

God so blessing the churches that their differences shall appear in their true insignificance in the light of the glorious work committed by Christ to His people and the fundamental oneness of all who believe His Gospel. That Church shall be the greatest instrument of union, which manifests so much of His Spirit and such holy, loving zeal in observing His commands, that its sisters shall be constrained to love it for His sake.

The second of the five bodies, in point of numbers, was the one formed in 1844, on the disruption of a Synod which had been organized in Nova Scotia in 1833, "in connection with the Church of Scotland." This body, though having close relations with the Scottish Free Church, from its beginning, and by the name which it adopted in 1848, soon rivalled the old Presbyterian Church of Nova Scotia in home and foreign mission activity and in the sacrifices it made to train a native ministry. It resembled the Free Church of Scotland in that spirit of Christian zeal which counted nothing impossible that it deemed right.

Such a body could not possibly keep separate from the old Presbyterian Church of Nova Scotia, though at first the differences between the two were vehemently declared to involve momentous principles and therefore to be insurmountable. The two Synods accordingly agreed, after a not unreasonable delay, to unite and form a "Synod of the Lower Provinces." On the 4th of October, 1860, the union was consummated in the town of Pictou, in the presence of upwards of two thousand deeply interested persons, the largest assembly that, up to that time, had ever been gathered under cover in Nova Scotia.

This union soon led to the absorption of another of the five bodies. In 1845, three ministers in New Brunswick, sympathizing with the Free Church of Scotland, had formed themselves into "the Synod of New Brunswick," adhering to the Westminster Standards." The three gradually increased to eighteen, and as about a third of these came from the Free Church of Scotland, and another third from the Presbyterian Church of Ireland, the little Synod was accustomed to make collections in aid of the Jewish and Foreign Missions of those churches, instead of establishing independent external missions. After full consultation, it agreed to unite with the larger body, whose field lay chiefly in Nova Scotia and Prince Edward Island. The union was consummated in St. John, N.B., on the 2nd of July, 1866.

This, like the previous union, was immediately signalized by increased activity at home and abroad. In 1867, it was determined to establish a mission among the coolies or Asiatic laborers—chiefly Hindoos—who work on the large estates of Trinidad and Demerara, under indentures for five years, and many of whom remain thereafter

as landholders and permanent settlers. None of our foreign missions has a better record for wise and successful educational and evangelistic labor than this one.

Reference has already been made to the fact that in 1833, a "Synod in connection with the Church of Scotland" had been formed in Nova Scotia. When the movement in sympathy with the Free Church took place in 1844, it carried with it so many of the members that only four ministers resolved to adhere to the old name. These, however, would not give up the ship, and after some years the Synod was reorganized and liberally aided by the parent Church.

In 1833, a "Synod in connection with the Church of Scotland" had been formed in New Brunswick, but its progress was retarded by the split which took place in 1845 and by the difficulties of the field. Its continuity, however, remained unbroken, and on the second Dominion Day, 1st July, 1868, another union took place in the town of Pictou, this time between the two Synods that claimed connection with the same old mother. The united church took the name of "The Synod of the Presbyterian Church of the Maritime Provinces of British North America, in connection with the Church of Scotland." And thus, in consequence of the unions of 1860, 1866, and 1868, the five bodies became two.

From this review it is manifest that our divisions in the Maritime Provinces were largely of Scottish origin and simply reflected Scottish divisions. It may seem strange to us that able and good men, who saw clearly the spiritual needs of the new land to which they had come, should have divided and thus largely paralyzed their strength, because of mere academic differences; but it must be remembered that the great majority of the people, as well as of the ministers, had emigrated from Scotland, and to them the questions at issue stirred sacred memories and affected their deepest feelings and convictions. They believed that they would have been untrue to themselves and to the Head of the Church had they not given practical testimony at every cost in favor of the cause they espoused. Whatever we may think of the wisdom of their course, we must admire and always seek to be inspired with their high spirit.

In Old Canada, or the Provinces now known as Quebec and Ontario, ecclesiastical divisions took place very much along the same lines as those indicated above. In 1840, the "United Synod of Upper Canada" joined the "Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland." In 1844, this united Synod, at its meeting in Kingston, broke into two bodies. The smaller of the two, which sympathized with the Free Church, soon became the larger; and in 1861, it formed a union in the city of Montreal with a "Missionary Synod" which, in 1847, had