

the States, during their whole course, we should have required nearly five thousand dollars, in addition to the professors' salaries—about eight thousand a year from the denomination. Yet there are schools, not a whit better than ours, which require to keep them going, nearly twice eight thousand annually!

Our poverty compelled us to adopt a system of aiding the needy more nearly within our reach.

1. We determined, as far as possible, that all our students should aim at supporting themselves, and thus develop all the self-help that was in them.

2. We made ourselves acquainted with all the destitute churches, and promising fields in the country; and all the students who could preach, or act as colporteurs, were sent out to these fields during the long (five months) vacation, care being taken to send the right man to the right place, as far as we could judge. In this way many would receive nearly enough remuneration to keep them during the next seven months of study.

3. By a special arrangement we are enabled to give free tuition to as many as twenty students in the literary department, (students in the theological department proper are never charged tuition), which furnishes a much needed relief to a number.

4. To some who actually require our aid we make a money grant, not exceeding \$60 a year. *And though we have never refused any really deserving student who applied to us, we have not paid out in any year, I think, more than \$800 in cash to aid students!*

5. In addition to the foregoing provisions, some two or three students, under our advice, stay out for a year to teach, or to preach, to earn means to complete their studies. Some two or three more are aided by churches or by private individuals, in acquiring an education. Here then is our beneficiary scheme developed gradually during the last thirteen years. What it has done in developing the self-help and self-reliance of our young men; what it has done for mission fields and destitute churches; and how it has contributed to carry on our work of ministerial education, which otherwise could have been carried on for want of means, "The Day" only can declare. Let any able business man take into consideration the amount and quality of the work which we have done, and how we have husbanded and managed our little means to do it, and if he does not say "well done," I shall be much surprised.

What has been already Accomplished.

Since the Institute was opened, we think fully four hundred have been hopefully converted within its walls, and several of them are now preaching the gospel. Besides the many hundreds who have been educated by us for business pursuits, and the many trained to be school teachers, we have graduated from the theological department fifty-five, and in a few weeks six others will be added to this number. In addition to these, about forty have settled as ministers, who have not completed our course of study. That is nearly one hundred labourers are in the Lord's vineyard to-day, who have been more or less trained by us for their work. Fourteen of our students have graduated from Toronto University, and ten are there as under-graduates. Two have graduated in the arts department of American colleges, sixteen have studied medicine, six have studied law, and ten ladies have taken our full course, which entitles them to our diploma. This exhibit, we know, is far from perfect, but it approximates towards a fair statement of what we have done, so far as figures can state it.

The new Buildings.

Our main edifice in its first form—141 feet over the wings and 73 feet deep in the centre, four stories high—was completed and its dedication took place at the opening of the School on September

1863. The teachers went on vigorously with their work, furnishing the value of our scholarships in teaching the pupils with others as fast as they presented themselves. I believe all but two or three of the 125 scholarships, were taken up long ago. It soon became necessary to enlarge our premises, but we had not the means to put up a large building—hence, the western edifice (erected 1867-8) which is a building two stories high, but minus wings, which may grow out some day! It would require six or seven thousand dollars to finish that building, in symmetry with our other buildings. Our theological students, with two professors' class rooms now occupy the building. It was not occupied by Theological students at first.

Enlargement.

Next the necessity was laid upon us which further to enlarge our accommodations, and provide for a more thorough organization of our school. But it took many, many weary hours, days and even months of thinking, planning and worrying before it was seen how this could be done. The Hon. Wm. McMaster and T. James Claxton, Esq., made a very generous offer, provided the denomination would add ten thousand dollars to it. They wished that our mode of using the money should furnish free tuition to twenty students for the ministry who we might require it. The Trustees resolved to carry out this suggestion and appealed to the denomination to contribute on this condition. The Trustees at last decided to purchase the whole of Mr. H. T. Burch's farm, (except the homestead,) 64 acres in all. The central part about 26 acres, with a good broad street all around, was set apart as the Institute grounds. The remainder was cut up into park and building lots and sold. Then we made an addition of thirty feet to the rear of the central part of the main building. The under part was for kitchen purposes, and the upper part for class rooms. We next erected a separate building, about one hundred and fifty feet to the east of the central edifice. It is 90 feet over the wings, and three stories high, and one wing is 73 feet deep. In this wing there are a suite of rooms and kitchen fitted up for Prof. Wells and his family. All the remainder of the building is given up to lady teachers and female pupils.

Co-Education of the Sexes.

As our school is organized with reference to the co-education of the sexes, it may be of interest to mention some of the features of our plan. We have a definite curriculum laid down for ladies who wish to take our diplomas, or they may take the same course as the gentlemen, learning one or two studies which are made optional to them. In addition to this, the Senate of Toronto University has passed statutes, providing for the examination of ladies in connection with Woodstock. This is a matter of great interest, and when ladies understand the working of this better, they will give more heed to it.

In regard to the intercourse of the sexes in the Institute, I may remark that between the ladies' building and the main edifice there is a covered way, through which only the ladies and their teachers are allowed to pass. At the end of this one door opens into the dining room. Through this the ladies enter and leave when the meal is over. On the opposite side of the dining room the gentlemen have their own door at which they enter and leave. In like manner the ladies and gentlemen have their several doors for entrance and exit to and from the chapel; the ladies occupying one side of the chapel room during prayers, and the gentlemen the other. In the class rooms the ladies and gentlemen sit in different groups. They simply recite together. This is the extent of their intercourse, except that sometimes, once in six months, the students of both sexes are allowed to spend an evening together in

the reception rooms of the ladies' building, in the presence of their teachers, with music, conversation, etc., closed by a slight collation, and family prayers. In few, very few families in Canada, is there anything like the careful guarding in regard to the intercourse of the sexes that there is with us. There are obvious benefits, especially to the male students, from the ladies sitting at the same tables, and practising the social amenities with them. But I must not enlarge upon the arrangements which bear on the co-education of the sexes. The ladies' edifice, together with the proper grading, laying out and levelling of the grounds, was completed for occupation in the autumn of 1873.

The Question of Endowment.

I shall have reason to remember the crushing burden and anxiety which this great undertaking in all its branches laid upon some of us, as long as I remember anything. The land, the buildings, furniture, library, etc., are well worth \$75,000, on which there is no incumbrance. The largest individual contributors to the library have been thus far, Jas. B. McMaster, Esq. and T. James Claxton, Esq. Before discussing this part of my subject, I need scarcely say, that the theological department was still further benefited by the Institute, through the free tuition furnished by the literary department to students for the ministry. I may add however, that so anxious are our students to provide for themselves, that we have never had so many as twenty apply for free tuition in any one year.

It is perhaps not necessary that I should enter further into historical details at present. I propose to close these papers by calling attention to a phase of this work, which is likely to occupy the serious attention of the denomination.

We have now reached a stage in our work when an *adequate endowment is an imperative necessity*. The strain of conducting our work as we have been doing, has shattered my health, and is beginning to do the same for others. Brethren, is this right? *Our school must be maintained, if it remain here it must have at least \$120,000.*

The Question of Removal.

But as this question comes up, there are those who associate with it the proposal to remove the theological department to Toronto. This is a proposal which needs to be handled with great caution, care, and delicacy. We, as a denomination, cannot afford to divide in our educational counsels. We must not bring passion, self-interest or prejudice into our consideration of the matter. *We must go together.* As I tell my students, in all matters of mere opinion, it is better for any society to co-operate in the second best course, than it is to quarrel about the first best.

If any people on earth ought to work together harmoniously, the Baptists should; for as a denomination they have no friends outside of their own people. Hence, if they contend with each other, they simply cut their own throats.

In reference to this question of removal, I wish to make two or three special remarks.

If removal—into another place—is to take place, have we reached the point when we should act in the matter? What is there in the circumstances around us, or in the state of the denomination, which indicates the necessity for removing? I hesitate not to say, that no person who has made himself as thoroughly acquainted with the state of the Baptists in Canada, as those who have the immediate care of the School have been obliged to make themselves, would affirm that we ought to move the Theological School at present! That our work is suffering the wants of the denomination, is evident from the fact that none of our men are unemployed, and that the demand for them is greater than we can supply. By the middle of the term twenty of the students, nearly all undergraduates, were already engaged for next summer's vacation. Eleven out of