

(1) because it provided for the religious oversight and instruction of our students, and (2) gave security for the character of the Professors who taught them. As to the first of these, Victoria College, in the proposed scheme, will have all the rights of religious supervision, instruction, and discipline that it ever had. It will have the complete control and government of its students. As to the second point: the way in which the University Senate is constituted, and its relation to Professors and Tutors, are an ample security. The Senate, with a large representation from the Church Colleges, will be the governing body. Such a Senate could never support any Professor whose teaching, or character, was obnoxious to the Christian sentiment of the community. Under the present regime, the Baptists and that large part of the Presbyterian Church which rallies around Knox College, have for many years sent their students in Arts to University College, and do not seem to suffer any harm by it, though they are just as sensitive about morals and orthodoxy as the Methodists. And even the Roman Catholics, whom we deem so exclusive and careful about their youth, are liberal enough to do the same. I do not say we should do just as these bodies do; but I do say, these facts prove that much that is said about the danger of united University education must be a mistake; and that as Methodists we would lay ourselves fairly open to the charge of an unpatriotic narrowness if, under the more satisfactory provisions and securities of the proposed plan, we should stand aloof in distrustful exclusiveness, while others enjoyed our rich educational inheritance.

2. Not only does this arrangement secure all the scholastic and religious advantages which Victoria was designed to bestow, *it will also greatly increase the influence of our Church over the educational life of the country.* It will do this in two ways. It will enable us, through our College, to reach and influence the large number of Methodist students who attend University College, and who are now without any spiritual oversight, or any centre of religious life, such as students of other Churches have in their Theological Colleges. The religious welfare of this large class should be as dear to us as that of those who go to Cobourg. The opponents of Federation wholly ignore the religious interests of this class. In Toronto also, our College, with its worthy Professors and theological students, and other godly young men, would touch the religious thought and life of the community in a way that it never could do in Cobourg. Why should we from sentiment adopt a policy that virtually shuts out our most