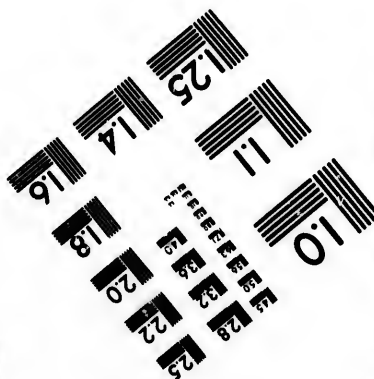
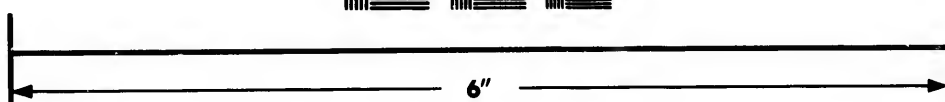
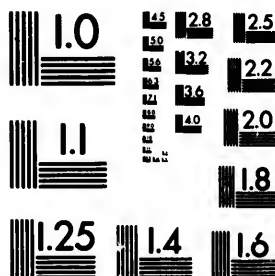


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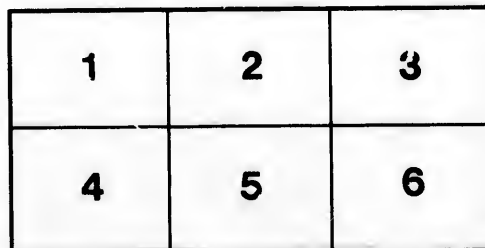
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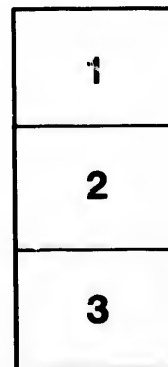
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# McMASTER UNIVERSITY.

## Educational Addresses:

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OCT. 10, 1890.

II. Unveiling of Portrait of Dr. Fyfe,

OCT. 17, 1890.

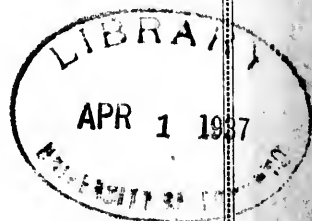
III. Sermon before the Convention,

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# McMASTER UNIVERSITY.

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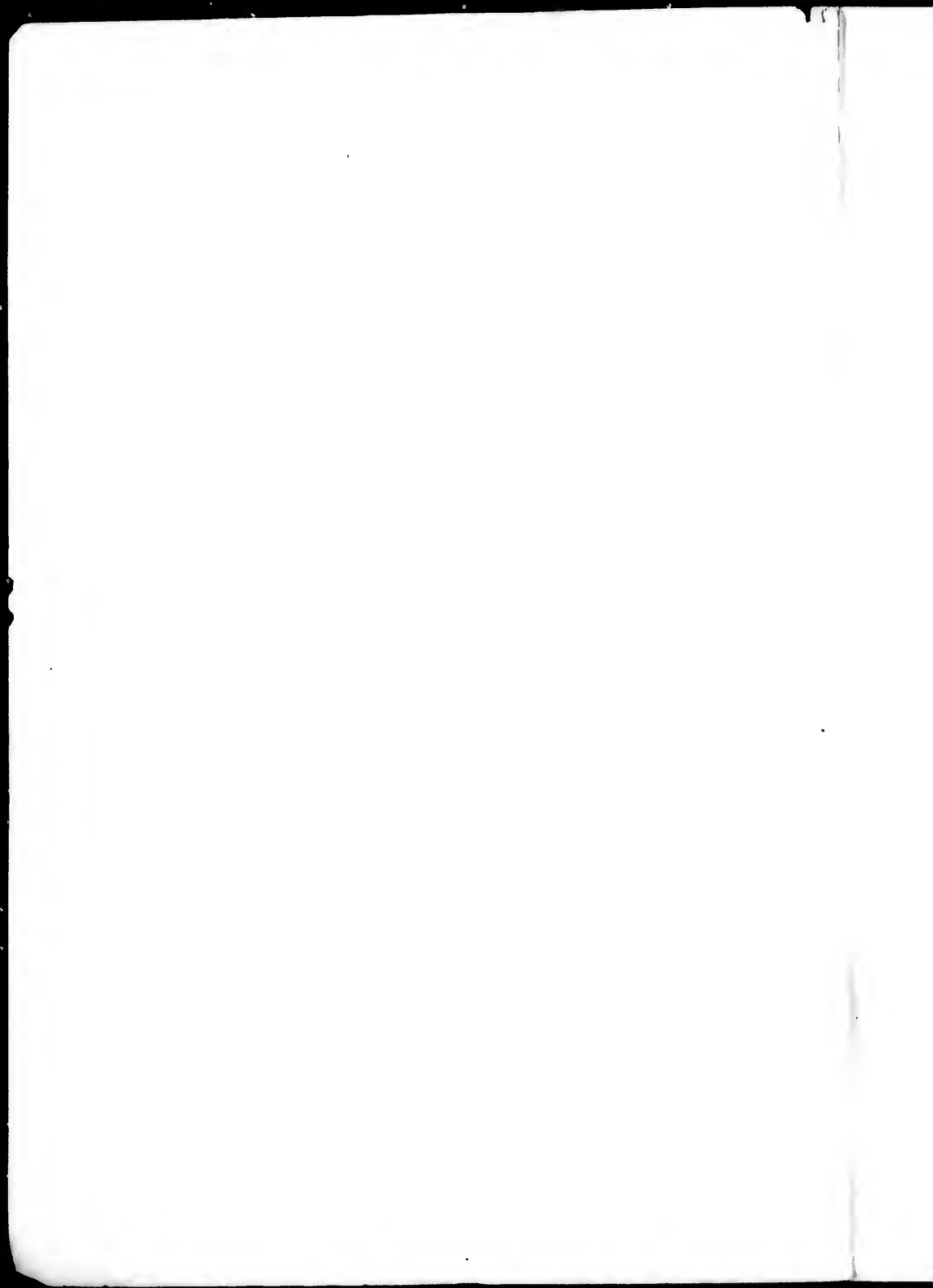
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# EDUCATIONAL ADDRESSES.

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## I.

### THE OPENING OF THE ARTS DEPARTMENT.

The formal opening of the Arts Department of McMaster University took place on Friday evening, October 10, 1890, in McMaster Hall. The Baptists of Toronto were present in large numbers, and many were compelled to be satisfied with standing room about the entrances. The Hon. John Dryden presided. Rev. Dr. Thomas, pastor of the Jarvis Street Baptist Church, Toronto, opened the services with a brief prayer.

The Hon. Mr. Dryden expressed his sense of the great honor done him when he was requested to preside.

This was, he said, the first public meeting held in connection with educational matters since the different departments provided for by the charter of the University had been put in operation, and he congratulated not only those present but the entire Baptist body on the auspicious opening of their University. The result had not been reached without much labor and persistent effort. Some of them, if they were asked to go through the ordeal again, would feel like shrinking from it, but now they were willing to forget the past in the present consummation. True, they were just beginning, and the structure was still to be reared. Yet he would have thought it a calamity to have started otherwise than in a

humble manner. If the institution was ever to reach that eminent and useful position that its friends hoped, it must be by steady and gradual growth. They would not boast of what had been done in the past, but rather rejoice that no Christian body ever had greater opportunities for usefulness than the Baptist denomination. He spoke of the two departments of the University, arts and theology, as leaning upon and yet supporting each other, with the two outside Academic Schools—Woodstock and Moulton Colleges—as feeders to the University, and in the same line of work. He quoted from Sir Daniel Wilson, the learned President of University College, who said that no delusion was greater than the assumption that the highest intellectual culture was inimical to trade or economical pursuits. Mr. Dryden wished to reiterate and emphasize the sentiment from the standpoint of a layman. If power were given him, and he desired to give the greatest blessing possible to the class to which he himself belonged, his aim would be to provide for them a more complete and thorough intellectual training. Knowledge in itself will not turn aside its possessors from commercial pursuits. If some young people in endeavoring to obtain that knowledge were turned aside, it was because of a false and spurious public sentiment. He believed in education, in higher education; and he believed that this University would bring this higher education to some of their people who would not otherwise be reached. He closed by saying that he hailed with delight the time that saw the University in all its departments in full operation.

In introducing Dr. Rand, Mr. Dryden said that Dr. Rand had been all his life connected with educational work. He had held a prominent place in the organization of the free schools of the Maritime Provinces; had been a Professor in the Theological Department of McMaster, and had been Principal of Woodstock College. For the past year or more, he had been studying in England, and had now, at the request of his brethren and co-workers, consented to deliver the principal address of this evening.

## DR. RAND'S ADDRESS.

We are all very glad that you as chairman of the Board of Governors, Mr. Dryden are able to preside on this interesting occasion ; and I am sure I cannot at this moment utter a more appropriate word than to express the gratification of the friends of McMaster University in view of your recent appointment as administrator of an important department of the Executive Government of Ontario. We all know that this is not the first time you have shown your interest in this the youngest of the Universities of the Dominion, but that in the procuring of its charter and in the laborious discharge of duty as a member of the Board of Governors you have given many and signal proofs of your interest in the great work for which McMaster University has been organized, and is now being more completely equipped.

### LOSSES OF THE YEAR.

This is the first public meeting, ladies and gentlemen, which I have been privileged to attend in connection with the University for more than a year. As I attempt briefly to address you, I cannot forget the losses which have been ours during that short period. Dr. Castle has passed away. We all revered and loved him, and joyfully recognize how much he did to aid our benefactor, the late Senator McMaster, in the development of a long formed purpose to supply superior facilities for Theological training. He stood on this spot with uncovered head when the virgin soil was broken to receive the foundations of McMaster Hall, and was for eight years the prudent, wise, and devoted Principal of Toronto Baptist College, conducted within these walls. When failing health compelled him to relinquish the Principalship, it seemed to be a great satisfaction to him that our brother, Prof. D. A. McGregor, was chosen to be his successor. Young, widely beloved, of large abilities, full of promise, and yearning for the best service, Mr. McGregor responded to the united call of his brethren, and resolved to give himself as Principal of the Theological Department to the work of preparing men for the gospel ministry. Alas, before he could gird himself for the discharge of the new duties which he had assumed, the Lord called His servant to Himself. This place has already become very sacred to some of us, and these

heavy hereavements are recognized as mighty voices calling to us for greater earnestness and consecration in the work entrusted to our hands. The great losses to which I have referred have received peculiar emphasis in the resignation of Chancellor MacVicar, whose years of untiring labor in behalf of the several departments of our educational work have done so much to bring about their equipment and present organization.

#### THE GREAT GAINS ALSO.

But the past year has not been wholly one of loss and sore trial. Woodstock College, under the inspiration of Principal Huston and his experienced masters, is filled with earnest students, while Moulton Ladies' College begins the work of a new year with an able corps of teachers presided over by a lady of large educational experience, and is surely assuming the condition, young as it is, of a well organized and strong school. Additional professors of established reputation have been added to the faculty of the theological department, and since it is now the largest in Canada, we may be pardoned for believing it to be, I will not say the ablest, but at least second to none in Christian scholarship and teaching power. At this time also the Senate and the Board of Governors have united in bringing into operation the Arts Department, through which it is believed all the departments will be strengthened and bound together, and thus related, achieve a manifest corporate existence and life as McMaster University. A professoriate sufficient in numbers for the present, and, in the judgment of the Senate, composed of men of adequate educational experience and teaching ability, has been appointed. We have admitted students to the work of the first year of the course, and an additional class will be admitted each year hereafter. This means the enlargement of the professoriate as required, and I have no doubt additional accommodation in the near future.

#### THE LESSONS OF FIFTY YEARS.

For more than fifty years the Baptist denomination within the territory now embraced in Ontario and Quebec has been doing certain distinctive work in connection with advanced education. The Baptist College, Montreal, and the projected McLay College, Toronto, were theological schools. The college at Montreal did excellent service, but events showed that

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.

and life. This is a far more fruitful conception of the work than those which preceded it. There are life and sustaining energy in it, and as experience of its results is had it strikes its roots deeper into the minds of thoughtful men. It does not die. I state what is well known and freely acknowledged, that much of the best educational work in connection with our own institutions, whether we regard its results on students pursuing courses of general study, or on students having the ministry in view, has been done under conditions which lent hourly emphasis to the importance of broad mental training as distinguished from limited or special subjects of study. Nor will a careful and impartial consideration of the work done since the founding of the Toronto Baptist College as a theological school modify in any important degree this vital fact of our educational experience and history. Indeed, were it necessary to do so, it would not be difficult to show that the experience of the past nine years lends itself in powerful confirmation of that of previous years. I have reason to know that it was this conviction which inspired Senator McMaster, in the latter years of his life, with the earnest desire that our colleges at Woodstock and Toronto should be brought into harmony of aim and united in work. The aims and purposes embodied in McMaster University are the outcome of our educational experience. We are not proposing to try some new and strange experiment, but to make earnest and straightforward use of the knowledge gained from the efforts of the past fifty years. We have learned something of the transcendent value in the formation of character, and the development of life, whatever the calling in view, of courses of liberal study pursued under the stimulus and discipline of qualified Christian teachers, so conditioned that they may freely bring to bear as an educative force the truths of the Divine Word, illumined by the perfect example of the man Christ Jesus. We have learned at the same time how invaluable such an education is to those who are to be preachers of the gospel at home and abroad, and that we shall never secure highly trained men in sufficient numbers for this special service until we completely equip and vigorously sustain our academic and arts departments as central in our educational work.

#### THE AIM IS TO EDUCATE.

Our aim is to educate men and women. I employ the term in a very serious sense, and wish to put large meaning into it. To educate means to evolve faculty or power, and a

liberal education means the evolving, not of one faculty, but of all faculties; in general, the faculty of intellect, the faculty of emotion, and the faculty of right reason, which latter faculty assumes a healthy and disciplined interaction of the functions of intellect and emotion. A liberal education recognizes all faculties essentially human, developing them by exercise, and co-ordinating them in exercise. An integral education involves, therefore, the associated development of the faculties and the co-ordination of their functions. Its ultimate aim is to establish in the individual such a relation between his various faculties or powers as shall result in the consciousness of wholeness and unity, and to bring into co-operative activity, at will, all his energies as the free movement of a living and consciously harmonious organism. Until something approaching this consciousness of unity and power is attained by the individual, it is certain that, even though his faculties may be severally developed, he himself is largely undisciplined, untrained, unorganized, uneducated. Power, efficient life, is the end sought. Organized energy is power, is life; and he who would obtain it can do so only by undergoing a discipline which both develops the individual faculties and co-ordinates them in harmonious action.

Viewed in its essentials, Christian education as a conscious process means the development of a life; the turning of possibilities into powers, and the effort to control these powers by a conscience enlightened by the Word and Spirit of the Divine Master and Teacher. It means the cultivation of true and pure tastes, the choice and pursuit of worthy ideals, and the effort to establish a unity and balance of all the forces of one's nature. It means self-discipline, self-training, self-organization, the getting the use of one's self. So far as this process is actually perfected in any individual, there results not knowledge only or chiefly, but mastership. There is not only insight into the laws of one's being, but spontaneous obedience to their requirements. There is not only a consciousness of existence, but of self-hood, a willing, executing, responsible personality, while character assumes a place superior to scholarship, and culture becomes auxiliary to service. In the struggle after completeness of character, and in the surrender to service for God and men, man finds his true place, his true life.

#### SPECIAL MEANS FOR THE ACCOMPLISHMENT OF CHRISTIAN EDUCATION.

In pursuance of these high aims the charter of this University requires that the Bible shall be a text-book in all

its departments, and that all the professors, masters, and teachers shall be members in good standing of Evangelical Churches. There is assumed not only the existence of God, but that He was manifest in the flesh in the man Christ Jesus, who is the prophet, priest, and king of men; and that therefore the ethical interpretation of man's nature, responsibilities, and relations, as being under Divine rule, demands sovereign recognition. "He put away sin by the sacrifice of himself," is at once the most unique and the most important fact which can come to the minds and hearts of those who would beget in others the Christlike qualities of character, and kindle the Christlike spirit of service. I would here note how fully the freedom enjoyed in McMaster University conditions professors and teachers to minister with warm and tender sympathy to those students—and their number is perhaps greater to-day than ever before—who are brought into deep mental perplexity and trial as they pursue subjects of advanced study. It is an hour of special trial for many a spirit attempered to fine issues. The very atmosphere of his life seems at such a time charged with strange import, and his spirit is unnerved:

What a murmur and motion I hear! . . .  
And the air undersings  
The light stroke of their wings—  
And all life that approaches I wait for in fear.

The face of eternity peers upon him through the thin veil of time. Life is a deeper and more wonderful thing than he had dreamed. His relations to God become clouded, and he finds himself obliged to seek sure footing in a rational faith instead of the traditional one which he had hitherto found sufficient. In such a crisis nothing can help or harm him so much as the atmosphere of the college life in which he moves, and nothing can count for more than sympathy wisely given by those to whom such experiences are not strange.

#### COURSES OF STUDY.

As to the courses of study, the Arts Department offers to its students a well-balanced general course of four years, only those students being permitted to take honors who are able to reach and maintain, without undue effort, a standing of seventy-five per cent. This arrangement places honors within reach of only well-qualified and strong students. We conceive that the development of the man, as I have already stated,



should be the aim of an arts course, rather than the making of an incipient doctor, or minister, or lawyer. It is said that no one thinks of rearing the ideal horse, but horses for the saddle, carriage, or dray; that no cultivator concerns himself with symmetrical growth when he can readily supply the demand for the particular part of a vegetable, as the root, the flower, or the seed, by a special process to this end. By such analogies it is sought to justify a practice which seriously threatens the substitution of specialization for liberal culture. The very fact that by the constitution of society all men are fore-ordained to special callings and forms of service, is of itself a weighty presumption that such ordination should not involve the sacrifice of anything essential to the completion of the largest and noblest manhood. What does it matter that we have clever specialists, if they are only specialists? The need of our time, and of all times, is men first and men last. A graduate in arts should enter upon the special duties of life with resisting power sufficient to preserve his personality in its wholeness and fulness against the narrowing encroachments of his profession. By superiority of faculty and life, the product of liberal studies, he should be in possession of the power of keeping himself above the mere functions of a special calling. The antagonisms between liberal culture and the exigencies of life are not irreconcilable; but such a proportion and balance are possible as shall secure the enrichment and ennoblement of professional life by the overflowing energies and powers of a perfected manhood, and give to society that nourishment and unimpaired impulse for its best development which cannot adequately be communicated from any other source. The presence of mere specialists in the higher departments means a necessary loss and incompleteness, since we know in advance that a mastery of one subject presupposes an acquaintance with the elements of many. It is not, however, so much the variety of knowledge attained as the fact of many-sided development that confers signal advantage. There comes to the student who pursues sound courses of liberal studies a wide development of faculty, and the variety of thinking power and feeling power which such a student is thus enabled to carry with him into his special occupation provides the conditions of mastership. And so we judge we shall do the best service in the arts department by aiming to make the student as much a man or woman as possible, and thus perform at once the highest service to the individual life, and condition that life for a hopeful entrance upon whatever

special department of work may be chosen. In addition to the general course of study for the baccalaureate degree the University will shortly be prepared to announce courses for the degrees of Master of Arts, Doctor of Philosophy, and Doctor of Laws. Lectures will be delivered on the subjects prescribed for these advanced courses, in order to place before the student the best methods of conducting the investigations undertaken, the points requiring special attention, the proper conditions and necessary limits of the lines of investigation pursued. Students pursuing these advanced courses will be required to be in attendance at the University but seven weeks in each year. I should here add that, in addition to the degree of Bachelor of Theology conferred on the completion of the advanced courses of study in the Theological Department, courses for the higher degrees are already prescribed and published.

We hope to carry on our work in harmony with sound educational principles. There is no teaching except as there is active co-operation on the part of those taught. It is not a one-sided process, but is co-operative and co-active. We expect that the thought of the student will be brought forth freely in the class-room for examination. Direct, earnest, sympathetic contact of student and professor in the presence of the class is indispensable in securing the high results at which we aim.

#### INDEPENDENCE ESSENTIAL.

In undertaking and carrying forward the work proposed to be done we require entire freedom in the exercise of all the functions of a self-competent body, an organism having an independent life. The professors must be so conditioned as to be leaders and guides in a real sense to their students in their several departments of study. In rendering the service for which they have been chosen they will not be striving for the mere acquisition of facts or curious lore on the part of their students, but for the evoking of their powers and the massing of them in compact and noble character. The conduct of study and discipline for these high ends must of necessity tax the best efforts possible to any body of educators. Unless, therefore, they are conditioned for independent and responsible service, severally and as a body, their work must lack those sanctions necessary to command the ardor and moral enthusiasm of their students. In this respect McMaster University has nothing to desire. Its autonomy is complete. The Uni-

versity is pledged in advance to maintain the standard of scholarship in the Province, and in doing so it will exercise its independent functions with the fullest sense of responsibility. Following this course with prudent care, and yet with all needful courage, we trust we may be able as the years go by to contribute something of value in the field of liberal education.

#### EXAMINATIONS.

In all departments of the University it is proposed to bring into operation at once methods of examination which, if not according to teachers, masters and professors their full function in determining the standing of their students, will go far, I am confident, in placing both students and teachers in conditions favorable for the best work. The regulations of the Senate on this subject have been printed and distributed. There can be no doubt that education, and especially the more advanced, is in danger of becoming a mere race for examination marks and prizes and newspaper honors. It is a very real and a very great danger. Extraneous and mechanical systems of examinations, so largely practised, can but drive further and further away the spirit of true study with its ennobling motives and aims. During my recent stay in England, whence our systems now in vogue are largely derived, I found abundant evidences of a reaction against what many foremost men call the tyranny of examinations. The end of true teaching is not the examination, nor is it the end of true study. Examinations have their place in the educational process, but that place is not that which they have usurped, and from which they rule teachers and students with a rod of iron. Until they are reduced from the position of masters to that of servants in the work of education they must greatly paralyze the efforts of the best men for the advancement of scholarship and formation of high character.

#### FREEDOM IN TEACHING.

I have already referred to the freedom we are here conditioned to exercise by way of ministering to students in perplexity and doubt concerning the deepest things of life. The fact that this University receives no pecuniary support from the State, but is voluntarily maintained, enables us to exercise a freedom of teaching otherwise impossible to us in important subjects of study. History is fraught with lessons of human

and divine wisdom. The past life of our fellow-men is an inexhaustible fund accumulated for the life of to-day. The philosophy of history which fails to recognize God as one of its 'actors' is condemned in the court of every man's conscience. Such a denial of God discredits the moral nature of man and destroys the ethical value of historical studies. In short, it is not history at all. This great subject will be open to the freest handling in McMaster University, and the principles and forces which are known to have determined the course of human history in all its deeper and graver issues will be exposed with impartiality. It is to be counted, too, a matter of especial moment that the Departments of Ethics, Philosophy, and Natural Science, while receiving the fullest and freest treatment, will be in charge of Christian men, who cannot be unmindful of the needs of their students.

Necessity doth front the universe  
With an invincible gesture ;

yet God reigns, and hears the prayers of men. The reverent pursuit of truth will be the aim of all investigations and discussions. We shall have due freedom also to discuss the principles of civil government in themselves, and in their application in the development of the institutions of our beloved Canada. The principles of civil and religious liberty are in constant danger of being obscured even in the freest countries. The Christian body having ultimate control of this University has testified and taught both in Europe and on this continent that the State is a political corporation only, and cannot rightfully intermeddle with man in his relations with God. These principles should have free discussion in all institutions of learning among us, but until all are able to do this there is special reason why they should find a prominent place in the teaching of McMaster University. Our safety as Canadians rests not, at bottom, in our political institutions, however perfect, but in ourselves ; and vigilance has ever been the price of both civil and religious liberty.

#### THE RELATIONS OF MCMASTER UNIVERSITY.

The ultimate control of this University is practically vested in the Baptist Convention of Ontario and Quebec. All the departments, except that of theology, are open without religious tests to students of all places and countries. The religious influences exerted will not be sectarian, but distinctly Christian and evangelical. One of its great purposes is to diffuse the blessings of the higher education far more widely

among the young men and the young women of the Baptist denomination than has hitherto been practicable. Our doors are open to all, as I have said, and all are most welcome to share the best that we are able to give; but our great benefactor was undoubtedly influenced by the consideration that he could be the means of bringing the opportunity for the higher education much nearer to the children of Baptist parents. As the Baptist Convention gratefully accepted the trust offered to them, we may with confidence anticipate the loyal and hearty support of ministers and laymen in bringing to the attention of all our people the educational advantages now provided in connection with this University, both at Toronto and at Woodstock. By these and kindred means it will come to pass that in far greater numbers than heretofore the Baptists of Ontario and Quebec will receive the benefits of the higher education, and thus be qualified for a completer and richer service for their fellowmen and for God. Our name is written in large round hand on the page of history as pioneers in the advocacy and maintenance of civil and religious liberty and in the glorious work of Foreign Missions. Woodstock College and Toronto Baptist College have their noble representatives in the foreign work to-day. We show that we are the inheritors of the principles and spirit of our fathers by availing ourselves with alacrity of all the power and inspiration which a Christian University is adapted to supply, in order that we may hasten at home and abroad the establishment of the Kingdom of Christ. The voluntary maintenance of a University with such high educational aims is calculated to command the sympathy, not only of its more immediate constituency, but of the entire public. In so far as we achieve successfully these aims shall we make the greatest contribution in our power towards the welfare of society at large. We may assume that society about us has advanced sufficiently far beyond the condition of mere provincialism to welcome any well-ordered addition to the facilities for higher education. Variety in our higher schools of learning will save to our society something of that individuality which characterizes the people of England, and contributes so greatly to their strength. It is not to be forgotten that

God fulfills himself in many ways,  
Lest one good custom should corrupt the world.

The fruit which the tree bears attests its quality before men. McMaster University asks to be judged by the nobility of its aims and the quality of its work—the quality and equipment of the lives which shall go out from its schools.

I could wish that our revered but departed brother, Senator McMaster, had been spared to witness the organization of the University which bears his honored name. Among the many tokens of solid advancement which would arrest his attention, I can well believe that none would fill him with greater pleasure than the opening of the Arts Department, with its first class of sixteen eager students, to whom any university might be proud to open its doors. It would surely have been a singular gratification to him to have learned that two young ladies are members of this class, for the plan of local examinations for women, the initial step towards their regular admission to University College, was first considered at Mr. McMaster's own residence by a meeting convened by Dr. Fyfe. But while Senator McMaster has not been spared to this occasion, it is a matter of thankfulness that Mrs. McMaster, the founder of Moulton College, which through her generosity carries on its work in the very residence to which I have referred, is permitted to be with us, and to know that due provision is being made in this Hall for a parlor for lady students, especially, we may hope, for the future matriculates of Moulton into the classes of the arts department.

#### M'MASTER'S LEGEND AND IDEALS.

I have, Mr. Chairman, occupied the attention of this audience as long as the occasion permits. It is an inspiration to inherit great enterprises, and to find ourselves responding to the touch of God. A Christian University cannot become obsolete with any conceivable advance in civilization. It carries with it such a momentum and force of purpose as to render it oblivious of the shocks which would seem too heavy for it to survive. Its ideals exhilarate earnest spirits like the breath of God. This University inherits great thoughts, great purposes, great ideals, and cherishes them; for these alone can make men strong in labor and successful in achievement. Its legend is:—IN CHRIST ALL THINGS CONSIST. With its several departments at Woodstock and Toronto in reciprocal dependence and indissoluble union, with a generous appreciation of what has already been accomplished in the field of the higher education by the existing institutions of Ontario, with an ardent love for Canada from sea to sea, with painstaking effort for exact and broad scholarship, and for the cultivation of Christian manliness of character and the spirit of true service, and with a sense of dependence upon Him

whose name we would honor in all lands, McMaster University bespeaks the sympathies of the Baptists of Ontario and Quebec and of the public at large, and the impartial judgment of time.

#### OTHER ADDRESSES.

The Chairman introduced Rev. Dr. Calvin Goodspeed, Professor in Systematic Theology and Christian Evidences, who is a graduate of the University of New Brunswick and also of Newton Seminary. At one time he was pastor of the Baptist church in Woodstock, and a teacher in the Theological Institute in that town.

DR. GOODSPEED spoke of his association with the late Dr. Fyfe. He referred also to the fact he had been called to fill the chair that had been occupied by Dr. Castle and Prof. McGregor, and felt that he stood on sacred ground. He said that his call was a surprise to himself and he appreciated the confidence of those who called him. He strongly dwelt upon the great need and advantage of the training of an Arts course for its own sake and for all classes of students. Speaking of his special department he said he believed that if they could develop men to mental manhood they would have given one of the highest preparations for the work of the ministry. Theology itself can be made a mental training that will develop power and they would not have reached their ideal in connection with this work unless the mind, as well as the heart, is developed. They hoped to be able to enlarge the student's mental vision, so that when he comes upon any particular truth he may not be looking round without knowing its relation to other truths, but can see with confidence their logical connection. He hoped to make the students feel that the truth is as sacred as God, for is it not the revelation of God?

REV. PROFESSOR TROTTER was next introduced as an old pupil of Dr. Fyfe's at Woodstock, a graduate of the University of Toronto, and the newly-appointed Professor of Homiletics, Pastoral Theology and Church Polity. Professor Trotter said that he was there at command of the Managers of the University. He had not been an applicant for the position. He had neither thought it nor sought it nor bought it. He had been a pastor and he was not sure that there could be any higher position. If there could be such a thing as promotion for a pastor, it is when he is placed in the work of equipping pas-

tors, for then he is serving not only one church, but the whole church as a body. The position which he had taken was not one simply of honor, but one also of work—strenuous work of the most responsible kind. Having put his shoulder to the wheel he hoped, with God's help, for every success that faithful, earnest discharge of duty could command.

Prof. Clark, newly appointed to the chair of Modern Languages, was the next speaker. He was introduced as a graduate of Toronto University, an old Woodstock teacher and for two years a student at Berlin. Professor Clark said that he looked upon this not as the opening of the Arts College but its re-opening. University work had been begun years ago under the charge of Dr. Fyfe, but was abandoned after two years for lack of financial support. To-day the work is resumed under much more favorable conditions, with a larger class and a fuller staff. The presence of so large an assembly, heartily sympathizing with the work and aims of the institution, was very encouraging, and he trusted that the future of McMaster University would give them reason to feel that their sympathies have not been misplaced.

Professor McKay, newly appointed to the chair of Mathematics, another honor graduate of Toronto University, who has also made his mark as an energetic and successful teacher in Upper Canada College, Parkdale Collegiate Institute and elsewhere, was next introduced. Professor McKay dwelt briefly upon the importance of the work of his department, and referred humorously to the delight which many of his hearers had no doubt experienced in former days in the contemplation of the immortal truths which the illustrious Euclid, the first Mathematical Professor, had discovered. He entered upon the work assigned him with confidence in the future of the Arts Department of McMaster University.

The hearty singing of the National Anthem closed the proceedings.



## II.

### UNVEILING OF PORTRAIT OF DR. FYFE.

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The Alumni of Woodstock College employed Mr. Charles Hatch, to paint a life-size portrait of Rev. Dr. Fyfe, for the college chapel. The first hour of the evening session of the Convention, October 17th, 1890, was given up to the exercises of the Alumni in the Baptist chapel, Woodstock, in connection with the unveiling of the portrait. Rev. S. S. Bates, president of the Alumni, presided. The presentation was very appropriately made by James Short McMaster, Esq., and fittingly acknowledged by principal Huston. The large audience testified its appreciation of the artist's success. Mr. Hatch was called to the platform, and in acknowledging the courtesy of the audience said it was but once in a lifetime that an artist had the opportunity of painting so noble a head as that of Dr. Fyfe. Rev. John McLaurin delivered the following address on the occasion:

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#### MR. McLAURIN'S ADDRESS.

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##### IN MEMORIAM.

God created man, indeed He created everything; but after all else, He paused before He made the being upon whom He conferred His own image and for whose sake He made the worlds. When He made the flowers of the field some of them He made very simple in construction and very plain in coloring, while upon others He seems to have lavished all beauty in coloring, all grace in form and all skill in construction. So in His endowments of men. Some are robust but rude; some graceful but fragile; others are beautiful but weak; while upon a few—alas! how few they seem—He would appear to have emptied heaven's treasury of gifts and graces of mind, and heart, and body. Some men stand out upon the platform of their age as kings among men, as gods among mortals.

It is for one of these that to night, we open and enter the sacred shrine of holy and blessed memories, and with muffled

footsteps and bated breath draw aside the veil which hides from the too curious eyes of the world without, the face and form, the life and deeds of him whom we call the father of our denomination in Canada, the late Rev. Robert Alexander Fyfe, D.D. This man whom we all esteemed so highly or loved so tenderly was raised up from among ourselves — a Canadian born—and though the Canadian may not have upon his face the ruddy glow of the dying past, yet around his brow gathers the golden halo of hope for a brighter, mightier future. Robert Fyfe played in our beautiful sunshine till his eyes caught the hue of the beautiful sky whence it came, and his boyish cheek was painted the color of its autumn leaves.

It was no detriment to his future career that Scottish blood ran through his veins; neither that his lot was cast where poverty laid her moulding hand upon a nature calculated to respond to and be profited by its healthiest lessons.— A boyhood spent on a Quebec farm of half a century ago, turning up the rugged soil, breathing in the clear, cold, crisp air of the St. Lawrence valley, reared in a Christian home where love and discipline in due proportion reigned — a few years in a country school, a few more clerking in a village store, were all fitting this well-knit frame of faultless build, this well-poised massive head, and this heart of warm and generous impulses for the great mission of life. After the grace of God had found him and thoroughly renewed him, and after his personal consecration to the service of his Master; it was part of the divine plan that he should turn his eyes to one of the few Christian schools of learning among the baptists of America at the time—I refer to that at Hamilton in the State of New York. To reach it, he had, with few dollars in his pocket, to thread many a devious forest path and trudge on foot many a weary mile up the valley of the Ottawa—across through miles of virgin forest to the St. Lawrence and thence by stage or wagon to his destination. Footsore, weary, friendless, an alien in an alien land and almost penniless he faced at *nineteen* the great problem of life. If any young man here wishes to know the stuff out of which the heroes of the past generation were made, let him buy and read the admirable life of Dr. Fyfe, by Prof. J. E. Wells, M.A.

In college we find him at first "giving no great indications of his future usefulness"—and still, Mr. McPhail, his school-mate said—"Fyfe went to bed an hour earlier and got up an hour later and yet had his lessons as well prepared as any of us." He is hard up in college; for we see him seated

upon a shoemakers bench with lap stone, and hammer and awl, shaping leather he had bought into a pair of shoes—aye shaping his own destiny too—because he is too poor to pay the man who kindly loaned him the tools.

During his vacations we find him back in his loved Canada, in Osgoode, in Beckwith and along the Ottawa River, preaching the glorious old gospel in barns and log houses, because there were neither school houses nor chapels in those days—visiting the scattered families in the day time along with his loved companion McPhail, and preaching the gospel at night to the gathered neighbors—miles and miles, after the hard day's work was over those sons and daughters of toil would come, sometimes by the light of the moon, but oftener by that of the cedar torch, to hear the word at their lips. Blessed seasons of refreshing followed upon the footsteps of this pair wherever they went, and the savor of their names is still fresh and sweet on that soil to-day. Though in homespun pants and thread-bare coat, the people hailed his bonny face with joy. He ate their coarse and scanty fare with relish, and lay upon their hard beds or perchance rolled himself in a buffalo robe before the ample fireplace for the night. To all, his cheery face and ready helpful hand commended the message he bore.

Then as now, the home missionary had to endure hardness—listen to this: He and McPhail labor night and day in special meetings for three weeks in Beckwith. They close up with a hard day's work on Sunday—Monday morning they start for Osgoode, over 60 miles distant, on horseback—no macadam or gravel roads then—only the winding trail and doubtful blaze—they reach their destination that night—next morning, in the same fashion they proceed to Ottawa, 25 miles distant, and thence down the Ottawa River. Is it any wonder that he loved the people of Canada and would it not be a greater wonder if they did not love him? Does it still seem strange that he understood them and their needs so well—that even in his latter years offers of larger salary and entreaties of friends combined were powerless to tempt him to leave them—that he got nearer to them and dearer to them than any one else may ever hope to become—that he sympathized with them, and toiled and sacrificed for them till exhausted he dropped into an untimely grave? It cannot be doubtful any longer why they trusted him and supported him while living, and mourned him when dead. Is it any wonder that the savor of his name still lingers in the Ottawa Valley and that the spiritual influences of those early days are still reproducing themselves

in that region?—"Whatsoever a man soweth, that shall he also reap." Thus passed the youth and early days of him over whose memory we linger lovingly and tenderly to-day.

His was a goodly form to look upon—a king among men—He was not a giant; but he had a pose, a presence, a dignity of mien, and a proportion of physical parts which perfectly satisfied the most critical taste. Some of us can still hear his quick, firm, measured tread along the halls of this dear old building, well nigh thirty years ago.

It may not be expected of me to-day to speak much of his mental endowments, his comprehensive grasp of truth, his metaphysical acuteness, his logical clearness, his versatility, his fertility of resource, his readiness of apprehension and his precision of statement, but we who had the inestimable privilege of sitting at his feet in yonder class-room cannot so dismiss him. We still feel the glow of the long ago hours as we felt the grip of the master mind upon the theme under discussion. As the great heart swelled and the beautiful eyes sparkled, as he handled some of the mighty problems concerning God or man, or sin or salvation. How the dark became light and the obscure plain, the crooked straight, and the intricate simple, and the doubtful sure. How the *cul-de-sac* in theology broadened out into a plain path, and the labyrinth in philosophy dissolved into a plain at his touch! He loved to dig deeply and anchor his conclusions to the rock principles of eternal truth, whether scientific or revealed. He taught no limping creed or doubting philosophy, nor had unfaith or misfaith for him that subtle charm which lures away so many of the teachers of the present day. Into the secrets of the divine will he had no desire to penetrate, but the things which are revealed he called his own, and fearlessly he explored them. But when he reached the boundary line of human sensibility, and intellect, and will, he called a halt, and believed where he could neither hear, nor see, nor reason.

He did not keep his heart open for the inspection of the public, neither did his emotions lie on the surface, but he had a heart, large and warm and true and tender, neither the incorrigible, the crook nor the crank might be aware of it, the scheming, wire-pulling, double-faced sycophants, the sneak, the dead-beat, and the tramp might be sure that he had not, *but*, the poor and the needy, the distressed and the oppressed, the forlorn and the wretched, the doubting, penitent, timid soul did and ever found in him a friend who never failed. I feel like apologizing to his memory for saying

that he was a gentleman. Of course he was a gentleman, not the fine clothes, supple cane, polite to the rich and rude to the poor style of gentleman, but the gentle man, but the man who recognized other's rights and cheerfully granted them no matter whether they were rich or poor, who detected true worth by instinct and acknowledged himself akin at once, who remembered that his fellows had feelings, sensibilities, tastes and prejudices as well as he, and bore himself accordingly, who was specially deferential to women, not because she was the weaker vessel, but because he recognized in her these elements of character which soften and refine, which beautify and ennoble the human race, and which when glorified by the gospel makes her the beauty and strength as well as the crown and glory of man. He was a gentleman to his dog and cat, to his canary and his horse, to his servant man and his servant maid, and they all loved him.

As the Father of our denomination, as the unifier of its heterogeneous elements we recall his memory to-day. He found us Englishmen, Irishmen, Scotchmen and Americans, and made us Canadians. When he began his great work we were divided into half a dozen hostile camps, hard shell, soft shell, and no shell at all Baptists; close and open and half way between, and east and west, and now from Quebec to Windsor, from Niagara to Port Arthur we are one people. We mention his name again as the founder of our denomination's educational institutions, the champion of its civil rights, the large hearted and enthusiastic supporter and often the founder of its varied societies, the wise counsellor of its distracted churches, the helper and friend of its sorely tried and poorly paid Home Missionaries among the wilds of our country, the man who while wielding so mighty an influence in the denomination was the poor pastor's friend with whom he felt he could counsel on equal terms, who though, easily master of the situation never used it to the detriment of those who differed from him, or to advance unduly the position of his friends. It is true that on some who seemed to him to be contentious, he often came down with heavy hand, but even then, when the captiousness ceased or he was shown to be in the wrong, none forgot or forgave more ready than he. As a disciplinarian he seemed to many of us to be almost perfect. In the days of his manhood's strength, it was awe-inspiring when some mean or wanton act of cruelty on the part of some student had roused him, and yet his fine sense of justice, his keen insight into the moral nature, his intense hatred of anything mean, and along

with this his quick comprehension of the weaknesses of human nature, and his ready distinction between what was really vicious and what was only mischievous or the exuberance of animal spirits, made his serious mistakes very few indeed. He placed a high ideal before his students and walked up to it himself. He never indulged in questionable stories or coarse jokes. He was as much the gentleman in the poor man's kitchen as in the rich man's parlor. His noble nature scorned the caucus-room or the wire-pullers trade; *sit lux*, let there be light, was the motto of his life as well as of the school he founded. He never sprang any of his schemes upon an unwilling people; but educated them, led them to think and see and feel as he did, and then led them on enthusiastically to victory. He gained the confidence of the people. He retained the confidence of the people because he never abused the confidence of the people.

And now an irresistible impulse calls us back again to this institution, the crowning work of his noble life. For when the corner stone of this building was laid, the foundation of our denominational life was laid, and into its cavity not only copies of the periodicals of the day and coins of the realm were laid, but also there was laid along with them what no eye but the Master's could see, a noble, devoted, consecrated Christian life.

It did seem a hopeless task, when in 1857 he began to gather together out of the debris of the financial ruin, which that year swept the country, the materials for the construction on College Hill, of a beacon whose benignant rays would, he fondly hoped, attract the eyes of godly young men from Montreal to Windsor. The people were few and poor, and scattered and divided and hopeless. But he faltered not, with wondrous faith in the people and his own mission, with his hand in his Masters and his eyes on the future he plodded on. And it did become the star of hope to many young men and women. Here they met and mingled in class-room and in hall—they spoke from the same rostrum and prayed together in the same room sacred with a thousand blessed memories. And thank God here hundreds of them found the pearl of great price. Hence they issued at vacation or at the end of their course, their hearts knit together with mutual love and esteem carrying with them the benedictions of peace and good will to the divided churches.

For seven long months in each of eighteen years how he labored, how he prayed—what weighty burdens he bore!

From 8.30 in the morning till 4.30 in the evening he sat in that class-room. Listen to the list of subjects he handled and handled well—Systematic Theology, Pastoral Theology, Homiletics, New Testament Greek and Exegesis, Hebrew, three classes, Old Testament Exegesis, Harmony of Gospels, Pastoral Epistles, Mental and Moral Science and Butler's Analogy. Besides this, councils, dedications, ordinations, board meetings, conferences, etc., without number, claimed his energies and time. Then during the summer vacation in rail car or steamboat, or carriage, he travelled night and day from one end of the land to the other, preaching, praying, pleading with rich and poor alike, for money. Money to pay teachers' salaries; money to put up new buildings, aye, and money to pay the poor pittance which was paid to him for these arduous toils. Thank God he toiled not alone—a small but noble hand stood by him. Some of them are with him in glory, others are still tarrying in this vale of tears, and some of them are with us to-day. Among the former, reverently we mention the names of McMaster and Lloyd, Tucker and Davidson, and *Archibald Burtch*. "*And the last shall be first.*" This is the man who mortgaged the roof over his head for Woodstock College. The list of the living is too long to be given here, but we cannot forbear the names of T. James Claxton, of Montreal, and the father of him to whose skilful hand we are indebted for this beautiful work of art, John Hatch, of Woodstock. His memorials. "my boys," as he fondly called them, are in every land. In England, in India, in China, and all over the continent of America. In New York and Brooklyn, in Rochester and Chicago, in Denver and on the Pacific Coast. Here they are in our Canada to-day by the score, men and women through whom being dead he yet speaketh.

We shall never see his like again. Is that too trite? It is true all the same. God never wastes time in making two men to do the same work. He never made a second Moses. He'll never make another Paul. The value of our meeting to-day will depend largely upon the lessons learned and the inspiration given by the contemplation of such a life.

"Lives of great men all remind us,  
We can make our lives sublime."

Every student in Woodstock College cannot be a Dr. Fyfe, God may not have so richly blessed them in mental or physical endowments as he; but they may be as loyal to their God, their convictions, their conscience, their denomination and to

their country as he was—they may be as true to their friends and as just and generous to their enemies—they may place before themselves as high an ideal of truth, of honor, of honesty and justice—they may be as gentle to the weak, as considerate of the poor, as manly and fearless as he—they may be as self-denying, as uncomplaining and as devoted to their Master as he was—they may not be able to found a College ; mould a generation, or give purpose and aim to a whole people—*but they can*

“ Departing leave behind them  
Footprints on the sands of time.”

“ Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother  
Seeing, shall take heart again.”



### III.

## SERMON BEFORE THE CONVENTION.

On Sunday afternoon, October 19, 1890, the Educational Sermon was preached before the Convention in the Baptist house of worship, Woodstock, by Rev. C. Goodspeed, D.D. Rev. John Trotter of Claremont read the scriptures, and Rev. D. G. McDonald of Stratford offered prayer.

### DR. GOODSPEED'S SERMON.

"Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—*Eph. 4: 13.*

These are words of great reach and compass and of profound meaning. They embody the apostles ideal of the grand object of all the effort put forth through the various offices of the church. Nothing short of unity of faith and knowledge, nothing short of a perfect manhood according to the measure of the fulness of Christ, nothing short of this for all, can satisfy the apostle, or fulfil the divine purpose. Were we permitted by our special object to-day, it would be interesting to show how profoundly self-consistent is this description of the great aim and end of Christian nurture and growth. The apostle is pleading for the unity of believers in the verses that precede. In this he shows how that unity, in its fulness, is to be attained. The great underlying truth is that the unity is to be found in the perfection of knowledge and of growth. There is a great wealth of suggestion in this. How true it is that complete unity can only come in this way, and that those who seek unity in any other way than that which comes through fulness of truth in mind and of moral growth in character and its consequent life and feeling, must lose their labor. It is also instructive to notice that this great God-given ideal of Christian attainment is heavens high above the notion which seems to measure the aim of too many workers, and churches. There is a good degree of zeal in leading men to salvation, and surely there cannot be too much, when we consider all that this word involves; but here the solicitude ends. When shall we all get rid of the paralyzing idea that the great all of Christian effort is accomplished, as soon as a man is saved?

When shall we be so possessed by the thought that regeneration is but the beginning of what God desires a soul to be, that every energy shall be exercised, all our enthusiasm shall be awakened for the edification of the members of our churches.

Without further words of introduction, I call your attention to the subject of PERFECT MANHOOD. In treating it we shall not take the words in the connection in which they stand ; but rather as suggestive of a topic. Let us then in the first place inquire

### I. In what does this Perfect Manhood consist ?

Perhaps no better definition of perfect manhood can be found than the harmonious and complete development of all that constitutes a man, according to the nature which God has given him. Is not this statement well nigh axiomatic ? Surely God would not give to man a constitution containing elements which it would be harmful to have increase in strength and power by the natural process of well-balanced growth ? Would not the very thought that He would do this be one of the most serious reflections on his wisdom ? Would it not be a reflection on his goodness as well ? To suppose that the natural growth of any part of our nature given us by God would be harmful, would be to believe that He could constitute us with the greatest of all perils in the very citadel of our natures, where it would expose us to the most unavoidable temptation. Little better is it to suppose that the natural growth of one department of our being into its own perfection would prove necessarily harmful to a higher and more important one. This, likewise, would plant in the nature the germs of self-destruction. To believe that God had constituted us in this way would be to think him guilty of the greatest sin against the highest of his creatures. When God looked upon our first parents as they stood fresh from his creative hand, and pronounced them very good, there was nothing in the great departments of their being which might develop by its own natural growth into what would prove harmful to them. Our holiest instincts cry out against the thought of this as utterly repugnant.

And yet, there have not been wanting those who have declared and those who do, by their action, if not by their word, still declare this very thing. Those old ascetics, how they did struggle to wear away their bodies in fastings and

austerities, because of the idea that they were opposed to the higher interests of their souls! The most charitable construction we can put upon the attitude of one of the largest bodies of Christendom toward education is that the development of the mind to strength and vigor is considered a menace to the highest moral growth. We are not sure there are not some in Protestant denominations who believe that ignorance is especially favorable to piety.

But are we not justified in taking a further step. So far is the natural growth of any part of the constitution that God has given from being harmful to the whole man—an obstacle to the growth into perfect manhood—that the harmonious growth of each part is necessary to the perfect development of all the rest. Body, mind, and soul, spirit, moral nature, as you may choose to call the third great department of our being are all mutually interdependent, and each, in the earthly life, conditions the highest exercise of all the rest. There may be abnormal cases in which a mind in a diseased body may become intensely active; but this is unnatural and unhealthy, and cannot be long maintained. It is proved by the widest observation of facts that the body is little more maimed by the weakness or loss of one of its members than is the mind made incapable of healthy growth by a weak or diseased body. It is not difficult to show that the vigorous use and the development of mental power exercise a healthful stimulus upon the body, and are favorable to health and long life. Brain workers who are not careless of the laws of health are among the longest lived of men.

But we are most interested in the relation of the mind to the higher moral and spiritual nature. And does not the same law hold here? Is it not true that the natural development of mental power is helpful to the highest moral excellency, and that the most natural growth of the moral nature is favorable to the highest intellectual power? In every case where this law seems to be violated, it will be found that there has not been harmonious growth; but that one has been developed at the expense of the other. Time will not permit us to follow out this line of thought further than to say, that the growth of the spiritual nature is through the apprehension and assimilation of truth, and that a man can grasp truth in its length and breadth and depth, and in all its multiform relations, in exact proportion to the reach and compass of his intellect. On the other hand, the high aims, the noble purposes and the hallowed and burning motives which the growth of the moral nature brings with it, together with the sub-

jection of the inferior departments of his being to itself and to him whom it recognizes as Lord, cannot but quicken the mind to its best exercise and to the highest growth. Of course, just as a man with a strong body may take narcotics and so destroy his mental power, so may a man take into a strong mind that which is poisonous or paralyzing to his moral nature, and which may maim or weaken it; but in neither of these cases does it prove that either strength of body or of mind are in themselves any thing but helpful respectively to the higher departments of our being.

Are we not then, permitted to go back to the definition with which we started, and say that perfect manhood is the harmonious and complete development of all that constitutes a man, according to the nature which God has given him, the harmonious development, we say, for if one part of our complex being is developed at the expense of the others, there is distortion and monstrosity. This is especially true of the relation between the mind and the moral part. For the former to be developed without the latter there would be deformity of the most alarming kind, and there would be nothing to prevent him from becoming a demon. It is only as the moral nature is cultured equably with the mind that the growth can be safe, let alone helpful and ennobling. Harmonious and complete growth of all parts of our complex and God-given nature, then, is that which results in the perfect manhood which is the grand end of Christian nurture. This, as we understand it, is the great and all comprehensive ideal and aim of a true Christian education.

It would take a loftier imagination and a more eloquent tongue than mine to describe this ideal manhood which it should be the effort of each to attain for himself, and to aid others to gain. With a perfect physical growth as the casket for the treasures of the higher endowments from God, with an intellect most fully developed along the line of its everlasting and infinite growth, with the heart and soul throbbing with a life from God along all the avenues of being, elevating aims and purposes so as to throw all the force of the whole man into the work which was noblest because most unselfishly done for the glory of God and the good of men, and all this done under the abiding impulse of motives as pure and strong as love of God and need of men could make them—what a life it would be! What radiant purity of character! what glowing love! what utter self-forgetfulness! what immovable strength of principle! what grasp of knowledge, as the soul received the

key to open the deepest mysteries, in a fulness of life from God with its hallowed instincts, its central view, its clarifying power, its stimulus to the mental as well as the moral powers, its safeguards thrown around their highest exercise, and in its ever opening revelations of truth! What lives there would be—how single in aim, how intense, how persevering, how self-sacrificing, how strong in act and purpose, how tremendously powerful as character and action in beautiful consistency supported each other in the highest exercises of their force! But why do we seek to suggest the outline of the fully developed man? Such a life has been lived. From the pages of the evangelists its hallowed light has been shining forth upon the world for well nigh two thousand years. It has been the very pole of the ages from which a wondrous life and power have streamed forth through the long succession of generations. In Jesus of Nazareth we have the ideal man. In his life we have our great object lesson of what the truest life should be. To develop men into his likeness unto the measure of the stature of His fulness, is the highest end to which education can conform its aims and methods.

Let us, before proceeding further, guard ourselves against the inadequate or false ideas excluded by what has been advanced as the ideal of Christian education. And first of all, shall we not utter our protest against the usage which restricts the word education to the mind alone? We fear that this is more than the usage of the word. Has it not come to be that very many really think that the word has no broader application? May it not be that this inadequate and vicious idea has gained broad currency, and is shaping the policy of hosts of educators? Are there not schools and colleges and universities which think all their work done, when they have dealt with the minds of the students? Need we say that this does not reach the ideal of Christian education—that it leaves out its most important factor. If we believe, as believe we do, that the moral is as much above the mental as the mental is above the physical, then we must regard the education which is of mind without spiritual culture as being at least as defective as that of the body without that of the mind. The education of intellect which leaves out that of heart, soul, spirit, is an education which leaves out character, and is wanting in that which pertains to the very essence of manhood, that which constitutes the very citadel of its strength. To educate the mind and not the moral nature is to develop power and not seek to control it by high and ennobling purposes, is to leave

it where it may be directed by devils, of pride and selfishness, and subserve the satanic rather than the divine. To educate the mind and give no heed to the heart is to have regard to the temporal with its littleness and to leave out the eternal with all its infinitude of tremendous issues. The Christian idea of education is heavens high above this conception, and takes in all that constitutes the man in all that concerns him in all the immeasurable reaches of his everlasting life.

Again, this ideal of education does not regard so much what is given to a man as what is made of him, not so much his mental or spiritual furnishings as the mind and the spirit themselves. In other words, education is not considered as instruction or information, it does not concern itself so much with the securing or the assuring of knowledge as with the development of the mental and moral man to the greatest limit of his force and strength. How absurd would be the conception of physical nurture which should aim only to pack as much food as possible into the stomach, without regard to its assimilation into strength through the growth of bone and brawn! Is the idea of the education of the mind any less absurd which completes its aim in packing it full of facts, without regard to the development of intellectual power? It is true that the body must have food and that the mind must have knowledge if either is to gain strength; but we must always remember that they are rather means to ends, than final ends in themselves. Who has not been grieved by the mistakes here made? The utmost care is taken to store the mind with facts, it is crowded with all kinds of furnishings, but the growth of the mental powers themselves upon which depends the best use of the facts and furnishings, is left to take care of itself.

Is not this the reason why we find so many men who are very walking encyclopedias of facts, and yet who seem to have no power to make their mark on the thought and life around them. They are well informed men; but they have little education in the truest sense.

They may have been so long pressed to do their utmost in the effort to take in facts and the thoughts of others that they have lost the habit of independent thinking, and except in memory and knowledge they may be weaker than they were before.

These remarks all hold, likewise, of the moral and spiritual. There is a possibility of filling the mind with the most correct ideas, and still to leave the religious nature undeveloped. Truth, must also be assimilated and made a part of the nature

of the man, or it is but an accretion, and may injure rather than help. Truth must be presented accompanied with the motives and obligations to receive it into heart and practice it in life, before it can become a part of our inner life and a source of moral force. But when all this is done, there must be the dependence upon divine power, for we here touch a realm in which human wisdom must be reinforced by a higher might.

Having thus attempted to gain a clear idea of what is that perfect manhood, whose development is the great aim of true Christian education, let us enquire :

II. How far should the church concern herself in this work of Christian education ?

If there has been any force in what has been advanced, we need not stop to enquire whether the church has her part to do in the work of the harmonious development of the whole man ; for this is what constitutes Christian education ; and must exercise the energies of the church which should interest herself in every thing pertaining to Christianity. The question which concerns us is, how far is she to take an active interest in this great work ? Of course she is to seek to save men, and she cannot be too earnest in a work which has dependent upon it the most tremendous issues conceivable. But this, nevertheless, is the starting point rather than the goal of her efforts. To make this the end and not the beginning of her work, would be to rest satisfied with spiritual babyhood rather than full grown manhood. She must be stirred with a great desire to see the moral and spiritual powers developed to a masterful might. She must long for this, not merely for the sake of men and women themselves ; but still more, for the sake of what this will enable them to become, as they throw themselves into the world wide, age long struggle of good against evil, of God against satan, of heaven against hell. Were the church to satisfy herself with merely saving men, she would soon be shorn of her power to do even that. A man only just saved has not enough strength and excellence of character to make his unconscious influence helpful, he adds nothing to the aggressive force of the church by his active effort, he may be a burden to be borne. A church composed of babes in Christ would have little or no power to bring others into the kingdom.

But the church's concern cannot stop at the development of the spiritual side of the nature. There are mental powers,

and they are also grand in themselves and in the force they may exert on men. Let a man face a great assembly, or let him stand beside a street of a great city, and watch the ceaseless tide of life flow by : especially let him think of the thousands of thousands of bright-faced, merry-hearted children who rush forth gleefully, at twelve o'clock, from schools in all the cities, towns, villages and quiet country places of this broad land. Let him strive to grasp the thought of all the capacity and possibility of mental power in those myriad active brains, and may he not well be ready to stand in awe. What does all this tremendous possibility of power, what may it mean, should it be developed to the full and become transformed into its necessary influence ? What a decisive power it may be made to wield, if it be developed, and then controlled, vivified, electrified by its association with the guiding purpose, the impelling motive and the sanctifying influences of a spiritual nature developed after the nature of our Lord, be sent forth like a very bolt from the arsenal of heaven against the untruth, the unrighteousness and the sin which prevail ! Do not our hearts leap at the very thought ? How evil and wrong would be smitten down ! How would the work of God leap forward, as God given faculty thrilled with God given motive, and both in the utmost fulness of advancing growth, become the most perfect medium of God's invincible and irresistible power ! Surely the church cannot but be interested in associating with the moral and spiritual such a grand helper, it bringing upon men's hearts and lives the regenerating and sanctifying power of the gospel. For, be it known, that mind will tell, in this as well as in all the other spheres of influence. Goodness alone will enable a man to exert a measure of unconscious influence ; but a strong mind is needed to make his efforts tell, to the full. One of the greatest avenues of influence is thought, and it is only thought power that can here avail. Only, therefore, as a man has strength of intellect can he exert his full religious power. The church should seek, by every means possible, to bring the strength of mental as well as of moral force under her command, so that there may not only be the earnest purpose to do the most for the glory of God and the good of men, but also this grandest human reinforcing power to aid in realizing the purpose.

Another consideration, however, should give her interest. Thought power will have its influence, whether controlled by Christian aims or impelled by Christian motives or not. If it



is not to wield its power responsive to the touch of the divine, it will do so responsive to the touch of the devilish. And this power is being let loose more and more, as school systems and university training are reaching all classes with their advantages. The serious fact, then, stares us in the face. This is an intellectual age, and thought is to be the decisive power, more and more. Commanding intellects will hold the positions of influence. They will govern public sentiment. Shall the church sit idly by and allow this great power to be directed as it may? Shall she thus run the inevitable risk of seeing this which might and should be the strongest weapon of her aggression turned against her own breast? Nay, she has her part to do in the great work of education, not only because the development of the whole man is her most direct and God-appointed task; but also because of what developed mind may be for her, if impelled aright by potent spiritual forces—because of what it must be against her, should she be indifferent and allow its might to be transferred to the use of her great enemy.

III. What then, more particularly, is the duty of the church to this Christian education?

There is no doubt that the church should attend to the culture and growth of the spiritual part. This is her exclusive realm. She may welcome helpers here, but they must be subordinate. It has been committed to her keeping by God himself, as an inalienable trust. She dare not, as she would not, surrender it to any other. The obligation and responsibility are as tremendous as the motive of the infinite love of Christ and the boundless worth of the soul. As this is the highest realm, having to do with those noblest powers which determine character and involve infinite and eternal issues, as this is the sphere of the church alone, she must devote to this her chief attention. The question is how far she may take an active interest in what pertains to the education of the minds of the people.

We think we art on safe ground, when we say that she must take an active part in educating the minds of the people, so far as this is necessary to their own higher welfare, or the higher welfare of others. This principle compels each denomination, so far as this is possible, to provide for the special training of their ministers. This is most absolutely and directly needed in the exercise of their solemn and glorious call-

ing of leading men to salvation and to sanctification. In the hands of the ministers of a body are to be placed the unspeakably sacred interests of the churches and of the souls committed to their care, involving eternal interests as high as heaven and as deep as hell. If they are not men of the truest mettle, if they are not genuine to the very core of their souls, if they do not have right conceptions of truth, if they do not hold it clearly, firmly and loyally, so that it will bind their consciences and stir their whole being, leading them to hold to it in the face of any danger and press it forward against any opposition and odium, these interests will be imperilled or wrecked. It is not strange, therefore, that Christian denominations provide for the training of the men who are to determine, for the most part, whether the churches are to become the greatest powers for good to men's immortal souls, or whether those under their charge are to be weakened by the poison of false doctrine and the paralysis of evil example and indifference. It would be strange indeed should a denomination leave the training of its ministers to others. It would be equally strange should the work of theological colleges not be watched with the most eager interest, should it not become a fundamental concern to see that they have the most efficient equipment and support, should they not imbathé them in a very tide of warm uplifting sympathy, should they not keep them before the mercy seat in general, constant, prevailing prayer.

I cannot but believe, also, that this rule—that we must attend to the development of the minds of the young, so far as this is necessary to the best interests of their souls and the souls of others through them—must force upon us a broader duty. Is it not true that much of the philosophic and scientific thinking of our day is charged with atheism, if not with antitheism. Doubt is thrown upon the very existence of the Being without whom all religion and moral growth are impossible, if His existence is not altogether denied. All this is deadly to the development of the spiritual, most fatal to the highest interest of the student and most pernicious to the influence of his after life upon others. That this is not an imaginary danger is proved by the fact that so many so called educated men have upon their own lives and their influence, the blight of a general skepticism. It depends upon the Christian denominations, chiefly, whether the cultured intellect of our land is to be reverent, and thrown, with all its decisive power, in favor of the gospel of Christ, or whether it be loftily supercilious if not hostile, and therefore to be met as an oppos-

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ing force. Do they not owe it to the alert and eager minds which are to continue to fill the halls of learning that educational advantages of the very highest kind be provided where the science and the philosophy shall be all the truer and deeper because surcharged with the thought of God?

Is it not, also, of the vastest importance to the student's own inner life and growth, as well as to his future life power, that he pursue his education under circumstances which shall tend to develop strength of principle, nobility of aim and an intense moral motive, as well as mere mind? And how can this be attended to except in a Christian school, where, with the most loyal regard for the very best mental training, the most loving concern is also had for the culture of soul and heart? Who can estimate the worth of a school of this kind, including among its professors the largest brains and the most developed spirits of a great denomination, men who think they have a higher mission than to help the student merely to a wide knowledge of facts and a strong grasp of thought; but who seek, at the same time, to establish character, to evolve moral force and to lead him to use all his trained powers in the best service of God and men. What is this but saying, what is the worth of an institution of learning, where the grand ideal of perfected manhood through the harmonious growth of all its powers, is kept constantly in mind? Think of the elements of spiritual influence which will gather round this centre with their ability to direct and forcefully to impel the great and ever increasing streams of power which shall pass out from its halls to make its mark on the life of this world and the next. Students for the ministry will be attracted thither, the most earnest souled young men and women will find its atmosphere congenial, and will choose it in their alma mater. This will add fuel to the flame of religious life already kindled there, and will aid it to become a still greater power to transform the purposes of the careless, while it will make the devoted all the more given up to what is best in life and service. The fathers and mothers of the denomination will feel, more and more, that this place of high and ennobling influence which assures more than moral security for their dear ones, is the institution which claims their patronage, and their children will be found there. Soon the ministry will be largely composed of those who have passed through its halls. There will scarcely be a city or town or quiet country place where there shall not be its representatives in places of responsibility and influence. Thus it becomes knit into the very fibres of the life of the de-

nomination. Around the fresh, eager young manhood and womanhood which fill its halls, will flow in a great flood of warm, uplifting sympathy. It will be kept bathed continually with the hallowing influences which abide before the mercy seat, as, from pulpit, from family altar and from deepest souls of parents, it is imbathed, uplifted by a great tide of earnest prayer from the best heart of a great people. Thus containing some of the best life of a great denomination within and supported by its best life without, can it be otherwise than that it become a centre of throbbing spiritual force as well as of mental stimulus and growth? What wonder that revivals sweep through such an institution—that many are brought to the Saviour, that the type of piety is raised, that the abiding religious forces of the soul are strengthened for the earnest work of the life to come.

But a little more particularly: just what is effected, by a Christian college, in this way?

The time spent in college halls is, for the most students, the most fateful period of their lives. The most of them enter little more than careless, merry-hearted lads: they come out to face the serious responsibilities of life for themselves. They go in with their characters plastic, ready for the mould: they usually come out with their natures pretty well hardened into a permanent form. They go in usually with no life purpose formed: they come out with their aim chosen and their loins girded for the struggle to attain it. They go in with few beliefs of their own: while in they have to grapple with the gravest questions of thought, and must opinions for themselves which must give complexion to their whole future. Who then will deny that this is a time of crisis, of peril, it may be of fate to the student? Is this a time when Christians can afford to leave him to any chance influence? The peril and need of moral as well as intellectual guidance are made all the more pronounced because of the temptations which ever throng around the student, and which are the more dangerous because of the carelessness of the rebound from study, at which they usually attack him.

We have not time to enlarge on the facts here stated. The hardening of character into its permanent form is the most solemn of all processes, for it determines what a man is and is to be, and through this, his own eternal destiny and the influence his life is to have on the destiny of others. The time when a young man or woman chooses the great controlling purpose of existence, while partially involved in this, will determine the

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direction of the growth of the future, and will gauge the direction in which his life forces are to be thrown. It will therefore decide whether his life is to be of use to himself or others, or whether it is to be a curse to both. Scarcely of less import are the great ruling beliefs of a man's life, as they must have so much to do in shaping his conscious relations to God and men, and in shaping his own character and influence. If there is a time, then, above another when life is freighted with tremendous issues, when existence is weighed down with deep solemnity, when the faces of angels may well be thought to be eager with deep concern and the faces of devils drawn with malicious longing, it must be at this time when all these fateful determinations are in progress altogether. If there is ever a time, therefore, when helpful hands should be near to aid, when the highest and strongest influences should be thrown around the eager soul, too often careless, in the midst of deciding infinities to self and to others, it is when students are passing the swift going years of college life. Can we do our duty as a Christian denomination to the minds and hearts which contain the highest potencies in our keeping, for good or evil, if we do not provide them with a place where these influences shall be about them, during their decisive years? Can we be guiltless, if we leave the very crown and promise of our youth to have these years moulded by any chance influence which may be found, as our students seek mental culture where no attention is paid to the culture of heart and purpose?

Now strive to grasp all that must follow from having a place of spiritual as well as mental power—a great centre of the highest life as well as of the deepest concern of a whole denomination, through which its best intellectual life is to be passed in one perpetual stream, to be stamped by its influence and to be sent forth, controlled by the loftiest purpose and thrilled by the noblest motives, to throw its decisive weight on the side of truth against error, of righteousness against sin, of heaven against hell. Think of the difference between this and what would be, were this flowing river of decisive possibility to pass through college halls where there was no effort to purify it from its sin, where the prevalent atmosphere might be opposed to vital godliness, where there were no higher purposes insisted on than the selfish, and no better motive than a regard to one's own best interest. Thank God that we have not far to go to find illustration of what a Christian school can do in helping lives on to the ideal manhood of symmetrical growth of power. What Woodstock college has done for her students

and through them for our denomination and the world, the records of eternity will only reveal. The same may be said, perhaps in larger measure, of Acadia college. How many lives, freighted with fine possibilities, have been in these institutions, transferred from the dominion of self and sin to Christ? How many, with spiritual lives all torpid and with aims scarcely above the worldling's, have had their inner lives quickened, and have been led to give themselves to the work of the ministry. How many have had their piety and devotion deepened, and have been fitted to do more consecrated work, as ministers and as laymen, in their after lives. If all the added forces which have been poured into the denominational life of the Baptists of the Dominion through their colleges were to be taken away, it would well nigh collapse. God has been very good to the Baptists of Ontario especially, in putting it into the heart of Senator McMaster to make it possible to enlarge this grand centre of power and stimulus. It is in your hands to make your University a great nursery of power, and of power for the highest purposes. It should be, it may become, in enlarged and ever enlarging measure, a very throbbing heart to the denomination through which its very life blood will pass out vitallized and energized to aid it to its best growth and strength.

To assure this, you must not only aim to secure the best cultured minds but also the truest hearted, most earnest souled, most consecrated men and women upon the teaching staffs. You need to watch the courses of study, to see that the best interests of the moral nature and the inner life are attended to. You can aid by sending your sons and daughters there, and by lending your influence to induce others to send theirs. You can aid by giving of your means to support needy and worthy young men and to provide additional facilities as they are required. Above all, you can make the workers and the work the continual subjects of your most earnest prayers. In these and in other ways, you can make your educational institutions such a centre and source of power that no other agency can be more fundamental or more helpful in developing the perfect manhood which is the highest aim of the church of God. May God help us all to do our part.



