

union. Montreal and Knox were equally in the way. We Maritime Province men urged the three institutions to unite, in order that the ministers of the Church might study together and so make a truly united Church. We knew the dangers that threatened if this were not done. We were indifferent as to where the one college should be, whether in Montreal, Kingston or Toronto. The Church that I was connected with offered to send its money and its young men to any of these cities if one great institution were established. But not one of the three would yield an inch, though each was willing that the others should perform the happy despatch. It was easy then to unite. Montreal had only one building and no endowment. Queen's had, it is true, its University position and a modest endowment, but little more. Knox had only its old building. Nothing, however, could be done. We had to take the colleges as they were or do without the union. We decided to take the colleges and the union; and from that day every sensible man knew that no college could be tampered with, save with its own consent. They all began at once to strengthen themselves, and their friends responded to the appeals with extraordinary liberality. To suppose that we can do now with any of them what we could not do then is to suppose that a man who could not squeeze putty could squeeze the rock of Gibraltar.

Does not this indicate the right way to take? Instead of boasting that he consulted with no one, let Mr. Clark remember that "in the multitude of counsellors there is safety." Let him consult at least with those who are nearest him and whose judgment he values most. If between them they can suggest any improvement in the constitution of Queen's, we are willing to listen to them. If the suggestions commend themselves to our judgment, we will submit them in our next report to the Assembly. If they do not, we will thank those who have interested themselves in our well being. If we reject anything reasonable, then its proposer can come to this Assembly with clean hands by petition or overture or through the lower courts.

It may be objected that this method of procedure is tedious. It may take time to consider and thresh out proposals. What of that? The only reason that has been suggested for taking immediate action is that I am not endowed with the gift of immortality. Queen's is all right now, we have been told. A certificate of orthodoxy has been given to all its professors, without their asking for it. I do not offer such certificates to my brethren. To me every minister in this Church is esteemed orthodox, just as he is esteemed honest or pure, until he has been proved the reverse. But, when I die, it has been said that the Board of trustees may possibly look round and select the worst man in the Church to be my successor! Well, the trustees may err. Even a General Assembly may err. But, is it necessary to borrow trouble in that way? Think of the good old man who testified that he had endured many troubles and