

what they could consistently with the constitution imposed upon them by the Legislature. But now that the Senate and the Government propose to widen the basis by this scheme of federation, and to give the denominational colleges scope for adding religious subjects to the curriculum, with collegiate homes and discipline for the students, then if we have been honest in our former contention, why should we not rejoice at this liberal and Christian reconstruction of our Provincial University?

I have not agreed, and I do not now agree, with those who think that the higher education of the country should be purely secular. I plead for a national university, but such a university for a Christian people should somehow employ, both in its lecture-rooms and in the personal character of its professors, the highest and most effective of all spiritual forces known among men—the power of the Christian faith; otherwise, with all her cold intellectualism, she will stand, like Niobe of old, through her irreverence and despair, at last hardened into stone, and holding, not indeed the New Testament, but “an empty urn within her withered hands.” It is a profound and eminently Christian saying of Dean Stanley’s, that all high order of thought seeks to unite the secular learning and the sacred, while all thought of a low order seeks to separate them. Never was it more necessary than in our day to bear this great truth in mind, and to apply it in our national system of education. We have been struggling hard, and with only partial success, to keep the

religious element in our public schools. Under the present Administration some further steps have been taken in the right direction. And now the federation of colleges affords an opportunity for the Churches to join hands in giving a more positive Christian character to our higher education, and apparently in the only way in which it can be fully done. Why should we let the opportunity pass? If we had no Provincial University, and the denominational colleges had university teaching, as a whole, in their own hands, the case would be greatly altered. But it is evident that a large part, and perhaps an increasingly large part, of this academic work is to be done by the Provincial University, and the question is whether the Methodist Church will do her share in the work, or prefer an isolated and less influential position. I have tried to forecast the disastrous results to the Methodist Church which some of our friends prophesy from this scheme, and when I have summed them all up, and at the very worst, I can only find the following:—First, improved intellectual advantages for all the youth of the country, including of course, the youth of the Methodist Church; secondly, the same religious safeguards which we possess at present; thirdly, a wider range of religious influence; fourthly, increased facilities for the theological training of our ministers; and lastly, all of these with a smaller, or at least a more productive, outlay of money on the part of our Church than is possible under any other arrangement.

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KOSMOS puts the total length of all the submarine cables at present laid at 68,352 miles, or nearly three times the circumference of the globe. Each cable consists of forty

wires, so that the total length of iron and copper wire used amounts to twenty-five millions of miles, or ten times the distance between the earth and the moon.