

and not man-made ministers;" the College was not organized on sound pedagogical principles and did not reach the general home life of the Baptists; its conception of "missionary" and of the "ministry" was too narrow; its chief executive officer was not appointed or supported by Canadians; the College did not spring from, and was not supported by, the heart sweat of the people; it lacked the endowment necessary to carry it through periods of exceptional strain, and when the financial depression of the later forties hit the Baptist men of means in Montreal, who had staunchly supported it, its doors had to be closed.

After the closing of the Canada Baptist College there followed two abortive attempts to found a theological school, one in 1849, the other in 1853. The latter project was to culminate in "Maclay College" but never went beyond the paper stage, although some \$30,000 was promised towards its support. This unfulfilled scheme left much heart-burning. The policy for which it was to stand was education in theological subjects. Its promoters considered it "no part of their duties as Baptists to provide a school for classical or professional students."

This period is capable of teaching the Baptists much if they will give heed. The organized attempt and the missionary conception of education were valuable for all time. The object in view, to provide a native educated ministry, has proved a sound policy the world over. Though the Society which was responsible for the Principal of the College was English, its officers said "it was more important to educate young men in the field than to send out a considerable number of missionaries from England and Scotland." The eyes of Baptists were opened to the readiness of other religious denominations to take State appropriations for their distinctively denominational work. It was shown that a small denomination like the Baptist could not perpetuate a denominational enterprise of any size if they permitted theological strife, jealousy of control, suspicion of the character of teaching, anti-missionary and anti-educational elements, or virulent discussion of non-distinctive doctrines to destroy the possibility of unified, enthusiastic, whole-hearted endeavor. "Deep distrust and invincible indifference" will kill any enterprise.

## *2. The Second Period, 1855-1888.*

The second period may be divided into two sub-periods: one when academic and theological training was given at Woodstock; the other, when academic training for young men and young women was given at Woodstock, and academic training for young women and theological training was given in Toronto.