

tours, and it was on the faith of the College being distinctively a Church of Scotland institution that the subscriptions were given, as certainly but for that assurance they would not have been contributed.

Besides this endowment for the College, there was a large sum raised as a Home Mission Fund, to increase the endowment created by the funding of the money derived from the clergy reserves, which latter was only given to our Church because it was one of the national churches, and entitled to it by virtue of the *Treaty of Union between England and Scotland*. Large sums were raised, too, for the building of places of worship, all the title deeds of which bound them down to be and to remain in connection with the Church of Scotland.

For some years, owing to the difficulty of obtaining ministers from Scotland and of training a sufficient number of students in our College, men were admitted to charges from other denominations, on their taking, of course, the obligations prescribed by the Church of Scotland. There had also remained, at the time of the Secession from the Church here in 1844, some ministers whose sympathies were with the Free Church, but who retained their livings from motives of self-interest. By some of these an agitation was carried on secretly to give up the connection with the Church of Scotland. At first Dr. Snodgrass tried to poise himself between this party and those who remained faithful to their Church, but he became so entangled with the former, that when the move for separation, under another name, was made in 1870, he was appointed one of the Committee. Through all, he continued to profess his unwillingness to see the Church of Scotland extinguished in this country—that is, to those whom he knew to be faithful—but his whole course was in the opposite direction.

It was well enough known that the number of those who desired to sever the connection with the Church of Scotland was very small, and when, in 1870, a proposal for a Committee to meet the other body from its late Moderator, was handed in by Dr. Jenkins, who had been Moderator of Synod in 1869, (having a few years before been admitted from the Methodist body,) there was little difficulty

in getting the Committee appointed, on the ground that this application from the Seceders showed a clear disposition to return to the Church they had left, and that if there were anything else concealed under it, the adherents of the Church of Scotland were strong enough to take care of themselves. But the reception of the letter, or rather the action taken on it, was a mistake. It was used as a handle for articles of all kinds being furnished to the newspapers, until by this process a spurious public opinion was created, sufficient to terrify the more timid members of Synod. The Committee sat for two or three years, but no notice was taken in the Synod of its proceedings, beyond receiving a formal report, containing nothing practical. The moment anything practical was suggested, there was opposition. But during the interval the work of the Unionists had been so well done, that a large number of those opposed to the scheme of separation were afraid to speak out, from the fear of being accused of narrowness, bigotry, intolerance, and so forth. Instead of acting manly part they kept away from the Synod. The votes show this. The evidence given before the Legislature of the Province of Quebec by Mr. Douglas Brymner, which was never attempted to be contradicted, was that there were 281 members of Synod entitled to be present and take part in the proceedings. Of these, there voted at Ottawa in 1874 for joining the Canada Presbyterian Church, 88; at the adjourned meeting in Toronto the same year, 68. The people did not want to terminate their connection with the Church of Scotland; the great majority of the members of the Synod did not want to lose their status as members of that Church, but a small party, of whom Dr. Snodgrass was one, succeeded in overpowering the desires of the real members of the Church of Scotland. He took a leading part in devising the legislation by which the property of the Church of Scotland was confiscated; and a leading part in having the property of congregations seized and their people turned out of doors. Under cover of law, many of our people are now worshipping in school-houses, the churches for which they paid with their own money being taken from them and transferred to another body, because they have not the