

of these Church Courts accord with their own preconceived opinions. The Union question is not the only instance in proof. Here is another, related not because of its importance in itself, but by way of illustration of the extent to which, in Pictou County, we have advanced toward congregationalism, or anarchy. The Pictou Presbytery remunerates the services of its very meritorious clerk by exacting the sum of four dollars annually from each congregation, not, surely, an exorbitant amount. It is a fact, however, that one congregation has refused for several years to pay this dole, on the grounds (as stated to the writer by one of the Elders), (1) That the payment was not in accordance with Presbyterian principles (!!); and (2) That the ministers ought to keep their books at their own expense; as these matters did not concern the people. Answer these, and kindred arguments, Mr. Editor, if you can.

To return to the Union question. So far as the opposition to this movement is due to aught beyond the antipathies created by bye-gone political and ecclesiastical animosities, it appears to rest upon the feeling that to enter into the Union is equivalent to sundering our connection with the Church of Scotland, and upon the belief that the Church of Scotland does not approve of its children in the colonies entering into a connection with other Presbyterian bodies. In vain were remarks by the Moderator of the late General Assembly in Scotland quoted at our Pictou meeting of Synod. The people, in at least one district, did not, and do not, believe that these quotations were genuine. In plain words, they were and are convinced that the ministers who adduced these remarks as proceeding from the Moderator were merely deceiving their hearers, and that the alleged quotations were fabricated for the occasion. (Suspend your indignation until you hear the whole tale. It will show you what the ministers in Pictou Presbytery have to contend with, and help, perhaps in part, to explain why it is that they are so prone to be but pilgrims. For the truth is, that they are connected not with a priest-ridden, but with a priest-riding people.) Well, it is a fact that, after the late meeting of Synod, two old men from the West

waited upon a Pictou merchant of sternly anti-union resolve, and requested him to pen an epistle to the Convener of the Colonial Committee, inquiring (the present writer does not know the exact terms, but he is assured, in effect) whether the Church of Scotland really wanted this Union to take place, and to cast off her children of devoted Pictou. The reply, it is stated, is to the effect that the Church of Scotland wanted no such thing as casting off her colonial children, which is quite true, but also that she has given no deliverance upon the subject of Union,—which, although technically or formally correct, is a statement, to say the least of it, peculiarly calculated to mislead, as the quotations from the General Assembly's proceedings, for which insertion is requested in the close of this letter, will abundantly demonstrate. Nevertheless, said reply from the Convener of the Colonial Committee has been copied and recopied, and is being carried about from house to house by active partisans, who wear the document next their hearts, and is being gloated over with many a triumphant smile in quiet country houses, with many a "I said so" and "we'll teach our ministers their duty," on the part of the occupants. What say you to that? Confronted by this sort of thing, what can the ministers do? When, in one congregation, the people are already threatening to cease payment of stipend in the event of Union taking place, if indeed, they have not already begun the cessation-of-payment process; when leading, and otherwise intelligent men, in all directions, persist in speaking of the Union as a "coming under the yoke of another Church's rule," and as a "sundering of our connection with the Church of Scotland," regardless of the facts over and over demonstrated *ad nauseam*, (1) that, ecclesiastically, we have now no more connection with the Church of Scotland than has the Presbyterian Church of the United States, and (2) that, so far as her interest in, and her aid to our welfare are concerned, the Church of Scotland has not only promised to care for us after Union as she does now, but in the instance of Queensland, Australia, where Union has long been consummated, is giving a proof that her promise may be relied upon; when