

remarks will sufficiently indicate my own opinion, both on the general questions, and on some particular educational measures which are now before the country. I wish, however, to remark at the outset that the great matter with me is neither federation of colleges, nor removal of Victoria College from the town of Cobourg, but a satisfactory system of higher education for the Province of Ontario, and an honourable and effective relation to that system on the part of the Methodist Church. I desire, for my part, to rise, as far as possible, above both local and sectarian considerations, and to keep in view the great underlying principles which governed our fathers in establishing this seminary of learning, principles of a very broad and patriotic character, and which are even more sacred and enduring than either Cobourg and Kingston limestone, or the inviting grounds of a Toronto park.

"At the revival of learning," as some one has said, "Greece arose from the grave with the New Testament in her hands." This picture of Greece with the New Testament in her hands, may be taken, by an enlarged interpretation, as an appropriate symbol of a true university. Greece—that is, science, literature, philosophy, and art; in a word, all human culture on its secular side. The New Testament—that is, the Christian religion; human development and perfection on its spiritual or divine side. Both taken together are essential to a well-rounded type of education, as both are essential to individual and national welfare. It is one of the glories of Christianity that it can stand unabashed and unshaken in the presence of all forms of scholarly research, and make them all tributary to its progress; and it is one of the great facts in the history of the universities that they have always recognized Christianity as an indispensable factor in the

work of education. But the Christian Church has at length so divided itself into sections, and on the other hand, the subjects of university teaching have so multiplied and extended, that the relation of the Church to the university has become a difficult problem to solve.

In the Dominion of Canada, and especially in this Province of Ontario, we have long had a perpetual and embarrassing conflict on this great matter. Every sect cannot have a genuine university, and the Legislature cannot recognize the claims of one sect over another. And thus between the necessities of the State University, and the rival necessities of a number of denominational universities, we have at last reached what may be called a kind of dead-lock in our educational progress.

We may, therefore, well begin to inquire, and the growing spirit of Christian union enables us to inquire with hopefulness, whether all the Churches of Ontario cannot combine in one national university, and with advantage to the common interests of science and religion. Those who distrust or oppose such a measure seem to me to raise imaginary obstacles, and also to fail in estimating the increasing extent of university work, and the consequent necessity of large endowments, such endowments as we can only secure in this Province by concentrating all our available resources. Such persons seem to forget that, if we keep our universities poor, we shall have poor universities in more senses than one. They also forget that in so far as any religious body stands aloof from the national system of education it not only deprives itself of advantages to which it is fairly entitled, but does what it can both to weaken and unchristianize that system. "Let us beware," says Mr. Gladstone, "of a Christianity of isolation."