

interest in each other would be proportionally increased. Some might be led in this way to see in other Churches excellences which they would choose to adopt.

5th, The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

6th, Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world;" allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

7th, It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from license and arrogance, it is best prepared to recognize the kinship of all believers.

8th, It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prolacy and Ritualism in all their forms.

9th, From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

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### THE LATE DR. KING.

The following notice we quote from the Edinburgh "Daily Review":—

"By the death of the Rev. Dr. King, late Professor of Theology and Principal of the Presbyterian College, Halifax, Nova Scotia, we have lost another of that remarkable band of worthies who led the Non-intrusion and Free Church party before and at the time of the Disruption. We had occasion to have very close and intimate communication with him, year after year, at the meetings of the General Assembly in those

years; and could not but observe and admire the accurate and extensive knowledge, and the clear, calm, and resolute judgment of our departed friend in reference to the constitution and history of the Church of Scotland, and indeed, in reference to all questions of sound doctrine and scriptural truth. It afforded striking evidence of the thorough, solid qualifications and accomplishments and of the singularly well-balanced mind and character of Dr. King, that in advancing life he resigned his church in Glasgow, and went out to the Professorship of Theology in the College at Halifax, Nova Scotia, and for such a number of years so admirably performed all its duties, while also labouring in season and out of season in all sorts of work for the advancement and consolidation of the Presbyterian Church in that colony. The union of the Churches on the basis adopted there, was owing very much to the mingled sarcasm, tenderness, firmness, zeal, and energy with which he guided, prompted, and brought to a successful issue the negotiations for it. The discourses and pamphlets which, from first to last, he had occasion to publish were all pervaded and characterised by the distinguishing qualities, intellectual and moral, of their author. And, indeed, his whole life, early and late, exhibited a remarkably uniform display of the same gifts and virtues. It has never been our lot to know a man in whose knowledge and judgment we had such unvarying confidence, and on whose integrity we could place more unreserved reliance. Dr. King was a native of Glasgow, where he received both his early and academical education, having passed through the curriculum of literature and science, and subsequently of theology under the Rev. Dr. M'Gill, the Rev. Dr. M'Turk, and the Rev. Dr. Gibb. He was ordained in 1830 minister of Torphichen, where he laboured with much acceptance. He resigned his charge on being called in 1836 to be the pastor of the new church of St. Stephen's in Glasgow. In this sphere he laboured diligently and successfully, collecting around him an attached people. At the same time he took an active share in Presbytery business, and eventually cast in his lot with his brethren at the Disruption, and then became the minister of Free St. Stephen's, until 1848, when he was called to occupy the chairs of Theology and of Church History in the Presbyterian College at Halifax, N. S., where he continued to discharge his duties until his return to this country in 1872. In 1860, when the union of the Churches was effected, as a compliment for his services in promoting that object, he had the honour to be chosen by acclamation the first Moderator of the United Church.

Since his return to Scotland, in 1872, he