

question arises, Can we maintain our hold upon young men of the best Methodist families if we stand aloof from this patriotic movement? Many of them attend the Provincial University as it is, and many more will do so in the future. Are we willing as a Church to let these young men, who will be leaders of the opinion in the future, drift beyond our influence in the most important period of their history.

It is urged that we need a denominational university to train the sons of Methodism for public professional life. Well, we have had our own university for over forty years, and are we satisfied with the result? Are we as a Church represented, as in proportion to our members we should be, in the Government of the country, in the Senate, in the Commons, in the Provincial Legislature, in the judiciary, in official life? After counting the brilliant examples of prominent Methodists, all will admit that a people numbering one-third of the Province are entitled to a still larger proportion in comparison with other Churches than they possess.

Dr. John A. Williams, at an educational meeting at Halifax, used these words:

"We were not having the influence upon the public mind as a Church that we should. The adherents of Methodism are not filling the places they should in our courts, our legislatures, our public positions of various kinds. The time is coming when Methodists should make their influence felt in high places, which they were not reaching, and in political circles. In the Senate of Canada there were (at that time) only two Methodists that he knew of. This is a very small percentage, considering that the Methodists represent $17\frac{1}{2}$ per cent. of the whole Dominion. In the Province he came from the Methodists represented $31\frac{1}{2}$ per cent. of the whole."

Men talk of losing prestige through becoming a partner in a great and flourishing national university and sharing all the advantages it has to offer. It seems to us that we shall lose prestige very much more if we

refuse to take advantage of the opportunity now offered us. It is possible that in our educational policy we have been segregating ourselves too much from the public and political life of the country, and by confining our educational work largely to denominational lines, have not done our duty in assisting, to the fullest extent of our resources and numbers and influence, to mould the character of the Provincial University.

Much stress is laid upon the supposed superior moral advantages of a small town over a large city as the seat of a university. There is slight force in the argument. There are low, coarse forms of vice in small towns as well as in large cities. But we must meet the difficulties. Young men and young women come by thousands from the country to the cities to work in shops, stores, and other places of business. They are exposed, often with no watch-care or over-sight and with idle evenings, to all the alleged temptations of city life. The students of Victoria University average, we believe, about twenty-two years. They are the subjects of sedulous care and oversight, and their course of study will occupy most of the time during both day and evening. If they are ever to develop manly character, it will not be by being cooped up out of the way of supposed temptation. The cities are the centres of social, political, literary, commercial and religious influence. It is highly important that those who are to become leaders of opinion in the future—many of whom come from the country and return to the country—should have during the period of college life the educating influence of a city—the social refinement, the mental alertness, the sharpening of the wits that come from the daily attrition of city life.

The very fact of meeting, in the intimacies of college life, young men of other Churches, and of diverse habits of thought and mental characteristics, and of enjoying personal relations with a large number of professors and learned men, for a series of years, has a broadening effect upon the mind, and is itself an