

Every scheme received something, Home Missions leading with \$5,911, followed by \$5,463 for the foreign work. A knowledge of all the schemes of the Church, on the part of the young people, sympathy with them all, and contributions, however small, towards them all—no blanks—is the Committee's ideal. To follow this persistently for ten years, by which time the present generation of "young people" will have matured and have become largely responsible for the working of the congregations, will be to solve the difficult problems of the less popular schemes.

MANY STREAMS, ONE RIVER. OR THE STORY OF THE UNIONS AND THE PRESENT STRENGTH OF THE CHURCH.

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The Church, from the days of Abram, has been, and it always must be, a society. Its simplest definition is the promise of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." The Living God manifests Himself to the living soul, but only as the individual communes with others does his religious life become clear, strong, and fruitful. "It is certain," says Carlyle, "that my belief gains quite infinitely the moment I can convince another mind thereof." Not till then can we rightly claim and realize the promise of the Master.

Every society of believers, if based on Jesus Christ and governed in accordance with His Word, is entitled to the name of Church, irrespective of the simplicity or elaborateness, the antiquity or the recent origin of the organization. Unity is also presented in Scripture as the ideal to which the Church must seek to attain, a unity like unto that existing between the Father and the Son. Schism is a sin, whereas to pray and labor for unity is a privilege and duty. As it is only in society that the individual is understood, we shall not see the noblest men until the highest form of society is reached. So, we shall not see the noblest Christians until the Church comprehends, in a sublime unity, the whole family of humanity.

It is the glory of our Church that it is emphatically a union Church. Canada has already attained a measure of unity greater than is to be found either in Britain or in the United States; and this success should stimulate us to further efforts in the same direction. We should lay to heart the language of Calvin, that he "would not think it lawful to decline any labors or trouble to accomplish a union on Scriptural principles of churches widely different."

We should lay to heart the spirit and acts of our British forefathers, who drew up our subordinate Standards. In order to attain to unity, Scottish churchmen set

aside former Confessions and agreed with the leaders of English religious thought upon a basis expressing the highest views of truth which it was possible to attain unto in the 17th century. The history of the Church in Canada, the necessities of our country and of our time, and the blessings that have already come to us through union, should inspire to greater efforts along the same line.

I have at present before me a "Short History of the Presbyterian Church in the Dominion of Canada," by Professor Gregg, which I cordially recommend to every one who desires to have a detailed, accurate and sympathetic account of our unions, from the first of them in 1817 to the great one in 1875. This short history extends over two or three hundred pages. I am asked to tell the story in this article.

Fifty years ago the Presbyterians of the Maritime Provinces existed as five distinct bodies. Besides these, there were some adherents of the Reformed Presbyterian Church, who were commonly called Covenanters, as they held themselves to a certain extent bound by the old National Covenant of Scotland and the subsequent Solemn League and Covenant of the United Kingdom. There are still Covenanters in the Maritime Provinces, but the five larger bodies now constitute a Synod of the Presbyterian Church in Canada.

The largest of the five, known as the Presbyterian Church of Nova Scotia, had been formed by a union in 1817 of the "Burgher Presbytery" and the "Anti-Burgher Presbytery." For an explanation of these terms and for an interesting story of the conditions of those early days in the Maritime Provinces, I refer my readers to the life of the late Rev. Dr. McGregor, by the Rev. Dr. George Patterson, of New Glasgow, N.S.

Though sympathizing, as the names of its component Presbyteries show, with Scottish Dissenting Churches, this body based itself, by its official title, on natural soil; and it became a strong political, educational, missionary, social, and spiritual force in the Province. It sent out, in the person of John Geddie, the first foreign missionary commissioned by any Canadian Church to any part of the heathen world.

The wise and heroic labors of Geddie and of his devoted wife, especially on the Island of Aneityum, of the New Hebrides group, in the South Seas, gave a new inspiration, not only to the body to which he belonged, but to sister churches also. He aroused respect and affection for his church in circles where previously, on account of sharp contentions and divisions, very different feelings had prevailed; and he thus contributed, indirectly but powerfully, to the unions which subsequently took place.

We may be sure that all true unions are to be brought about in the future only in the same way; that is, by the Spirit of