

Toronto; men in Theology were enrolled in Toronto Baptist College at McMaster Hall, the gift of Senator McMaster, who also endowed the College. There was still one link lacking in Professor Wells' desideratum,—an Arts department.

When one's mind runs over this period he wonders how far the Baptists of to-day measure up in sacrifice and support to the Baptists of yesterday. There were to be found then, as possibly now, Baptists who despised education because they had no personal experience of it; there were those who questioned the theological teaching at Woodstock and at Toronto Baptist College; there were those who would rather spend their energies in un-denominational or inter-denominational work while the work for which the Convention to which they belonged was responsible, was neglected; there were those who would not support the College because they disagreed with some part of its policy; there were those who when difficulties appeared on the horizon found their own personal affairs required their whole attention. I suppose we shall always find such wayward sons who fail to see things whole and forsake a great cause because defective in their judgment at some one point. A very important question, however, presents itself: Have we still our Fyfes, our McMasters, our Archibald Burtches?

It is significant that the leaders in education in both of the periods we have examined were deeply interested in the political and social life of Canada,—Dr. Davies and Dr. Cramp of the first period, and Dr. Fyfe and Senator McMaster of the second period.

3. The Third Period, 1888 to the Present.

The third period of the history of our educational policy is marked by the acquisition of an Arts Department, and the obtaining of a University Charter which granted degree-conferring power in Arts and Theology.

The Honourable William McMaster bequeathed \$900,000 to found McMaster University. A special convention was held in Guelph in 1888 to decide the character of the institution and its location. The decision of the Convention was to organize and develop the institution as a permanently independent Christian school of learning and to establish it in Toronto. Thus the realisation of the ideals of the second period was carried one step further. The decision also agreed with the previously avowed intention of developing the educational work to university status as promised to Dr. Rand when in 1886 he accepted the principalship of Woodstock College. The only thing which had prevented such development was the financial disability. There were some however who favored federation with the University of Toronto.