

bers own one-third of Toronto University, and must pay their full quota for its amplest endowment—who are giving more for missionary and evangelistic work than any other Church, to also create a rival institution, at a cost of not less than \$1,000,000, when for \$110,000 more than they have already secured for federation they may have a much better Arts course than they could possibly hope for otherwise, and a Theological Faculty which shall prepare the ministry of the future, as it has never been prepared in the past, for the high calling whereto it is called? At the same time we may have the patriotic satisfaction of forming an integral part of the very crown and keystone of the educational system of the country, and of greatly increasing its strength and completeness.

The very disaster which seemed to overwhelm Toronto University has been a blessing in disguise. It has kindled the enthusiasm of its alumni as nothing else could do. It has shown how strong are its resources, how vital are its energies. It has caused an outburst of sympathy throughout the whole republic of letters. Almost every land in Christendom is bringing its tribute. Almost every great university is extending a helping hand. Almost every learned society is giving books for the library. Almost every great museum is sending gifts. It will rise from its ashes, stronger, fairer, more richly dowered with the gifts and love and fealty, not of a single Church, but of all classes and all creeds of the community.

Shall we join hands with this truly national institution? Shall we seek to build it up and strengthen it? Shall we claim our share in its privileges? Shall we assert our right to aid in moulding its future? Or shall we, by a policy of isolation, cut ourselves off and deprive our sons and daughters of their birthright as loyal Canadians?

The national university will re-

ceive from the nation all the aid it requires for its amplest development. It will grow with the growth of the country, an object of patriotic pride, whether we be its partners or its rivals. As Methodists we shall pay a larger quota than any other Church to this development as our numbers are larger than any others. We are confident that a broad minded patriotism—a true Christian fraternity, a sense of responsibility to God for the wise stewardship of the resources of the Church, will re-enact the wise decision of the last General Conference with still greater emphasis than before.

We have come to a place where two ways meet. If we accept federation, with all the wide possibilities which it unfolds, we may take our place with honour in the noble task of aiding the Christian Churches of this realm in establishing our highest educational institution on a broad national, patriotic, Christian and catholic basis. If we reject it, we shall largely cut ourselves off from the intellectual life of the nation. We shall sacrifice all hope of obtaining that material aid in the educational work of the country, which we have long claimed was our right. We shall be forever estopped from protest against the most generous endowment of the Peoples University. If we attempt to prevent such endowment, we shall raise up enemies embittered and incensed against us. We shall incur the accusation, whether justly or not, of arraying ourselves against the intellectual progress of the commonwealth. We shall lose the golden opportunity of uniting the Christian forces of the community for purposes of highest public good, and broadest Christian culture. May the Source of all light and wisdom give us grace and understanding to rise to the height of our privilege and obligation, and to act for the best interests of our Church, our country, our children, and our children's children for all time.