

At Kingston, in July, 1844, *Dr. Cook* moved, seconded by *Dr. George*, a series of resolutions, one clause of which was, "that it is expedient to abstain for the present from any correspondence with the Parent Church." *Dr. George* subsequently became Professor of Systematic Theology in Queen's College, and it is no imputation on his character to say, that with the views he entertained of the ecclesiastical struggle in Scotland, it was impossible for him to give other impressions regarding the claims made and rejected, than that they were just and well founded. Full credence must be given to the assertions of those students who, even before obtaining their licence, were strong advocates for union, that *Dr. George* did not attempt to influence them. Consciously, it may be, he did not, but after he had openly moved in the matter; after his public expressions of opinion, it is difficult to see how the exertion of a certain amount of influence could be avoided. During the sessions of 1858-9 and of 1859-60, *Dr. Cook* acted as Principal of Queen's College. I have no intention of using the argument *post hoc ergo propter hoc*, but simply desire to give events in the order of their occurrence. In the latter year (1860), the Synod met at Kingston. On the day the Synod meeting came to an end, and within an hour or two of its closing, when the large majority of the members had left, *Dr. George* suddenly introduced an overture on the subject of Union with other Presbyterian bodies. It was moved by *Mr. George Bell*, that a Committee consisting of *Dr. George*, who presented the overture, *Dr. Cook* and some others, "be appointed to consider the subject, and to be ready to meet with brethren belonging to the other Synods, to ascertain their views and feelings on the matter and report to next Synod." Under the circumstances, the motion was carried by a small majority, the question having come on nearly all unexpectedly, and several members voting in the affirmative without reflection. *Mr. Bell* appears to have gone alone to the seceding body, where he was received, naturally enough, with effusion, the seceders believing, as they had a perfect right to do, that the Synod of the Church of Scotland in Canada had come to sue for pardon and to atone for her sins in "lending the weight of her influence to the support of principles incompatible with the purity and liberty of any