

roar of cannon and the chaunting of Te Deums, and yet may, for lack of that perfect sincerity and good understanding so necessary in all such transactions, be and remain utterly void and worthless. There have been such things as sham unions and hollow treaties, engagements entered into precipitately and repented of leisurely, pledges given which were meant to be broken for the attainment of ulterior and unworthy objects. We do not mean to insinuate that the union which has lately taken place here was a sham in intention; we do not mean to insinuate that it was done in bad faith. We will take it for granted, if we cannot prove, that the unionists were animated solely by Christian and philanthropic motives, by the desire of brotherhood and the hope of peace. From aught that appears to the contrary the contracting parties may to a man have been sincere and single in their aims. And the union is a fact—that is, in so far as forms and symbols can make it a fact. A great meeting was held in Pictou in October last at which many beautiful sentiments were uttered and many that were not beautiful; there was a general shaking of hands, a chiming of bells, a singing of appropriate psalms, and the union was declared a *fait accompli*. So far matters have been very pleasant indeed for the unionists. But will they remain so? Will the union be permanent? Was it a well-matured, well-ordered scheme, or a reckless and hasty one? We hear murmurs—we heard them long before the meeting in October. They are not loud, and probably because they are not, our brethren of the union will turn a deaf ear to them, but they are deep. Many Free Churchmen have left the connection, and many more will follow. The laity are very generally and deeply disaffected, and for very good and substantial reasons. The movement did not originate, as it ought to have done, with them. In Protestant Churches the clergy are not exclusively the Church. Clergy and laity together constitute the elements of which an ecclesiastical communion, in the Protestant sense of that term, is composed. Throughout the negotiations which preceded and paved the way for the celebration of 4th of October the people of the Free Church received but very slight consideration. The clergy, moved by some occult and mysterious influence, suddenly rushed into the arms of the Secession brethren, and vowed that they would unite. Of course it was taken for granted that the people would follow the example of their ministers, that they would not dare to differ from their spiritual guides. But they have differed, and many of them have positively refused to be led in that direction. They have prejudices against the Seceders, and they love the Free Church. They cannot appreciate, and the unionists will find it very difficult to convince them of the benefits which will accrue to their spiritual interests by the late event. Were it a natural and spontaneous

act, the outgrowth of kindly feelings, and the result of a perfect accord of sentiment and opinion, we should not have to remark the amount of dissatisfaction which is now felt and expressed. Dr. Macleod of Sydney may be an able and eloquent pleader, and union is a glorious theme, but we apprehend, and we take leave here gently to insinuate, that such journeys and harangues as he has lately been compelled to make throughout the Island of Cape Breton, ought to have been unnecessary. There surely cannot be anything rotten in the state of Denmark? It cannot surely be that men so sage as the leaders of the union could have done aught that was not wise and good? It cannot surely be that the agitation about the Union began at the wrong end, went down among the people when it should have come up from them? It would be sacrilege, it would be heresy. Perhaps it might be hinted that the wish was father to the thought, were we to maintain that the present aspect of affairs is somewhat portentous; that the union is, and, on account of the extreme haste and recklessness with which it was negotiated and consummated, deserves to be a failure.

But the Unionists profess to be anxious that the Church of Scotland in Nova Scotia should cast in its lot with them. They affect to invite us, to be eager to welcome us, to have friendly feelings towards us. This at least is wise, for it is, or seems to be, an acknowledgement of the fact that any union among Presbyterians which does not include all the members of the family, is not only incomplete, but exposed to constant danger. A Presbyterian Church of the Lower Provinces which does not embrace within its pale all the Presbyterians of the bounds is not only a misnomer, but unless it can be shown that the basis is broad enough for all to stand upon, is a mistake. For the fact of division being thus constantly retained before the eyes of the people will constantly suggest itself to the injured or the malcontent as an easy and safe resort. A Church, in this voluntary country, with a large section of those who acknowledge the same rule living in the midst of it and yet outside of it, is a Church in a state of chronic revolution. We are now, and so far as we are warranted in determining, will remain among the outsiders. As such our position need excite no misgivings on the part of our people. We will neither be crowded out nor trampled down. Our name is an honored name all over the world, and recent events have fully vindicated the principles for which we have contended, and the position from which, amidst manifold calumny and misrepresentation, we have never for a moment flinched. Against our brethren, against those who differed from us, against those who hated us, because we claimed to have consciences as well as they, we have never brought a railing accusation. The pulpits of the Free Church, the pulpits of the U. P. Church have frequently been polluted