

all was over when the lifeless body was found. His remains were interred on the 2nd of January, and on the following Sunday the funeral sermon was preached in the Church by the Rev. Geo. J. Caie, of St. Stephen's Church, St John.

Articles Contributed.

The Union Question—The other side.

A great deal has been written for the *Record* in favor of Union with the Sister Presbyterian Church, and it has almost been taken for granted by the writers—that, though a passive opposition may be offered to it in some quarters, no argument of any weight can be brought against the proposed movement. I cannot subscribe to this opinion. There are reasons of great importance which may be urged against it, and whose strength will become more manifest as the crisis approaches. There are certain feelings which go far down and take a firm hold of the mind of man. We cannot, if we would, divest ourselves of them—they are to a certain extent instincts in our mind, which command obedience whether we will or no. Love of country and of kin, gratitude for favors received, are sentiments which find a lodgement, to a greater or less extent, in every human breast.

The well-being of civil society—the existence of the social edifice itself, depend upon the regulation and proper action of these feelings; and it is well known that by their action, both national and individual character is elevated or debased. They are the life-spring of public spirit and of every thing that exalteth a nation or an individual. Affection for the Church to which we belong is one of the strongest and most sacred of these feelings. It is implanted in us—and we do not care to reason philosophically about it. It is our Church, it has been the Church of our fathers for many generations. Its history—its trials and triumphs, its long roll of illustrious disciples—what it has done and what it

is doing, are at once our pride and our consolation. It is idle to suppose that such feelings exert no influence upon the life and thought of a people. Those very feelings nursed and acted upon under the severest trials have made our country what it is to-day.

The sneer which we sometimes see levelled at the *sentimental* argument, is as weak as it is mischievous. Expediency is generally only selfishness in disguise. We are told that the time has come when we can stand alone, that we still love the parent Church and are not ungrateful for past favors; but there is really no connection beyond the sentimental one in existence, and it is better that we should join hands with our Sister Church while we continue to maintain close and fraternal relation with the venerable Church of the Mother Land.

All this is the merest sophistry or the blindest delusion. There is no reason why the tie should be broken. There is no advantage, or, at any rate, an uncertain and doubtful advantage, to be gained by severing the connection, and ceasing to be part and parcel of a great historical Church. We can co-operate with our brethren of the Sister Church, in works of Christian charity and mutual benevolence. We may unite in this way by laboring together without absolute fusion, and if one or other of us is not prepared to do this, assuredly we are not in a condition to form a more intimate Union.

A writer in the *Record*, some months ago, stated that, though Union took place, it would not prevent those who wished to indulge in the luxury, "from hating their brethren of the other Church," or words to that effect. The imputation implied in the taunt was neither chasitable nor correct. Whatever may have been the case in former years, we are convinced that now there is no feeling among any portion of the people of the Church of Scotland, in any part of the Dominion, but one of kindness and respect, and a sincere desire to co-operate with their brethren in every good work. To stir up, even by an indirect allusion, the embers of a dead past, or bring to mind the animosities of a former generation, is not a very politic argument in favor of Union.