

Patterson, were at this time in the noon-tide of their power. This body was compact and strong—numerically the largest of the three sister churches, with well considered and clearly defined lines of policy. It had already taken the field as the leading missionary church in British America, and had launched out, and achieved success in another important line of action, of which more later on.

The next body in the field was the Synod adhering to the Church of Scotland. The large immigration of Scottish Highlanders to Pictou, Cape Breton and Prince Edward Island, early in the present century, was soon followed by ministers of the Church of Scotland, who organized Presbyteries and a Synod distinct from that already in the field. Many of these men appear to have been under the impression that their Synod formed an *integral part* of the Church of Scotland. This erroneous and delusive idea appears to linger still in the minds of some good people, and to be one of the principal causes of continued disunion in our Canadian Church. Some errors die hard. This one should have vanished long ago. Two facts should have effectually disposed of it.—(1) The Church of Scotland does not permit appeals from the colonial church courts to be reviewed by its General Assembly.—(2) The Church of Scotland receives no commissioners from colonial Presbyteries as constituent members of its General Assembly. These facts settle the question. All the colonial synods were looked upon by the Scottish Churches as sovereign and independent churches. No colonial church therefore really belonged to the Church of Scotland.

The Maritime Synod adhering to the Church of Scotland gradually grew, and became in time nearly as strong as its elder sister. The relations between those churches were often strained. Ecclesiastical antagonisms, themselves sufficiently disturbing, were embittered by political strife. We have no desire to draw aside the veil which time is kindly spreading over the contentions of those days. They had better be allowed to drop into oblivion. Shortly before the time of which we write the Maritime Synod had been greatly weakened. The disruption of the Church of Scotland in 1843, brought new influences into play by which for a time the Colonial Synod was shorn of its strength. Rightly or wrongly, the division which took place in Scotland was extended to Nova Scotia, and a number of the ministers went over to the Free Church; a much greater number looked across the sea and saw in the hundreds of vacant Scottish pulpits their opportunity for certain preferments at home. They instantly lost all relish for toil and self-sacrifice in the colonial field. They stampeded, and for a time, if we remember rightly. Pictou county had one solitary minister of that Synod. There were two in the city of Halifax. We cannot recall any others. These