

sober observers began to be afraid. Most of the students were from the class of those who wish to add a little learning to what they have acquired at school. A considerable number were what are called "lay preachers" among the different churches, and only a very few were avowed students for the ministry.

What the college would have grown into if it had been left to pursue the even tenor of its way it is impossible to surmise. It had hardly come into being when its existence was imperilled by the generosity of one of its enthusiastic supporters. Captain Hughes, afterwards dignified with the honor of knighthood, offered to endow the college by a gift of £20,000. This would have given the college quite a new character, and would have started it upon new lines, "but Mr. Jefferis with praiseworthy magnanimity, notwithstanding his close connection with that institution, made a suggestion which was adopted by Mr. Hughes, readily assented to by the authorities of Union College, and heartily co-operated with by the bishop, Canon Farr, and others interested in the cause of higher education. The suggestion was for transferring this endowment as a foundation of a university." We quote these words from a speech delivered by the present Chancellor, on the occasion of a farewell meeting prior to the removal of Dr. Jefferis to Sydney. The suggestion was adopted, and submitted to a meeting held in Temple Chambers, Currie-street, on September 17, 1872, which was composed of representatives from all sections of society. To that meeting must be traced the beginning of the University of Adelaide. The liberal endowment of Captain Hughes was handed over to the new institution, and Union College was contented to go on its modest career as an institution for "the training of the Christian pastorate," to which end the attention and energies of the council have since been devoted.

The career of the college has been marked by quiet and steady success. It was impossible that it should have a large number of students, for it rarely happens that young men who study for the ministry can afford to give the requisite time to the work without liberal pecuniary assistance. Three years is a very short

time to devote to such a difficult and complicated series of subjects as those which a public religious teacher feels he ought to master, and the question arose how to provide funds that would enable the council to invite students to undertake such a course of study. Through the liberality of the late Mr. G. F. Angas and other friends a small endowment of £3,000 was collected, and, as the professors gave their services for an honorarium which was too small to be regarded as payment, the council arranged to offer to undertake the education of students from each of the associated denominations. The maximum number of assisted students was therefore only eight. A few others, some of whom attended the classes with no object save self-improvement, and others of whom did not wish for or need any assistance, were united to these eight students whom the council adopted. Thus the college has had an average number of about 12 students during the last nine years. That which has brought the useful career of the college to a sudden termination is the announced intention of the Presbyterians to withdraw. The liberality of Mr. Ormond, in Victoria, has given that church a magnificent college in Mel.

bourne affiliated to the University there, and it has been deemed wise by the United Presbyterian Churches of the colonies to concentrate their educational efforts around that college. The withdrawal of so large and cultured a body as the Presbyterians so weakened the alliance that the council has come to the conclusion that the time has arrived for the corporation to be dissolved, and for each of the denominations to act independently.

The college has been a manifest and living proof of the substantial unity that exists underneath denominational diversities among the Protestant churches. That four denominations should unite together, not on what is called a common platform, but with a full recognition of their separate peculiarities, for the education of their ministers, is a noteworthy fact. It shows how the truest and deepest peace may exist when men literally agree to differ. During the whole history of the college there has been no difficulty in this co-operation. Each denomination has had implicit confidence in the bonafides of the others, and the students have learned wise lessons concerning the wide embracing character of true Christianity which no class-book or professor could teach them. The college, since it gave birth to its more ambitious and conspicuous daughter, has never obtruded itself upon the public. It has done its own useful work in an unobtrusive fashion, but it has for that very reason been an eloquent and living tribute to the unity of Christian feeling in the midst of seemingly contradictory diversities. The great practical problem attached to the dissolution of the college is the distribution of the endowment. At the meeting yesterday this question was warmly and earnestly discussed. It is to the credit of the council that it was decided in a true spirit of Christian courtesy to divide the effects equally among the denominations, without examining narrowly into the proportionate amount contributed by each towards the support of the institution. Union College passes away having done its work, but we hope that there will arise from its ashes other and more powerful agencies for the education of the religious teachers of the people, and that among them there may be found to exist the same spirit of sincere and hearty co-operation.

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