

kind could be made up and palmed off as the real views of the people. We know as a matter of fact, that Congregations were returned as voting unanimously for Union, which had shown in the strongest possible way their repugnance to it. We have proof of this which we can easily produce, not with respect to one or two solitary congregations, but to many all over the country. And it was on the strength of this solemn mockery that acts were obtained to set aside the most carefully secured rights of a Christian people; to annul the title deeds to their church properties, title deeds carefully prepared so as to prevent the success of the attempt which was foreseen and, as was believed, securely guarded against by the true members of our Church, who knew there were professed adherents who only waited an opportunity to turn and rend the Church to which they owed allegiance, and whose existence they had vowed to maintain.

This policy having been successful in the Church Courts before the late secession, surely when all was done that could be done in the way of making it appear that there was a majority for breaking up the Church, when the very records of the Synod themselves show there was only a handful present of the members of that Court, it might have been expected that the terms of the Acts would have been complied with. But this was very far from the intention of the enemies of our Church. The plans adopted varied according to circumstances; where it could be managed, in the Congregations in which there was no doubt that a vote would have been obtained adverse to the breaking up of the Church, the members were not allowed an opportunity of expressing an opinion. No meeting was called before the expiry of the six months graciously allowed to the Congregations in Ontario to come to a decision as to their future ecclesiastical connection. So soon as the 15th December had passed the people were then told that they were helpless, that they had, to use the elegant words of one of the reverend gentlemen who had been playing so Christian a part "slid into Union without knowing it." But where the members would not allow this scheme to be carried out; where they had meetings called, however legally or formally these might be summoned; however large the majority against severing their connection with the Church of Scotland and becoming seceders; of what avail was it? We need not cite particular cases, there are many of them, but in all, the pleas were the same; some petty, technical quibble was raised; in one gross case, that of London,—the minister himself actually led the meeting astray as to the proper mode of taking the votes (whether designedly or undesignedly, let his own conscience say, we judge not) and took advantage of that misdirection to take the case into the Courts. There could be no question in many of the Congregations as to the numbers. Yet the most solemn pledges as to the respect to be paid to the wishes of majorities were cast to the winds.

In some cases after the Congregations had resolved unanimously to remain