pages 421 and 429. SUCH THINGS MAKE UNION HOPELESS!

That is the very reason why we dread such *Union!* Some of us have had very painful experience of this. For instance, at the first Visitation of the Union Presbytery at Georgetown, P. E. I., in 1875, the Visitation Questions of the P. C. L. P. were rigidly put to a devoted Kirk minister who was never under those rules. In vain did he remonstrate and appeal to the Kirk rules and to Scripture. The majority was under the P. C. L. P. rules; and although they did not themselves obey them consistently, yet they were "at one on this point," to make him obey them! He might of course resist, and appeal to Synod, etc., to