

Accordingly, in September, 1872, a meeting of gentlemen favourable to the inauguration of a movement on a larger scale was summoned, and the object of the meeting was stated in the following terms:—"It has been suggested that if a wider basis were adopted for the courses of secular instruction as now given in connection with Union College, other religious denominations than those with whom that institution originated would be disposed to unite in the establishment of a system of University training for South Australian youths, leaving the theological courses to be followed in separate Colleges in affiliation with the University." As the result of this meeting measures were taken for the establishment of Adelaide University, of which Union College is therefore the parent. With a public-spirited generosity that does them infinite credit the founders of Union College recommended the transfer of Mr. W. W. Hughes's gift to the University when it was established, and as that gentleman fell in with the suggestion the more ambitious institution was shortly afterwards inaugurated. In the following year the University undertook the secular classes, leaving to "Union College the prosecution of its primary object—the training for the Christian pastorate—to which end the attention and energies of the Council have since then been devoted."

The subsequent history of the institution may be summarized in a few sentences. The present constitution of the College was not formally adopted until 1876, though the leading principles of it had been generally approved from the first. In 1877 the Bible Christian denomination identified itself with the movement. In 1877 and 1878 the Council received endowments from the late Mr. G. F. Angas and others amounting to about £3,000. The classes, which had hitherto been held in the evening only, were held in the daytime, and with the object of enabling students who might not be in independent circumstances to attend the

day classes without following secular pursuits by-laws were framed under which pecuniary assistance could be given to a limited number of ministerial students, and the College has followed substantially this method ever since. There have, we believe, always been lay as well as ministerial students, the former desiring to share in the advantages of the unsectarian instruction imparted by the College, though not intending to devote themselves to pastoral work. We learn from the calendar that there were eight ministerial students and seven lay students in 1885. The former included three Presbyterians, two Congregationalists, two Baptists, and one Bible Christian. In consequence of the federation of the Australian Presbyterian Churches the adherents of that denomination found it expedient to make other arrangements for the training of their own ministerial students, and therefore gave notice of their intention to withdraw from the College. As it is probable that another of the denominations identified with the College will also be able to make its own arrangements shortly for the training of its own ministers, it was felt that the intended withdrawal of the Presbyterians raised

the larger question whether it would not be wise to dissolve the institution in accordance with the rules laid down in the constitution for that purpose. A resolution to wind up the College was approved on November 29, and a further meeting of the Council is to be held for the purpose of confirming or rejecting the motion.

The history of the College and the present proposal for its dissolution are interesting as illustrating different stages of colonial life and progress. Its inception was, as [its name] implies, due to a desire for united action, because the denominations separately were unable to maintain Colleges of their own. As the circumstances of the colonies have altered, and the facilities of transit from one colony to another have been increased and cheapened a new kind of federal movement has sprung up. Fourteen years ago the most natural and the most convenient basis of union was that those living within a given area should combine for objects for which they could work in common. As distance is gradually being annihilated there is a growing feeling in favour of the union of those holding the same religious views, but living in different colonies. This federal movement has already attained large proportions among the Episcopalians, the Wesleyans, and the Presbyterians; and a tendency in the same direction is to be seen among the Baptists and the Congregationalists. Thus it may be said that the formation of Union College was due to the circumstances of the time when it was originated, and its dissolution, if the motion for that purpose should be confirmed, will be due also to the changing conditions of colonial life. The institution has had an honourable and useful but unpretentious career. It has spent no money on bricks and mortar. Its funds have been devoted exclusively to teaching purposes. Many persons will regret that it should cease to exist, but the important part performed by its founders in promoting higher education in the colony will never be forgotten. There are not wanting, in-

deed, those who still regret that the founders so generously handed over Mr. W. W. Hughes's endowment to the University, because they believe that a good teaching College, affiliated with Melbourne or Sydney University, would have met our needs for some time to come. In any case that is past recall, and in the present circumstances of the colony the work of Union College can be readily taken up by others. The University in its regular lectures and its evening classes affords facilities for secular instruction both to those who are able to devote their whole time to a University course and to those who while engaged in other pursuits desire to add to their store of knowledge. The various religious denominations are now better able to make their own arrangements for the special theological training of their candidates for the ministry. Hence, as we have said, the need for Union College is not so great as it was ten or fifteen years ago. Its dissolution will be regarded with regret by many, but when an institution has to all appearance fulfilled its mission it is better that it should die an honourable death and leave an honoured memory than that it should drag out an existence for the mere purpose of showing that its vitality is not completely