

most truly describes them, is "the Seceders;" they are not at present Presbyterians at all. But by far the most important point which I may hope to gain, will be to let the parent Church of Scotland know what the exact posture of affairs is among those that she cares for in Canada, or rather in the provinces of Ontario and Quebec. The position of those in the Maritime Provinces is vastly different in every respect. The Union Act of the Church of Scotland in Nova Scotia was based on a different principle, because the Barrier Act of that Church was different from that of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland. The brethren down there that declined to enter the United Church, were for the most part favourable to Union, provided it could have been carried out with safety; but there were difficulties in the way, and these not mainly ecclesiastical, that made it prudent for them to take the course they did. Their conduct since has been also of a kind to raise them in the esteem of the brethren from whom they are now separated, but, it is hoped, only for a short time. Whatever, therefore, the Church of Scotland may do for the brethren in Nova Scotia, that have not yet seen their way to enter the United Church; it ought to be pretty clear that the people in the Mother country should give no funds to "the Seceders" as an organized church. Any help bestowed, should be upon individual ministers and congregations; otherwise, the parent Church will be aiding and abetting rebellion against both Church and State, "which," we are told on the best authority, "is as the sin of witchcraft."

*Official Gazette, at
Incorporation as
"Church of Scotland,"
to the occasion in*