

unity and activity than were possible in former days. In reference to the abstract question of union in the Methodist Churches, and in our own, there was really no difference of opinion. Only when practical matters of detail had to be considered, divergencies arose when the larger question, union or no union, was kept steadily before the minds of debaters, and when they felt the responsibility resting on them ways of adjustment speedily opened up. The progress of Methodist Union thus far is a verification of the proverbial expression—"Where there's a will there's a way."

In certain quarters there is a disposition to deal somewhat severely with those who took strong exception to the basis of union. There is a disposition to regard them as antagonists to union. There is also an inclination, since the vast majority of Methodist members are in favour of union, to consider those ministers who contended for a somewhat different basis as obstructives, and to hold them up as being swayed by illiberal and unworthy motives. Now such a view of the position taken by them would be superficial and unfair. Nothing could have been more injurious to the practical working of United Methodism than had all those with doubts and difficulties been overborne and carried into the union without an opportunity of freely stating their objections. These very men rendered most effective service by the part they took in the union debates. The various obstacles—mainly relating to details—were brought to the light, and the test of full and free discussion; and now that such has been the case most people will be thankful that all debatable points came up for consideration at the proper time.

As to the supposed differences between the lay and clerical mind and the decided superiority of the former which some profess to see in the union debates in the Methodist churches, it is not so very apparent that they exist. Business men from training and habit are generally disposed to take a practical view of every subject presented for their consideration. Ministers, because of their training and habit, look at a question on all sides; they are disposed to look at the speculative side as well as the practical. The result is that between them a thorough and comprehensive understanding on complicated questions is more likely to be arrived at than if either body alone had considered it. This consideration strengthens the opinion that in all questions of Church polity, clergymen and laymen ought equally to participate—a principle that Presbyterianism has acted on from the beginning.

There are some decisions come to by the negotiating churches clearly in the nature of compromise. The chief of these relates to the office of Superintendent. This compromise is made to meet the condition of affairs in the Methodist Episcopal Church. Most likely after the consolidation of the churches and a short experience of the working of the proposed plan, a less anomalous method will be devised. It is not without significance that the Rev. Mr. Parker, of Chatham, in the course of debate, said that "he strongly objected to the general superintendency clause. In every revival the Church organization and polity went after Presbyterian and not this Episcopal form."

A very gratifying circumstance connected with the Methodist union discussions is the admirable spirit in which they have been conducted throughout. There has been the fullest and freest expression of individual opinion. There has been keen and earnest debate, but nothing unseemly has marred the progress of the movement hitherto, and there is now almost no room for apprehension. Speaking the truth in love is a most appropriate exercise in ecclesiastical assemblies.

Great and lasting good may be anticipated from this union of Canadian Methodism. In the past it has exercised an important and beneficial influence on the religious life of the Canadian people. It has accomplished a great work by its self-denying pioneer missionary labour. Concentration of energy will enable it to continue in this direction. While, along with other branches of the Christian Church in this Dominion, it will be able to do more for the edification of the people in the larger centres of life and activity. The duty of providing religious ordinances for dwellers in sparsely settled regions is very important, not less so is the duty daily becoming more incumbent of seeking out the lapsed and lapsing ones who are crowding in no insignificant numbers into our towns and cities. We hail with satisfaction a united Methodism and wish it God speed. May our own Church vie with it in friendly rivalry for the spiritual well-being of the land. Their aim and ours is the same, that this Canada of ours may be in reality, as well as in name, a Christian nation.

### THE CALL TO DR. KING.

The services in St. James' Square Presbyterian Church last Sabbath possessed more than ordinary interest. In the morning Professor McLaren preached an able and impressive discourse on Ps. cvil. 7, and at the close by appointment of Presbytery cited the congregation to appear for their interests at a special meeting to be held on 25th inst., for consideration of the call recently addressed by the General Assembly to Dr. King as Principal and Professor of Theology in Manitoba College. In the evening at the close of the service Dr. King made the following statement to the congregation:

My Dear Brethren, You have been informed this morning by the representative of the Presbytery of the decision to which I have been constrained to come in relation to the Assembly's appointment of me to be Principal of Manitoba College and Professor of Theology there, and you may reasonably expect to receive from me some statement as to the grounds of a decision, which very many of you, probably all, indeed, regret. The considerations which have weighed with me are briefly these:—First, the college is an unquestionable necessity to our Church, and to the interests which it is called to guard in that part of the Dominion. You will bear in mind that there is no provision made in Manitoba by the State, similar to that which exists in Ontario, for the higher education of the youth, nor is any likely to be made. Accordingly the churches have been compelled to undertake it. The Roman Catholic Church and the Anglican Church have each:—them large institutions in Winnipeg for this purpose. Twelve years ago our own Church established a similar institution—one which, notwithstanding the difficulties with which it has had to contend, has rendered important service to the Church and to the Province. I am constrained to regard the maintenance and development of this institution as a necessity to the interest in that country committed to us as a Church, and should the country advance in population, as it is expected by those best informed to do, it may become under proper direction a means of incalculable blessing. In addition, the provision for giving theological education within the Province may be expected to have the effect of leading many to give themselves to the work of the ministry who might not under other circumstances have thought of it. Second, the college for one reason or another is in an extremely critical condition. It is unnecessary to go into full details on this point. It is sufficient to say, limiting myself simply to the financial aspect of the question, that it is labouring under an indebtedness of at least \$41,000, and that even with its insufficient staff and equipment, its annual expenditure is two or three thousand dollars above its income. It does not need much sagacity to see what this state of things portends. Unless a speedy change is effected, the doors of the college must be closed. It is the belief of the friends in Winnipeg that the future of the institution can be secured only by the appointment of some one to its head whose presence and efforts in co-operation with those of the existing professors, might secure for it a degree of support which it has been hitherto denied. Third, the General Assembly has, with entire unanimity, designated me as the person whom it desires to undertake this work. Were all the circumstances considered, I think it is open to doubt whether in making this appointment it gave the matter all the consideration which it deserves, and especially whether it had full regard to the importance of the position which I am honoured to fill here. And I have often wished during these anxious and perplexing weeks that it were in session, and that I might have the benefit of its mind in the light of what this congregation might have to advance in regard to the claims of my present sphere. This was, however, unattainable. I could only, therefore, at the last moment say that I did not feel at liberty to decline the position to which the General Assembly had called me with such absolute unanimity, and on behalf of the acceptance of which there was not only its call, but the other considerations which I have stated. I am fully aware of the risks which I run and of the sacrifice which I am called to make; a sacrifice not of income and comfort only, but, what I feel tenfold more keenly, of the privilege of leading your devotions, of proclaiming to you the word of life, of ministering to you in your seasons of sickness and bereavement, in a word, in being the trusted pastor and guide of a congregation with which the best part of my life has been spent, to which I owe so much, and which anyone might be proud to serve. But the Church of Christ is built on sacrifice, and I have felt at liberty to decline it at the Church's call. I do not ask you to believe that I have taken the wisest course, I do not claim infallibility for the action of the Assembly, or for my own, which is based on it. I know you will give me credit for having taken what appeared to me to be the path of duty, and that you will believe the sorrow, which the step has caused you, is fully shared by me. I can only trust that should the Presbytery give effect to my decision, and my work be permitted to continue for a few years in the new sphere, the result by the blessing of God may be such as to relieve my course of the aspect of folly, which I fear it wears to some of you to-night. Be sure, at least, it has not been taken through disregard of your affection or in indifference to your interests.

ACKNOWLEDGMENTS. - Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Anonymous, Mount Forest, for Home Mission, \$5; Foreign Mission, \$5; a Friend of Missions, Moore, for Foreign Mission, Formosa, \$1; a Bible Christian friend, Hamilton, Foreign Mission, Formosa, \$1; Bertha Martin, Gloucester, for Foreign Mission, Formosa, fifty-three cents; V. Vankleekhill, Foreign Mission, Formosa, \$10; a Friend, Paris, Foreign Mission, Formosa, \$10.

### ENDOWMENT OF KNOX COLLEGE.

It seems proper that, from time to time, information should be given respecting the results of the canvass now being made, in accordance with the instructions of the General Assembly, for the endowment of Knox College.

It will be remembered that the College Board aims at raising \$200,000. This sum might be expected to yield annually for the support of the college about \$12,000; or within less than \$1,000 of the present annual expenditure. Some slight supplement from congregational collections would still be required, even were there no increase of the teaching faculty, a thing which is much needed. Those who fear the effect of complete endowment as tending to separate the college from the living sympathies of the Church, by making yearly appeals on its behalf unnecessary, will thus see that no evil of this kind is to be apprehended. No one who recognises the importance of an educated ministry, and who has given the slightest attention to the financial position of the college, can doubt that something should be done to improve its revenues; and it is here stated with thankfulness that, so far as the canvass has proceeded, the response to the appeal of the General Assembly has been loyal and hearty. Should the congregations yet to be visited do their part as well as those already canvassed have done, the sum named by the Board will, I think, be secured. It is not doubted that they will do so; for, not to mention other considerations, their sense of fairness towards their brethren will not allow them to decline their share of a common burden, and their love to the Church and a Gospel ministry will make them forward in this necessary work. Nothing can be less intelligent than to object to the present movement on the ground that we have too many colleges; for, should it be possible in the future wisely to attempt any combination of theological schools, the success of the present scheme cannot put any barrier in the way. Even were all the theological schools of the Church united in one, the endowment fund would be small compared with that of Princeton or Union Seminary.

It is to be remembered that in order to realize the sum named by the college board, the subscription list would require to be ten or fifteen per cent. in excess of that amount. On any large subscription list a certain measure of loss is inevitable.

We give a list of the places canvassed, with the amount subscribed in each. In nearly all these places additions will be made to the amounts; in several of them, as Hamilton, Chatham, Fergus, and Stratford the canvass is not nearly completed:

Subscription of James McLaren, Esq., \$50,000; Toronto, \$36,683; Hamilton, \$6,175 (incomplete); Ottawa, \$3,457 (incomplete); Guelph, \$2,957 (incomplete); St. Catharines, \$2,430; Brantford, \$1,713; Belleville, \$502 (incomplete); Kingston, \$503 (incomplete); Galt, \$3,306 (incomplete); Seaford, \$1,561; Chatham, \$1,440 (incomplete); Fergus, \$1,514 (incomplete); Stratford, \$1,000 (incomplete); Acton, \$805; Perth, \$1,070; Smith's Falls, \$722; Carleton Place, \$677; Pembroke, \$217 (incomplete); Clinton (one subscription), \$300; Almonte, \$125 (incomplete); Arnprior, \$60; Scarborough, \$2,000; Georgetown and Limehouse, \$887, (incomplete); Nassagaweya and Campbellville, \$718 (incomplete); Baltimore and Coldsprings, \$704; Thames Road and Kirkton, \$683; Flamboro' West, \$583; Strabane, \$275 (incomplete); Alma, \$509; Bethesda, etc., \$483; Egmondville, \$261; Beckwith, etc., \$208; Delaware, \$209; McKillop, \$171; White Lake, \$135; Port Dalhousie, \$110; Donation, etc., \$285; total, \$125,449.

Some places have probably been canvassed in accordance with presbyterial arrangements, from which returns have not yet been received. The returns from these places will be published as they are reported to Dr. Reid; and the brethren who are conveners of presbyterial committees, or who are assisting in the canvass, are respectfully asked to report without delay, as congregations are visited.

Treasurers in the several localities are especially requested in remitting moneys always to send a list of the names from whom payments have been received. The neglect of this would almost certainly result in confusion and loss. WM. CAVEN.

Toronto, 7th September, 1883.

CHRIST crucified, risen, ascended, is the centre and circumference of our Christian theology.