

either the ministers or the people of these churches. Think of a "*kuk-man*" and an "*antiburgher*" loving each other! After the lapse of nearly half a century the very thought of it provokes a smile! Then, how could a red hot "*Free church man*" love a "*Residuary!*" The heartiest hater seemed the best Christian, in the estimation of many, in those days. Let us bless God for the coming of a better day.

The chief hindrance in each of the three Synods was the lack for ministers. Occasional recruits were obtained from Scotland; but there was little attraction in the colonial church for any one who could push his way at home. Our country was wild, our forrests savage, our roads bad, our winters cold, and our salaries pitifully small. Lovers of ease and refinement did not come—or if they came they did not tarry long. We got a few of a better class; but they were not enough. How to supply congregations with pastors was the perplexing question which all had to face.

The eldest of the three Synods had solved the problem, many years before, by deciding to educate a native ministry. It was a weighty undertaking; but there were giants in those days. The work done by Dr. McCulloch at Pictou, and later, by Dr. Ross at West River was simply prodigious. It staggers ordinary men to think of it. It was done well. Any one familiar with the broad and thorough scholarship of men like the late R. S. Patterson, and our beloved Dr. Murray must know that even with the best materials to work upon, such results are not attained by slipshod work. The experiment, begun in faith, and pursued in patient industry, proved abundantly satisfactory. After a time the college was removed to suitable buildings in Truro, and additional Professors appointed.

The Fathers who organized the Free Church followed the example of the elder Synod. Encouraged by the Free Church of Scotland, which had already founded colleges in Australia and Ontario, she resolved to start a college. Men of influence and energy took hold of the work, and in a short time a sum of money, large for the times, was secured. Professors were appointed and work was begun.

Why did the Free Church organize a college? Why did she not co-operate with the sister church and send her students to the college already at work? There is but one answer. The spirit of union had not yet taken possession of the church.

The remaining Synod did not, at once, fall in with the idea of educating ministers in the colonies. It was supposed that a proper training for the work could not be obtained under the unsanctified shingles of colonial seminaries. Instead of attempting to educate them on the ground, select young men was sent to Scotland that they might