

it was projected on too limited a basis permanently to accomplish in a satisfactory manner even the special aim of preparing men to preach the gospel. It relied upon schools having no connection or sympathy with it for the chief literary training of those who should become its students, if, indeed, they were to have a liberal education at all. The college was unable to survive the peculiar trials and struggles incident to its existence. It is interesting to note in this connection that the late Dr. Cramp left the College at Montreal, and afterwards became President of Acadia College, an institution whose work was planned in a broader spirit, and in whose development the academic and arts departments were made central from the beginning. Acadia College commands today the largest attendance of any college in the Atlantic Provinces. When the McLay College, Toronto, was projected, its promoters were at special pains to repudiate the idea of any collegiate institution controlled by Baptists having anything to do with classical or scientific education. This college was never actually opened for the reception of students. On a distinctly different basis did Dr. Fyfe propose "the starting at some central and accessible point in the West a good academy for the young men and women belonging to our denomination." He was sure this could be done "if our people would cultivate a little more largeness of soul, a little more forbearance with one another." The school was not to be theological, but he affirmed that it would obviously be a very good preparatory school for a college, while it would furnish to all a means of social and intellectual culture. It is clear from this proposal, says his biographer, that Dr. Fyfe had a strong conviction that a Christian people, as such, may do large service in providing facilities for literary training, and that education under religious influences is the best training for other spheres in life as well as for the pulpit. This proposal resulted in the founding of the Literary Institute at Woodstock, with its literary and theological departments, which at certain times in its history carried its literary courses as far as the close of the second year of the arts course. It is manifest from this backward glance that the nature and character of the work undertaken at Woodstock was distinctly broader than that previously attempted or proposed, and touched the life of the student, and through it the activities of society and the church, not merely in a special and somewhat professional manner, but in ways which ministered to the varied and higher functions of human society.