

dation, deep-laid, twenty, thirty, even forty feet below the surface. The higher the building is to rise, the deeper must the foundation be laid.

Occasionally one reads of a horrible accident. A sky-scraper has collapsed. Brick, steel, concrete and mortar, all come crumbling to the ground. Much wealth and precious human lives are involved in the wreck. The foundation was not securely laid. How careful these builders ought to be.

I wonder if some of us are not planning tall structures. Some of our Canadian boys are hoping to stand head and shoulders above their fellows. What a grand thing it is to be in the public eye!

That depends upon the kind of prominence. Sometimes the criminal gets as much space as the cabinet minister, in the morning paper. But it is a grand thing to win public admiration by service such as that of Dr. James Robertson, our own Home Mission hero, who followed the trails of the pioneer settlers on our Western prairies, or that of Lord Strathcona, Canada's "Grand Old Man," who, now in the nineties, in the very evening of his long life, continues to give of his talent and treasure for the upbuilding of our country.

Not everybody can stand in these high places. It is there temptation beats strongest, as the wind strikes the hardest against a lofty wall. If we plan to build high, we must lay the foundation deep.

You may think that you are *just boys*,—sporting on the playground, learning lessons in school, or doing little chores at home; and that it doesn't matter. Nobody notices what you do, nor cares. But boyhood is the foundation of manhood, and is therefore a great matter. It may be true that parents, teachers, pastors, friends may not notice; but—

"God is always near me,

Hearing what I say;

Knowing all my thoughts and deeds,

All my work and play."

It would be a calamity to fail and fall, because one made a bad beginning. *If you want a lofty building, you must lay the foundation deep.*

Dartmouth, N.S.

Glimpses from our Church's History

By Rev. Professor Ballantyne, D.D.

IV. THE UNION OF THE PRESBYTERIAN CHURCHES OF CANADA

Much of the earlier history of Presbyterianism in Canada can be understood only when read in the light of the history of the church in Scotland. The pioneer Presbyterians of this new land had to face conditions wholly unlike those of the old. There was no sufficient reason why they should live and labor in a number of separate organizations. Yet the divisions of the mother country were reproduced, and men drew apart from one another, just as they had done before they crossed the ocean, using the same names and the same watchwords. The tie of sentiment has always been strong in Scotia's sons. Whatever the land of their adoption, they solaced themselves with the memories of bygone days, the precious associations of their childhood and youth, and, above all, with the comforts of religion. Presbyterians, it is true, had come from Ireland and the United States, but it was the conditions prevailing in Scotland that determined the names and forms of the churches here.

The Church of Scotland is the mother of us all. And so most of the Presbyterian settlers sought to maintain unbroken the bond that united them to the National Church of their native land. That church, tracing its origin to the Reformation, is governed by Sessions, Presbyteries, and General Assemblies. It seeks to create and maintain religious life by the reading of the scriptures, the preaching of the gospel and the catechizing of the people. Very early in its history a Confession of Faith and Catechisms were prepared, that all might know the beliefs it held. Through many years of persecution it kept on its way. It had a glorious past, and there was every reason why the early settlers here should not forget the church of their fathers, and should found in Canada a Presbyterian Church in connection with the Church of Scotland.

But the mother Church of Scotland had not been able to hinder divisions. There were those who separated to form indepen-