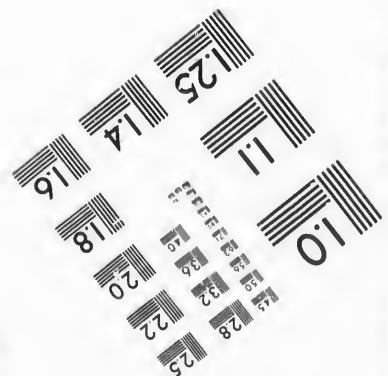
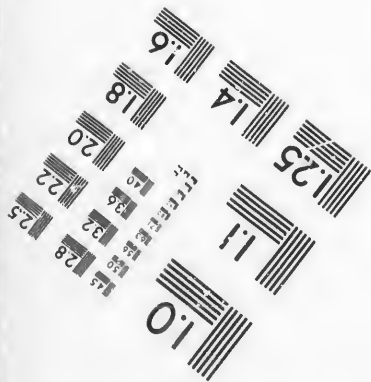
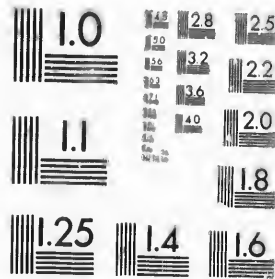


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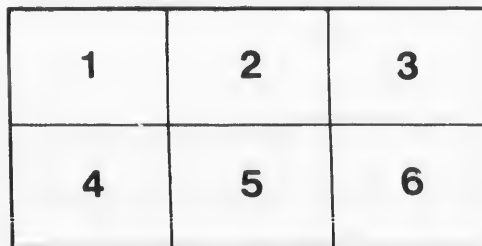
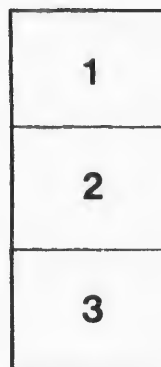
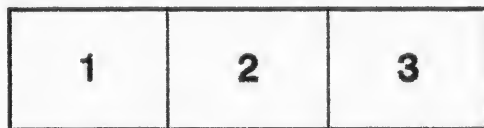
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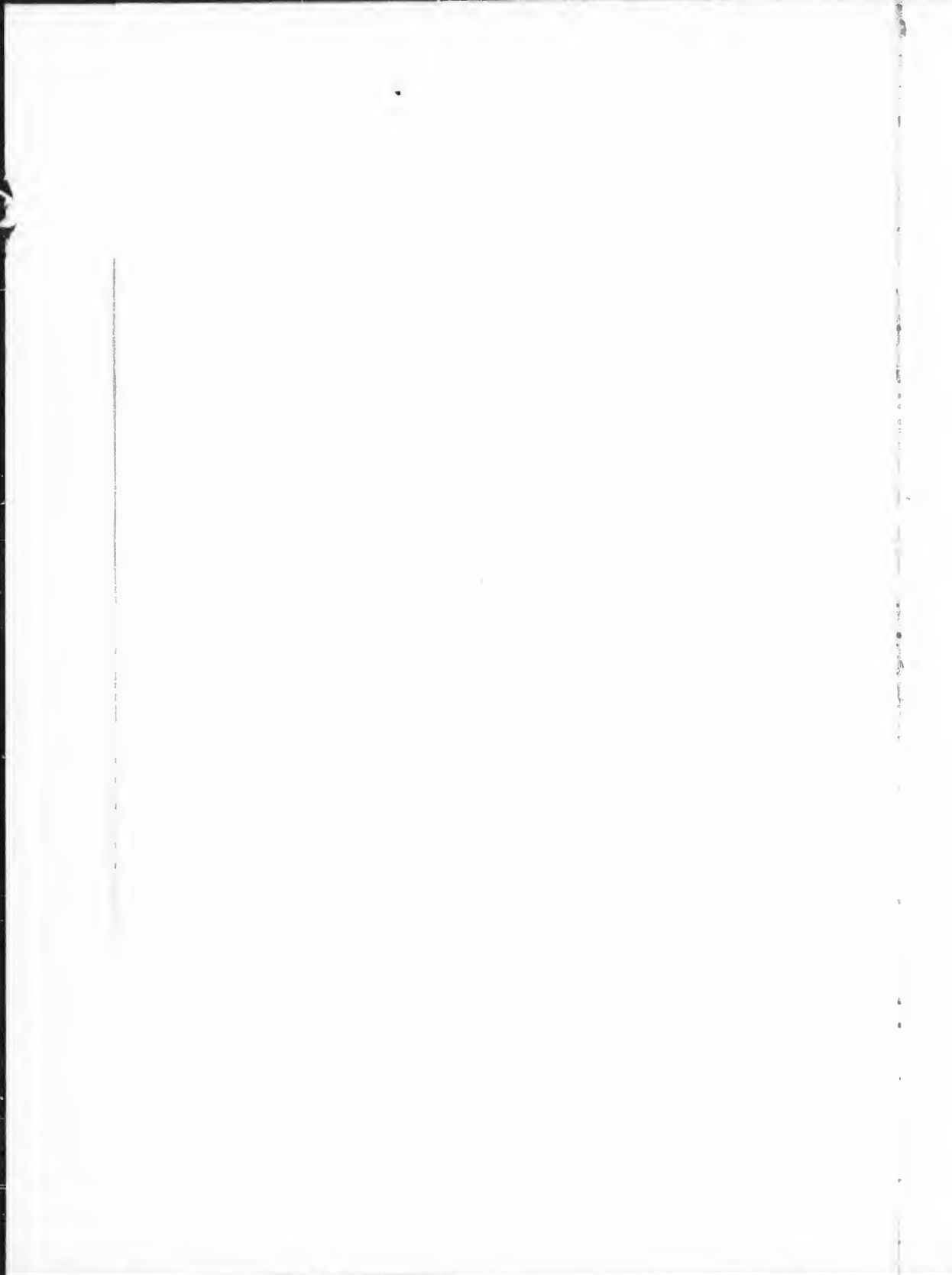
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W. D. Young

FORMATION

OF A

THEOLOGICAL INSTITUTION,



BY THE

BAPTISTS OF CANADA;

TOGETHER WITH THE

Correspondence in relation to the same.



NEW-YORK :

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1853.

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INTRODUCTION.

As it may, at some future time, be of importance to have on record a narrative of the circumstance connected with the establishment of a Theological Institution by the Baptists of Canada; and as it seems necessary to give some explanation of the circumstances out of which the address and reply here published, have grown; a statement of the action of the Regular Baptist Missionary Society of Canada, of the committee of that Society, and of the subscribers to the endowment fund in the matter is here subjoined.

At the annual meeting of the Society, held in Toronto, October 12th, 1852, a committee on ministerial education, consisting of Messrs. Gilmour, Inglis, Pyper, Duncan, Miller, and McCord, made a report, in which they recommended that "steps be immediately taken to procure an endowment for a Theological Institution;" and that Dr. Maclay should be requested to undertake a tour of the churches, with a view to procure subscriptions to such an endowment. The Secretary of the Society was instructed to communicate with Dr. Maclay; and a committee was appointed to carry out the recommendation of the report.

In conformity with these appointments the following letters were exchanged.

HAMILTON, *October 18th*, 1852.

REV. DR. MACLAY—MY DEAR SIR:—At the annual meeting of the Reg. Bap. Missionary Society of Canada, it was suggested that you might be induced to devote a short time to raise an endowment for a Theological School in the province. The suggestion was received with great interest, and it was unanimously agreed to solicit you to set aside your earliest convenient period for this purpose. I will say nothing of the importance of the object, but I may be allowed to say that you can accomplish, probably, what no man living can in securing it; and may here erect a monument to

your own name—and what you will prize more—a permanent means of benefiting the church of God.

If you accede to our request, and name a time when you may enter the province, a committee of friends will meet you and make arrangements for your comfort and convenience in making a tour of the churches. With much respect and affection, I am, yours, fraternally,

JAMES INGLIS,
Cor. Sec. of R. B. Missionary Society.

NEW YORK, *November 1, 1852.*

MY DEAR BROTHER.—On my return to this city from a tour through the Provinces of New Brunswick and Nova Scotia, I found your letter of the 18th of last month. My knowledge of the interests of the Baptist denomination in Canada, in part derived from personal observation, long ago impressed upon my mind the conviction how much those interests would be promoted by the establishment and maintenance among yourselves of an Institution for ministerial education; while the sacrifices heretofore made to procure one, as well as your present letter, furnish gratifying proof that this want is appreciated.

During the present year, I received a similar application from brethren in Mississippi, to aid them in endowing Clinton College, in that State. The Board of the Bible Union, to whom the invitation was referred, reluctantly decided it was inexpedient for me to accept it in view of some pressing and unfulfilled engagements. They have in the present instance consented that I postpone a promised visit to Kentucky, and, I therefore, accept your invitation, and shall, God willing, be in Canada in the course of the ensuing week. I fear, however, that you overrate the value of any services I can render, but such as they shall be given gratuitously, and let me add a donation of \$100 towards the undertaking.

Affectionately, yours, A. MACLAY.

The committee appointed to carry out the recommendations of the Report on Education, met at Hamilton, C. W., on Nov. 11, 1852. Dr. MacLay was present, and he expressed his readiness to proceed at once on his mission to the churches. The necessary arrangements for his journey were made, and terms of subscription were adopted, in which it was provided, that the money subscribed was to be applied strictly as a permanent endowment; and that no subscription should be held binding if less than five thousand pounds be subscribed. It was also provided that a meeting of subscribers should be "held at Toronto, on Wednesday, January 19.

1853, to organize an Educational Society for the establishment, regulation, and maintenance of said Theological School."

Dr. Maclay visited the churches in the western section of the province, so far as the severity of the season would permit, and was every where met with the greatest cordiality. The liberality of many of the churches far exceeded the most sanguine expectations of the friends of the enterprise; and before the day appointed for the meeting of subscribers, the amount subscribed far exceeded the stipulated sum, though a large number of churches had not been canvassed.

On the 19th of January, 1853, according to appointment, the subscribers met at Toronto; when Mr. Wilkinson was chosen to preside. Dr. Maclay made a verbal report of his tour, and stated that he had through the blessing of God obtained subscriptions, amounting to nearly £6000.

A Society was organized under the designation of the "Regular Baptist Theological Education of Canada," to consist of all donors of twenty-five pounds and upwards, and of the representatives of associations of donors of smaller sums amounting to twenty-five pounds. The constitution of the Society provides that the committee of management shall invest money received for the endowment of a Theological School, in real or provincial securities, or in securities under the consolidated municipal loan fund act only; that no portion of the endowment shall be used except for the production of income, and that any party guilty of contravening thus this provision shall be personally liable for any loss sustained by the endowment.

The chairs in the Theological School are to be filled by a special committee, consisting of the President, Treasurer and Secretary for the time being, and four other members of the Society at a general meeting of the Society, especially called for the purpose.

The thirteenth article of the constitution provides that "the Theological School for which the endowment has been originated shall be called and known by the name of "MACLAY COLLEGE." The College is located at Toronto.

Before the close of the meeting Dr. Maclay was invited to assume the charge of the department of Theology in the College, and an address was adopted, which with a reply to it, is here subjoined.

The following are the office-bearers of the Society for the present year :

President—Rev. James Pyper, D. D.

Vice-Presidents—Jacob Beam, Esq., Rev. George J. Ryerson, Rev. Robert Boyd, Rev. Abram Duncan, Rev. William Wilkinson.

Treasurer—William McMaster, Esq.

Secretary—David Buchan, Esq.

Other Members of Committee—Rev. A. Maclay, D. D., Messrs. A. T. McCord, David Paterson, Thomas Lailey, William Burke, J. B. Miller, T. A. Haines, Duncan Bell, Alex. Hamilton.

TORONTO, C. W., January 19, 1853.

TO THE REV. A. MACLAY, D. D.:

Dear Brother—We cannot part with you at the close of your arduous toils to secure an endowment for a Theological Institution in Canada, without expressing our high sense of your services, and our gratitude to you under God, for favors which we can never even hope to repay. Our urgent need of such an institution—the importance of its results when secured—the sacrifice of ease and comfort which such an undertaking at this season involved to one of your years, and the mingled energy, wisdom, and kindness with which you have prosecuted it, lay us under deep obligations.

It is doubly pleasing to acknowledge obligations when esteem for a benefactor mingles with gratitude for benefits conferred. We dwell with thankfulness upon the grace of God which crowns your life of devoted and successful activity with an old age of so rare usefulness. We praise His Holy Name for all he has done for you and by you. In the present case, we cannot but cherish the hope that what has been so well begun, will be happily conducted to the glory of God and the welfare of Canada. But be this as it may, you may well reflect with satisfaction on your share in it, and we rejoice with you in the confidence that your labor shall not be in vain in the Lord.

When you leave the Province, our love, gratitude, and prayers will follow you. When you are gone, we will endeavor to cherish the memory of your example and counsels. We shall often recall the happiness which your visits have shed over our homes, and the instruction as well as pleasure of our social intercourse. Your progress through our churches has been attended with a salutary and elevating influence which will not soon be exhausted. The glorious gospel you have proclaimed from our pulpits cannot be as water spilt upon the ground; and your advocacy of the cause of a pure Bible has left impressions which cannot be effaced.

If we add anything to our fervent prayer that God may bless you, it is to express our unanimous desire that God, in his providence, may lead you back to spend the remainder of your days, in carrying out amongst us the objects contemplated in the Institution which you have been instrumental in originating.

On behalf of the Subscribers,

WILLIAM WILKINSON, *Chairman.*

ry 19, 1853.

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Chairman.

DR. MACLAY'S REPLY.

BELOVED BROTHERS:—My duties as an agent of the American Bible Union, involving continual change of abode, and unavoidable delay in procuring an answer to some enquiries, compelled me to postpone replying at an earlier date to your kind communication, presented to me on the eve of my departure from Canada.

The signature of your chairman represents to my mind many esteemed christian friends whose hospitalities and counsels I have shared, and to whose efficient coöperation, under God, is attributable the success which has already crowned the effort to endow a Theological Institution of the Baptist denomination in your province.

Not a stranger to the liberality of the Canadian churches, I was yet unprepared for their prompt response to the claims which this object has upon them, and the appreciation of its importance everywhere exhibited.

The number of those who have become interested in the effort even more than the amount contributed is worthy of observation.

It implies a right public sentiment in regard to the voluntary principle, and a just confidence in its power to accomplish all that the best friends of ministerial education in the province could reasonably desire. Let me in this connection remark that the voluntary support of religion is the best dependence for every denomination in North America. In "the support of religion" I include a suitable

provision for pastors and the education of their successors; the necessary current expense of the active, the decaying and the growing ministry of the gospel.

The experience of the Congregationalists of New England, and the Episcopalians of Virginia, who formerly had the power of supporting their religion by a tax on the property of the people has proved to their entire satisfaction, the truth of the principle stated. These churches have prospered under the voluntary system far beyond all their former experience. Not only are their church edifices better built and kept, and their clergy better paid, but they have built and endowed schools and colleges of the highest order for the education of successors

to their pastors, and for the propagation of their faith and polity throughout the world.

Wherever the lands of a State or colony are free from all church burdens, and free from perpetual entailments and leases, the prosperity of a sober and industrious people—as all denominations of Christians are—is always sufficient for the voluntary and liberal support of their religion. It is so, because, to say nothing of the higher and holier motives by which the true disciples of the Lord are actuated, they can secure a higher prosperity over and above this voluntary tax, than they can possibly get without it. Placing it on the lowest ground, far beneath that which you will be content to occupy, the conservative and economical power of their religion over themselves and their children is worth more than its cost. No other appropriation is more sure of a return with increase than that which is cheerfully and freely invested in the support of their chosen and trusted church.

The tendency of all things on this continent leans powerfully toward the clearing of the soil from all fixed burdens, whether church rates, or church rents, or church exemptions from taxes, or legal obstacles to alienation by the parties in present ownership. This tendency is felt in the provinces; it will be felt more and more until every vestige of a church claim on the products of labor applied to the soil will be brushed away; and the last hope of the ministry for support will fix itself again where it first dawned—in the free-will offerings of the people who have one faith and one baptism.

I rejoice with you in the near prospect there is of a successful termination of the long and arduous struggle which the friends of religious liberty have maintained in Canada, against the grasping clergy of the established churches; and against the assumed zeal of those who have entertained the project of using the ministers of religion as a rural police, and instruments of misgovernment. I regard it as a happy circumstance that at this juncture, when the secularization of the clergy reserves occupies the public mind, you should have come forward with this practical expression of your conviction, that it is the true wisdom and interest of each denomination of Christians to rely entirely upon the voluntary principle for the support of all its institutions. In the zeal and energy with which you sustain this movement, let it be seen that the principle is adequate to the end—your example will not be lost upon others. Should some remnants of the old spirit of beggarly dependence in some churches survive, when the clergy reserves are rescued from them, they will become ashamed to live at the public expense; or will soon become too weak to enforce such a living.

Your address furnishes me with an opportunity of submitting to your consideration, a few plain and practical thoughts on the nature of the enterprise in which you are associated; and some information which I trust may be useful in its management and furtherance.

Before proceeding with the remarks which I have to offer on the various considerations which lend an interest to this movement, it may be instructive to glance at what has been accomplished by others, in a department of religious activity which we, as a denomination, have too long neglected. During my brief sojourn in Canada last winter, I took occasion to acquaint myself in some measure with the state of its Institutions of general and theological learning;

and am happy to record my favorable impressions. In the provision made for general education there is much that is commendable and promising. The common school law of Canada West is a wise measure, energetically administered and in successful operation. The attendance at the common schools, amounting to about two-thirds of all the children of school-age, is a most gratifying fact. And I am persuaded that the manner in which Canadian schools are conducted, will compare well with the schools of most of the States of America.

Indeed I know of no community who have practically manifested more interest in the subject of common school education than Upper Canada.

The reports for the last year show 3,749 schools with an attendance of 200,000 scholars—a result which, considering the number of townships but recently settled, and the difficulties incident to such a condition, compares favorably with any similar effort in any of the United States.

It is stated by your Chief Superintendent, and I presume the statement is a correct one, that the people voluntarily taxed themselves for the salaries of teachers, in a larger sum in proportion to their numbers, and have kept open their schools, on an average, more months than the citizens of the State of New York.

The efforts in several of the cities, towns and larger villages, to bring a good education within the reach of all classes, are worthy of the most enlightened communities on this continent. The Normal school, conducted in a building worthy of the object, under able professors, and possessed of the best apparatus, must speedily make its influence felt in elevating the character of schools, even in retired localities.

This enlightened activity on the part of the friends of secular education, will prove a stimulus to the friends of Theological education; while the effects of that activity in raising the standard of general intelligence, ought to impress us with a sense of increasing obligation to advance the literary qualifications of those who are to be the future advocates of Divine Truth.

The condition of the higher class of schools and of Colleges, I had not the same opportunity of examining for myself. From the statements of others, I gather that much yet remains to be done to perfect the means of what is called classical education. The history of the Provincial University is too intricate and involved to be followed by a stranger. I found it, however, possessing a magnificent endowment—and so far as I could ascertain the prospective arrangement of its affairs, there seems reason to hope that the endowment will be wisely administered. The experience of the United States clearly shews the great difficulty of rendering a State College or University efficient; but that experience may be serviceable to Canada, in shewing the errors to be shunned. Foremost amongst them will be found the introduction of denominational rivalries into its management.

I may be permitted to express the hope that, however the benefits of that endowment may be distributed, no dread of centralization and no sectarian or local jealousies, may be permitted to obstruct the endeavor to perfect the organization of the Toronto University as a great National Institution. This is important, not only for the service it will render to the youth who may be

instructed within its walls ; but also for its influence in keeping up the standard of literary attainment—an influence which ought to be felt, not only over affiliated and independent colleges, but which may reach down even to the country school.

The Baptists of Canada have wisely determined that it is better for them to embrace the advantages offered by public literary Institutions, than to attempt to establish such Institutions of their own. Whatever may be our several opinions as to the propriety of religious bodies engaging in such enterprises, there can be but one opinion as to the duty of sustaining a public Institution, so far as it is worthy of support. Other things being equal, our youth will gain in enlargement of mind and views, by receiving a liberal education, free from the bias and the contracted associations of any sect.

This notice of general education will not be regarded as entirely aside from our purpose, but our more immediate concern is with Institutions designed to promote Ministerial Education. My late tour scarcely extended below Toronto, and I can only speak of the efforts of those denominations who have located their Institutions in that city. I have great pleasure in speaking of these three—Knox's College, the Theological Hall of the United Presbyterian Church, and the Congregational Theological Institute. The brethren who preside in these Institutions are, indeed, worthy of the confidence of the bodies with which they are connected, and the fruits of their labors will soon be abundantly reaped.

I am happy to be able to lay before you some particulars of the present condition of each of them, from communications with which I am favored from their several Professors ; and I know of no way in which I can better convey to your minds information regarding the nature of the work that remains to be done by us.

The first of these communications possesses a peculiar interest to me, from the fact that it was from the lips of Dr. Willis' father that I heard, sixty years ago, the exhibition of the gospel which first brought the peace of God to my troubled heart. I have the satisfaction of acknowledging to the son the gratitude I owed to the father, whom I never saw either before or since I listened to the sermon which God blessed to my enlightenment.

KNOX'S COLLEGE.

Knox's College is the Theological School of the Presbyterian Church of Canada, or that portion of the Presbyterian community which separated from the communion of the Established Church of Scotland in 1844, the year following the disruption in Scotland. The Church in Canada, though affiliated with the Free Church, is independent in its organization, and equally holds communion with the general assembly of the Presbyterian Church in Ireland. Provision is made for the preliminary training of students having the study of Theology in view. Prof. Esson has, from the time of the institution of the College, taught the preparatory classes of literature and philosophy, assisted occasionally by an additional tutor. Since the University of Toronto was remodelled or divested of its sectarian character, the youths proposing to study for the ministry at Knox's College, are permitted or encouraged to attend such of the University classes as are adapted to their capacities and tastes—or whose arrangements consist with their opportunities for giving attendance.

Dr. Willis has been the Theological Professor since 1847, and has had charge of the various departments of Systematic Theology, and sometime of Biblical Criticism; though in the latter department and in Church History, arrangements have been made by which others have relieved him of a part of his labor. A separate chair was for some years indeed sustained in the department of Biblical Criticism, though financial considerations induced the discontinuance of it.

The students have gradually increased in numbers from six, eight or ten to forty or fifty. The average number for the last three years may be stated at about forty, including the preparatory classes. The theological students proper, may have averaged during these years 18. Taking the last six years together, the Institution has prepared for service as preachers of the gospel near thirty individuals. A few who had made some progress in their preparation, died or left for other countries, or joined other denominations. Very few indeed, have abandoned their design of following the profession of ministers of the gospel, especially of those who had entered the Divinity Hall. In rarer instances still has expulsion been necessary.

A considerable library is attached to the Institution, say near 4000 vols. A large portion of this collection was obtained in the parent countries by Dr. Willis, and a still larger portion was brought out by Dr. Burns, minister of Knox's Church, who temporarily taught the students before a professor of theology was appointed, and who has since assisted during several sessions in the department of Church History. During the last session that duty has devolved on the minister of the Second Presbyterian church.

The Institution has no endowment except what it derives from the annual collections or subscriptions made throughout the various presbyteries of the church, to meet its annual expenditure. The erection of suitable premises is contemplated.

The students have cheap board provided for them. Though the alternative is left to them of boarding out, or in the premises engaged expressly for the purpose. The students receive their education gratuitously, except some trifling charges. But the more advanced students are supposed to be available for the service of the church as catechists, in return for their gratuitous training. Most of the Divinity students are employed in this way during the summer, receiving such maintenance among the people whose religious services they conduct in the absence of regular pastors, as is presumed to meet their winter's expenses in boarding in the city.

The sessional term each year is six months, commencing in October and ending in April.

The next communication furnishes an account of the Congregational Theological Institute. It is from the pen of Prof. Lillie.

CONGREGATIONAL THEOLOGICAL INSTITUTE.

This Institute had its commencement about 15 years ago, by Mr. Cribs, now our Indian missionary, being placed under my instruction while pastor of the church in Brantford, by the Colonial Missionary Society, in connection with the Congregational Union of England and Wales. Shortly after, I removed to Dundas, where I spent something over a year, preaching there and in the neighborhood,

and teaching the students who had then increased to five. In September, 1840, we removed to Toronto, since which time I have been devoted entirely to my tutorial engagements. Our average number of students since coming here has been eight or thereabouts.

The course of instruction was at first three years, the session being nine months in length. It is now four, and has been so for six or seven years. Till within the last four years the entire work of instruction devolved on me, but we have now a classical and Hebrew tutor—a gentleman of high repute as a scholar, who takes charge of these departments. For some time previous to Mr. Wickson's appointment, I was assisted in the classical department by some of the more advanced pupils.

UNITED PRESBYTERIAN THEOLOGICAL HALL.

The Theological Hall of the United Presbyterian Church in Canada, has been several years in successful operation. It was established at London, C. W., under the care of Professor PROUDFOOT, a man of massive intellect and solid worth, who has gone to the grave, not without appreciation by a limited circle of friends and admirers, but without leaving an impression of his powers in the wider sphere for which nature fitted him. On the modification of the charter of the Provincial University, it was thought desirable to change the location of the Hall from London to Toronto. The death of Mr. Proudfoot occasioned an interruption of its studies, but a highly accomplished Professor has at length been secured in the person of the Rev. Dr. TAYLOR. His appointment is too recent to enable me to furnish a complete view of the present state or prospects of the Institution over which he presides. The following brief sketch of the curriculum is upon the authority of the Rev. J. HOGG, of Hamilton, C. W. He says: "Nothing but a very general curriculum has as yet been sanctioned by the Synod. Many of the students have studied for two or three years in the colleges of Great Britain or the United States before entering on their theological course; but this has not been deemed obligatory.

QUALIFICATIONS REQUIRED BEFORE ENTERING THE HALL.—A correct knowledge of the English language; a rudimentary knowledge of the Latin and Greek languages, so far as it involves an ability to read and parse Sallust and the Gospel according to St. John. The elements of Hebrew grammar are also required. It is the duty of the several Presbyteries to examine students; ascertain that they possess these requirements, and furnish them with a certificate to enter the Hall.

COURSE OF STUDY IN THE HALL.—The Hall continues eleven weeks in the year, in Toronto. Every student requires to study there at least four years. The Professor, Dr. JOHN TAYLOR, teaches Languages, Theology, and Church History; and as no course of study has been matured and sanctioned by the Synod, the Professor is left entirely to follow out his own plan. In Theology, the text-book has been Dick's Theology.

KNOWLEDGE REQUIRED BEFORE OBTAINING LICENSE TO PREACH.—The ability to read Virgil's *Æneid* in Latin, and the New Testament, *ad aperturam libri* in Greek; a thorough knowledge of Dick's Lectures on Theology, and a general knowledge of Church History and the Hebrew language.

Besides the classics and Hebrew, to which a considerable amount of attention is given, our course embraces Systematic Theology, Biblical Criticism and Interpretation, Evidences, Homiletics, Ecclesiastical History, and Mental and Moral Philosophy. On these various subjects I have written full courses of lectures, about 300 in all, which I am constantly doing my best to improve and extend.

Previous to the reading of each lecture, I examine on the preceding one. Full freedom is allowed the young men for questioning or stating difficulties which they never abuse, but from which much advantage has arisen. An essay is written by each of them weekly, on a subject prescribed by me—that of one of the lectures for the week. These I examine carefully, pointing out what I think calls for alteration. Before my opinion is given, they are submitted to the criticism of the class. We have a sermon weekly, and four plans of sermons which are also submitted to general criticism. This system I have found productive of great good. Along with the most entire freedom the most perfect courtesy has always been maintained.

The subjects to which special attention is given, are Theology and Ecclesiastical History. The amount of attention given to mental and moral philosophy is also considerable. This study I have found eminently useful as a means of mental drilling.

For a short time a distinct Institution was maintained in Montreal, under the care of Drs. Carruthers and Wilkes. But on the removal of the former of these gentlemen to Scotland, the two Institutions were merged into one.

The circumstances of the country, and the full occupation of the time of the students, have led us to adopt the plan of furnishing the young men with board and lodging, in addition to tuition, leaving them to find their own books, clothing, &c. During the vacations they are ordinarily employed supplying vacant churches.

The expenses of the Institute are borne by the Colonial Missionary Society, and by subscriptions and collections from our friends and churches here.

Twenty-eight brethren have finished their studies in the Institution, over and above several who went out from the Montreal Institute, who are all, with a single exception, now engaged in the ministry, and all having charges except two, who will, I hope, soon find them. Of these, two are settled in the United States, with one of the students from the Lower Institute; the rest are all in Canada, one excepted, who is stationed at Halifax, Nova Scotia. One of the Montreal students is at St. Johns, New Brunswick. The following are among the places occupied by them, beside those already mentioned, viz:—Montreal, Melbourne, Granby, Russelltown, Indian Lands, Brockville, Lanark, Kingston, Cobourg, Hamilton, Simcoe, Scotland, Brantford, Paris, London, Warwick, Port Stanley.

God has dealt very graciously in respect of the character of the young men he has given us; and both by the Society at home and the churches here, the results are viewed as highly satisfactory.

COMPARATIVE CLAIMS ON BAPTISTS.

By reference to the census of Canada, I find that the Presbyterian church, with which the first of these Institutions is connected, numbers 65,807 of the population among its adherents; the Congregational body numbers 7,747.

The proportion of the population put down as Baptists is 45,353. But we have not a fair view of the relative need of a Theological School in our denomination by merely comparing its numbers with those of these other denominations. There are other important considerations which must not be overlooked. The Presbyterian church of Canada has an ecclesiastical connection with the Free church of Scotland, and the Presbyterian church in Ireland. The United Presbyterian church of Canada has a similar connection with the United Presbyterian church in Scotland. The Congregational body has a missionary connection with the Congregational Union of England and Wales; and these connections may be supposed to open up the theological schools of these several bodies at home, as sources of supplying the churches in Canada with pastors. We have no similar connection, and yet we have hitherto been without any provision for ministerial education.

Again, our numbers cannot be recruited by emigration to an equal extent with the bodies above named, and consequently our churches cannot be so well prepared to receive ministers from the mother country, if they could be obtained. I am not in possession of any statistical information regarding the proportion of our church members who have come from Baptist churches either in England or other countries, but I am persuaded it must be small in proportion to the number of members of Presbyterian and Congregational churches who have been received from the parent bodies. In other words, our churches must be more completely of Canadian origin. Of this much we are certain, the numerical strength of Baptists at home is not in the same proportion to the number of Baptists in Canada as the number of Presbyterians and Congregationalists there bears to their numbers in Canada. The conclusion to which I would lead you from this consideration is, that as our churches are much more of Canadian origin, it becomes all the more important that they should be supplied with a native ministry. If these bodies have found it to be their best policy to train young men in the Province for the ministry of the word, how much more shall we?

While it seems surprising that such a provision has been so long neglected, it seems almost unaccountable that our increase should have been so rapid as it has been, especially during the last few years. That increase seems to warrant the inference that the public mind in Canada is favorably disposed towards Baptist principles; and it furnishes to my mind the strongest argument in favor of a native ministry, since our faithful brethren, without the advantages of a theological school, have outstripped the better trained preachers of other denominations, who have been introduced from the mother country.

In speaking of the want of a Baptist Theological Institute, I would not be thought to overlook the earnest endeavors of those friends who sustained for a time the College at Montreal. There can be no good reason for hesitating to do justice to the motives and services of these brethren, however we may have differed from them in opinion, or to whatever cause we may be disposed to ascribe the failure of their enterprise. I should do injustice to my own convictions, and to them, if I did not say, that the history of that Institution shows some noble examples of Christian benevolence on the part of its supporters, both in England and in Canada. It is due to Dr. Cramp, also, who is now presiding with dignity

and efficiency over Acadia College, to say, that the failure at Montreal cannot be traced to incompetency or want of zeal on his part.

But, so far as I can learn, that movement was never fully concurred in by the great body of Baptists in the Upper Province. They never regarded the Institution as theirs; nor although the subject has been frequently approached, its importance acknowledged, and some preliminary steps adopted, has any serious and sustained effort to establish a seminary been engaged in by them until now. We may, consequently regard it as altogether a first movement by the body; and as such we may consider this much as gained. The need of such an institution, and the duty to establish it, is practically and emphatically acknowledged; the ability of the body to establish and sustain it is satisfactorily demonstrated; and we are strongly pledged to carry it into speedy and effective operation.

This much is gained, and little more. We have taken the first step. We have laid a foundation stone, and thus we stand committed to an arduous undertaking, to which we may rest assured it is necessary that we bring an earnest, persevering and forbearing spirit, much faith and fervent prayer, as well as our means and our energies. It is true in every undertaking, but it seems more sensibly true in such an enterprise as this: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman watcheth in vain." I am exceedingly anxious that we should be duly impressed with the arduous nature of the enterprise to which we have put our hands. And while I reflect with pleasure and gratitude on your liberality in subscribing towards the endowment, I would guard you against the supposition that you have relieved yourselves of a responsibility. In point of fact, you have only fairly assumed it, after having too long neglected it. A glance at your true position will satisfy you of the need of strenuous effort, and that the cause is every way deserving of such effort.

DEMAND FOR EVANGELICAL EFFORT—SELF RELIANCE.

I will take it for granted, that you acknowledge the general duty of the disciples of Christ to make known His saving truth to every creature, up to the extent of their ability and opportunity. And I will take it for granted, that you acknowledge the duty to teach those who embrace the truth, to confess Christ in baptism, and to observe all things whatsoever he has commanded them. Acknowledging these obligations, look around you in your own beautiful province, and learn the great work which God has given you to do there. There is, for the present, a large portion of your population dead in trespasses and sins; many of these are within the limits of your respective neighborhoods, and lie in your way in the ordinary activities of Christian life; many of them are in localities where they are practically removed from all means of grace. But wherever they are, unless Christians in Canada bestir themselves, they must perish in their sins.

Besides the impenitent who, to-day, are scattered over the provinces, we must remember that immigration and the natural increase of a new country are rapidly swelling their numbers. Your present supineness is not only hazardous to the salvation of dying men around you, but it will sacrifice the most favorable opportunity of impressing society with the Truth. Every day neglected confirms

an irreligious character ; and every day is strengthening the current of worldliness, which, with the rapidly extending prosperity and enterprise of the country, is setting in against the gospel. The enemy is not asleep while Christians are at their ease ; yet Christians have it in their choice, under the blessing of God, to give a religious bias to society in its infancy, or to leave it to become confirmed in ungodliness. All experience teaches us that neither immigration nor natural increase will add to the evangelical forces of a country.

Other bodies of professing Christians are, happily, united with you in the general object of spreading the gospel through the land ; and some of them display, a commendable zeal in the work. We are not called to sit in judgment on others ; neither does it become us to measure our activity by theirs, farther than as their zeal may provoke us to good works. We must all give an account of our stewardship to the Lord ; and it is our wisdom to frame our course according to the rule by which we shall then be judged. He will hold us responsible for the whole extent of our opportunities of well doing, and the love of Christ should constrain us to fill it up with zealous efforts.

In addition to the responsibility which we share with all who have named the name of Jesus, the facts already alluded to seem to argue a favorable disposition on the part of the people of Canada towards Baptist sentiments. This predisposition, if it exists, vastly increases our advantages in presenting the gospel to them. But when, beyond the first presentation of saving truth, we consider the observance of the order and ordinances of the gospel, our denominational responsibility will appear more evident. If the honor of the Redeemer and the prosperity of his church be at all involved in the observance of these ordinances, we cannot with our convictions of truth, be content to allow other bodies to occupy the whole field and perform the work, even if they were prepared to do so. The influence of time in confirming men in their attachment to human traditions and in their prejudices against the commandments of God, furnishes another strong argument for our immediate and energetic activity.

I have spoken hitherto only of aggressive movements against the kingdom of darkness, but while I urge the need of laborers for this service, and all the more because the fields seem already white for the harvest, I cannot overlook the painful fact that, so far from having a surplus of laborers to reap these fields, the churches already in existence are, to a large extent, destitute of pastors and teachers. This destitution I encountered, with great pain, at almost every step of my progress through the western parts of the province ; and yet, I suppose, I saw the most favored region. Every step prompted renewed prayer to the Lord of the harvest, and furnished me with additional arguments in behalf of the enterprise in whose interest I was engaged. If it be evident that, if Christians in Canada neglect the spiritual interests of the impenitent around them, they will, humanly speaking, be left to perish in their sins, it is equally evident that, if churches in Canada do not bestir themselves to procure pastors, they will be left destitute.

The churches of other lands can scarcely be expected to take this charge off your hands, while there are such multitudes sitting in darkness and the regions of horrid cruelty. But if they were disposed to do so, they have neither the means nor the men. To be satisfied of this, you may look at the reports of Mis-

sionary Societies, both in Great Britain and America, and you will be at a loss to know whether their greatest embarrassment is to find men to go, or means to send them. But more than this, you may look to the statistics of Baptist churches in older countries, and learn how utterly hopeless it is to turn to them for the supply of your destitution. Three years ago, there were six hundred and fifteen churches without pastors in New England, New York, New Jersey, Pennsylvania, and Ohio, to say nothing of other and more destitute States of the American Union; and the lapse of three years has certainly not diminished the deficiency.

After this it is a work of supererogation to attempt to shew you that, if you had a choice, it would still be preferable to find a supply among yourselves. The policy of Missionary Societies, which leads them at the earliest possible period to train native preachers; the course of those denominations among yourselves who have the greatest facilities for procuring ministers from the mother country; the testimony of all ministers who have labored under the disadvantages of a foreign training; and the experience of churches every where, to which I doubt not you can add your own, establish it, beyond all question and argument, that, whether for the care of churches, or the propagation of the gospel, a ministry should be sought among the people for whom they are to labor. It is not, however, a matter of choice with you, you must find them among yourselves or want them.

And here I must offer the remark that, in my view, the time has fully come when the Baptist body in Canada should assume an independent and self-sustaining position. The stage of the country's progress, the numbers of its population, its increasing wealth, enterprise and intelligence point to the time when it should aim at a distinct national character. I do not mean of course, politically, but socially and intellectually. But still more do your numbers and importance as a denomination, indicate that, however desirable it may be that you should cooperate with your brethren abroad, the sooner you form and maintain independent institutions for the advancement of your internal affairs, the better for your harmony, efficiency and progress. A body of 45,000 Baptists, placed in circumstances of unusual advantage, with ample means and intelligence, will be expected to walk alone. The fostering care of foreign or parent societies can now only embarrass and enfeeble you. Whatever the inconvenience or perils of setting out in your independent course, they will only increase by delay, and it will be your wisdom, in a spirit of mutual forbearance, to enter upon it at once.

On the supposition that you have arrived at the same conclusion, there are two associations for the embodiment of your efforts in accomplishing a common work, to which your attention must at once be turned. I mean your Home Missionary Society, and your Society for the promotion of Ministerial Education. These two are quite distinct in their objects, but they are mutually necessary to each other; and both of them are necessary for the proper execution of your work. The one prepares the supply, the other distributes it.

THE HALDANE MOVEMENT.

In this connection, let me lay before you an interesting and instructive chapter of Missionary history the progress of which I witnessed, and in which it was my privilege to bear an humble part.

The latter part of the eighteenth century has been called "the midnight of the church of Scotland." The proper effects of State patronage and control had, long before this, been wrought out in the dead formality which took the place of the lofty ardor of its earlier and martyr age; the voice of a faithful protest was silenced in its courts, on the secession of the Erskines and their associates, and there was only here and there a burning and shining light left to make the darkness visible. It is enough to say that many of its ministers were genuine Socinians; some of them were more than suspected to be tainted by the infidelity of David Hume; and multitudes of them were practically Infidels. I need scarcely say what was the state of religion among the people who were led by these blind guides.

God in his wonderful and all-wise providence prepared the agents of an extraordinary revival of pure and undefiled religion, not amongst the clergy, but the laity. Among the most efficient of these, were the brothers Robert and James Haldane, who brought to the service of the Lord, not only large pecuniary resources, but, what was of far greater price, a singular devotion, heroic natures, indomitable energy, superior endowments, and most ample and scriptural views of gospel truth. Both of them had entered the Royal Navy, and bid fair to follow in the footsteps of their distinguished uncle, the hero of Camperdown, when the Lord called them to forsake all and follow him. God had about the same time, though by separate means, called other men of kindred spirits from various conditions in life. These lovers of Christ were gradually made acquainted with one another, and began to unite their efforts to do good. They were led out from the humbler labors of the Sabbath School and Tract distribution, to what the clergy denounced as "the dangerous irregularity of lay preaching," and gradually extended their sphere of evangelical labor from the city of Edinburgh to an itineracy which embraced the remotest portions of the country.

Their occasional tours impressed them with the necessity of providing a more systematic means of continuing the good work; and in 1798 "the Society for propagating the gospel at home" was formed in Edinburgh, consisting of Christians of different denominations, and managed by a committee of twelve directors, all of them laymen. They stated their object to be to make known the Gospel, without designing to form or extend the influence of any sect. The prosecution of the enterprise, and the earnest desire of the Haldanes and other members to follow the guidance of the Word of God, led to the formation of a church in Edinburgh, and subsequently to the organization of a congregational body in Scotland. The same spirit of inquiry afterwards conducted the brothers and many of their associates to embrace Baptist principles. When I became acquainted with them, they were Congregationalists; and the above mentioned Society was sustained in connection with the Congregational body.

Robert Haldane had for some time cherished the intention of devoting some portion of his fortune to the education of pious young men to preach the gospel. The great difficulty which the Society experienced in procuring itinerants, and which the New Congregational churches found in obtaining suitable pastors, confirmed his intention. At first, he thought of placing a few young men, for one year, under the tuition of Mr. Bogue, at Gosport, but circumstances, which I need not detail, led to the establishment of a Seminary in Scotland, under the

care of Dr. Innis and Mr. Ewing, which continued to be sustained by Mr. Haldane's liberality from 1799 to 1808; during which it sent forth nearly 200 preachers.

I extract from the memoir of the Haldanes an account of this Institution by Mr. Robert Kinniburgh; and its service to us in the outset of our effort, will be a sufficient apology for its introduction.

"The course of study generally extended over two years with a vacation of six weeks in each year, and embraced English Grammar and Rhetoric, the elements of Greek and Hebrew—the last three classes had Latin in addition—lectures on Systematic Theology and essays on prescribed subjects. Each student in rotation delivered sermons before the class, the tutor making his remarks. One day in each week, all were required to speak in rotation from a passage of Scripture appointed for that purpose, the tutor making concluding observations. The students were supported, had medical attendance when needed, their education and class books were given them, and they had access to a large and well selected library, all at the expense of Mr. Robert Haldane. Although in consequence of the large demand for laborers, the young men were sent out with more meagre attainments, than would have been proper in other circumstances, yet among them there were very many who would have done honor to any of the religious bodies of the day." Dr. Struthers speaking of these seminaries says: "Among the 300 sent forth from these classes before they were altogether given up, there were some *choice spirits*, who, having got a start in learning, pushed on their private studies with vigor and obtained success." This is quite correct. There were choice spirits among them, some of whom subsequently made attainments in actual scholarship equal to and beyond the attainments of many who boast their University education; while others of them, although they did not aspire to be erudite scholars, yet by diligent application rose to eminence as preachers and writers. Speaking generally, those sent out from the Seminaries were men befitting the times in which they lived. They were raised up in mercy to a perishing world; and if they did not succeed in drawing multitudes to their chapels, it must be ascribed in a great measure to the unbending principles which they ever maintained. Thus a succession of efficient preachers was secured on a plan adapted to the necessities of the times, and which provided for the supply of their wants, without presenting any temptation to those to embark in the cause whose avarice was greater than their zeal for doing good.

It is gratifying to me to acknowledge my own indebtedness to the noble liberality of Mr. Haldane, for a participation in the benefits of this seminary, and for the means of a more extended course of study in the University of Edinburgh, at a time when it was my privilege to offer my services as a missionary to the East Indies. My personal knowledge would enable me to present a more extended view of the course of studies, and to do justice to the ability of the teachers, one of whom, the venerable Dr. Innes, still survives; but the above account is sufficiently exact for my present purpose.

I have observed that the difficulty which "The Society for the Propagation of the Gospel at Home" experienced in finding missionaries, urged on the establishment of the seminary; and the account of the seminary will show to what extent it met the exigency. But I wish to point out another feature in the recip-

rocal services of these institutions. The students in the seminary were employed to teach in destitute places, as occasion offered; and as an illustration of the advantages of this policy, I may be excused when I state that my own visits to a village in the neighborhood of Glasgow, during the last year of my studies, led to the formation of a Congregational church there, which, I may further state, I was rejoiced to find, on a visit to my native land, sixteen years ago, had, like myself, embraced Baptist principles. By this means the students became to some extent known among the vacant churches and stations. Applications were made by these churches for preachers, and frequently for a particular individual, who had become known to them during his studies, to the Committee of the Society for the propagation of the Gospel; or that committee being acquainted with the stations to be supplied, they corresponded with the tutors as to the qualifications of the young men in the seminary, so as to be enabled to suit the demands of the place; and so soon as a class had completed the course, they were at once located by the committee, each in an appropriate field, without incumbrances, anxiety, or loss of time. Within a week of the time when I had completed my studies, I was actively engaged in the duties of my first pastoral charge. It is not necessary to point out to you the advantage and comfort of such a coöperation to both institutions, to the churches and to the young men.

You may have anticipated my conclusion that this two-fold agency is precisely what you need in Canada; a *Seminary*, to bring forth and discipline men of suitable gifts for the work, and a *Home Missionary Society*, to distribute and sustain them in appropriate fields, when they are prepared to occupy them. Of course the agency of the Society must not be allowed to interfere with the free choice of the churches, or even with the preference of stations where churches are not yet formed; but what I would urge is, that both institutions are necessary, and that they should act in concert.

NEED OF HOME MISSIONARY EFFORTS—UNION AND FORBEARANCE.

From what I saw and heard during my tour in Canada, I am encouraged to believe that the Regular Baptist Missionary Society is gaining the confidence and support of your churches. You ought to rally around it, greatly augment its resources, invigorate its councils, and strengthen it by your sympathies and prayers. The difficulties and trials of a body of men attempting to consolidate such Institutions, is not peculiar to Canada. A moderate acquaintance with mankind might lead us to anticipate the collision of views, or at least, to expect that there would be occasion for much mutual forbearance and great grace. You must not be staggered nor distracted by such difficulties. Nay, you should be prepared for them. And let me add that, when you look at the vast interests, both present and prospective, which are to be affected by the successful operation of such a Society, you will be satisfied that it is worthy of great sacrifices of private feeling and opinion. My brethren, receive the testimony of an aged brother who cordially loves you—when you come to review the little differences and jars of life, from a distance of fifty years, or from the precincts of an eternal world, the occasions of strife will appear ineffably paltry, and the blessing of fraternal coöperation in the work of the Lord will appear unutterably precious. While men are debating, souls are perishing.

I would encourage no indifference to purity and no laxity of principle; but as a general thing, the more earnest we are in the pursuit of the great object, the less are these endangered. And when we think of destitute churches, and whole settlements, without a preached gospel, what are individual preferences or personal opinions? It has sometimes been alleged that worldly men can harmonize more perfectly in the prosecution of secular interests, than the professed people of God can in the advancement of the work of salvation. To whatever extent this may be true, surely no man will pretend that it arises from the greater meekness, forbearance, and love of worldly men—it is because each man's sense of personal interest in the result, overcomes the force of personal feeling in the prosecution of it. But amongst the people of God, in the pursuit of an evangelical enterprise, there is no personal interest to counteract the personal feeling. The object is a disinterested one, and, unless grace reigns to the extinction of self-will, the object may be lost sight of in the conflict of opinion, even on trifling details. The remedy, over and above the general cultivation of a meek and quiet spirit, is to be found in a more elevated view of the object to be attained, a more lively interest in it, and a single-hearted aim towards it, in accordance with the supreme will of the Lord. All of us have seen, in times of revival, how speedily a holy enthusiasm for the glory of God and the salvation of souls, sweeps away the last vestiges of old differences and alienation.

The Baptist body in Canada is comprised partly, of those who have been members of Baptist churches in the British Isles and in the United States; partly, of those who have been members of other churches in these countries; and partly of those who have been brought to a knowledge of the Saviour and have been baptized in Canada. Apart from the grace of God, harmonious coöperation on the part of such a body of men might seem next to impossible, under any circumstances, it will demand much mutual forbearance.

One thing is consolatory—whatever differences there may be in manners and customs, there is “one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all.” This essential unity underlies all conventional diversities; and should not only be an argument for mutual forbearance, but furnishes a good ground for hope that cordial coöperation will be ultimately secured.

When you come together for the attainment of common ends, bear in mind the great things in which you are *one*; and then take it for granted that it will be impossible to assimilate the operations of the body in Canada to the operations of any one body of Christians elsewhere. With your minds settled in the doctrine and discipline of the New Testament, each of you must be prepared to forego everything but your principles. Take the peculiar circumstances in which you are placed into account, and then without an abject captivity to customs on the one hand, and without an affectation of novelty on the other, freeing yourselves from all fancied infallibility or superiority, in the spirit of a sound mind, aim at the decision of every question on its own merits. Above all, let love pervade all your counsels.

In the absence of love, matters of very small moment may occasion very great noise and contention; so that in perusing the history of the professing church,

and especially the history of its schisms, we are constantly forced to exclaim, "Behold how great a fire a small spark kindles!" On the other hand, love is not easily provoked. There is an object of the union of Christians sufficiently important to warrant the sacrifice of everything but truth. The enemy always acts upon the maxim, "*divide and conquer*;" it should be ours to act on the opposite maxim, "*union invincible*."

Cultivate Christian sympathy. And by this I mean, not only sympathy in the truth where you are already agreed, but sympathy for mutual infirmities; bearing one another's burdens, having compassion one of another. Nor do I mean only sympathy with one another as individuals merely, but sympathy with the church and cause of Christ; such a sympathy as that which, forgetting all private grief, said, "Pray for the peace of Jerusalem. They shall prosper that love thee." Or that which, in the darkest hour of sorrow and reproach, was consoled by the thought, "Thou shalt arise and have mercy upon Zion for the time to favor her, yea the set time is come." When such a sympathy for the cause glows in the heart, it will be no slight matter which will endanger its prosperity or distract the counsels of its friends.

Over all your intercourse, counsels, and discussions, let a spirit of genuine courtesy preside. The world endeavors to provide against jars and collisions in its social intercourse, and public councils, by an artificial courtesy, which is embodied in forms of politeness and rules of order. But these are often but an outer garment for malice and envy, which I do not advise you to wear. While, however, you despise the vain semblance, do not slight the genuine grace—a true humility and kindness of disposition, expressed in a gentle, conciliatory, and loving deportment.

The obstacles in the way of a hearty union and cooperation of the Baptists in Canada are not insurmountable. They are not more formidable than those which exist elsewhere; and which are daily levelled before Christian zeal and devotion. Nowhere else do I know of a field which promises more to Christian activity. There is within the province, a rapidly increasing population, whose spiritual destitution cries loudly for help. If I can rightly interpret the aspect of society, that cry is specially addressed to you. The people are extensively prepared to welcome Baptist missionaries; so that if you had men and means, you would probably have little difficulty in locating double the number of your present ministry in promising fields of usefulness. On the other hand, not only your numbers but your means are far from inconsiderable; God has entrusted to your stewardship a fair amount of worldly prosperity. My experience among you satisfies me that He has not withheld from you the spirit of liberality; so that I am convinced you only require to see eye to eye in the Home Missionary enterprise, and the treasury of your Society would be amply furnished with the means of aiding feeble churches, establishing a ministry at important points where Baptist principles have no public advocate, and sending missionaries and colporteurs into destitute regions.

I have already expressed my persuasion that the Regular Baptist Missionary Society of Canada is gaining to itself the sympathy and confidence of the churches; and I look upon that Society as your proper agency in accomplishing the great work. If so—it is proper that you should consider the fact, that, comparative-

ly limited as its operations have been, it has already found it as difficult to find laborers as to find means for their support. This I presume was partly the occasion of the effort in behalf of ministerial education which called me among you. You have arrived at a similar point in your evangelical effort, as in the case above cited, Mr. Haldane and his associates found in their endeavors to overtake the destitution which surrounded them, when he thought it necessary to provide means for the education of the young men whom he wished to employ as preachers of the gospel.

AN UNEDUCATED MINISTRY.

Let me take occasion to point out the extent to which I consider the one Institution as necessary to the other. I would lend no countenance to the notion that a regular education in a college or a theological school is an indispensable qualification for the work of the ministry. Nor would I for a moment entertain the thought, that a missionary society should sustain no other laborers than those who are so trained. It will be a dark day for our Baptist churches when such notions gain currency among them. There is no amount of scholarship, and no endowments of genius too great to be presented as an humble offering to the service of the church; and in that service, learning and genius will find ample scope. But it does seem a singular infatuation and a daring presumption, to fix upon a standard of qualification for the ministry, different from that determined by the word of God, and which would have excluded nearly all the apostles and their fellow-laborers. Such a policy is inconsistent with the procedure of him who has called not many wise men after the flesh, not many mighty, not many noble. But hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, and things that are not, to bring to nought things that are; that no flesh should glory in his presence.

We might anticipate, what will be found to be the case, that, when such a standard has been established, the ministry as a whole, has lost in spirituality all that has been gained in outward accomplishments. The most able and godly ministers of churches that have suffered from this cause, have been the foremost to acknowledge the important services of devoted ministers, who have been sneered at as illiterate and clownish. As an example of these testimonies to the usefulness of unlearned men, I quote a paragraph from a popular work by a distinguished minister of the church of England, and follow it up by a quotation from an address by the president of a New England Theological school.

The former says: "We bless God for the names of a Captain Scott and a Captain Joss; for captains may have tongues and brains and grace, as well as doctors; and men of inferior rank in the same line, if not superior, have been equal to them in a wise conduct, a holy walk and extended usefulness in the ministry of the word. Others also shall I mention, stone masons, butchers, tailors, shop-keepers and shoemakers, and a certain tinker, who lived a century and a half ago, (the Right Reverend Bishop Bunyan, the apostle of Cambridge-shire and Bedfordshire, and, though a Baptist, admitted all to communion with him whom he believed to be children of God) all of whom gave evidence that

grace, good sense and knowledge of the word of God may so far possess the minds of plain mechanics, as to render them abundantly useful."

The latter says, "The notion that a certain amount and a certain form of education is an essential condition of usefulness is disproved not only by the whole history of the American Baptists but still more emphatically by the more extended history of the English Dissenters. Among the thousands of names enrolled among the graduates of Cambridge and Oxford, how few will flourish till the world shall end with so fragrant a savor as the names of the imperfectly and partially educated Baxter, Doddridge and Newton; or to confine ourselves to our own denomination, how does the long list of mighty worthies who adorn every page of its history laugh at the narrow idea that the master minds of the world have all been stretched on the bed of Procrustes? Bunyan, Booth, McLean, Fawcett, Robert Hall, sen., Pierce, Sutcliffe, Fuller, Carey, Ward, Marshman, Chamberlain, Yates, Ivimey, Steadman, John Foster! What would Baptist history or the world's history be without these men and their labors?"

Those who make these candid admissions will not be understood as in any sense becoming the apologists of ignorance and sloth. For we could furnish no better proofs that the highest attainments in solid and scriptural information, are consistent with the humblest station and the most limited opportunities, than the names mentioned in these passages. However ample the evidence which the history of the church furnishes, that God can use men devoid of what, in a worldly sense, is called learning, there cannot be found, either in sacred or profane history, a particle of countenance to the idea that a man devoid of scriptural and experimental learning, and yet too slothful to acquire either, can be an able minister of the New Testament and a successful teacher of the disciples of Christ. These men, as well as many kindred spirits in the United States, Baldwin, Gano, John Williams, Bachus, Case, Gustavus, F. Davis, Nathaniel Kendrick, John Decker, Alfred Bennett, and other "uneducated" men, whose successful ministrations have spread our principles over this continent, were not only strong minded and devoted, but their thorough acquaintance with the Scriptures would have shamed many learned doctors. No man does so great injustice to their memories as he who pleads the blessings which crowned their labors as a justification of his neglect to study the word of God earnestly, accurately, and prayerfully.

The institution of a Theological School among you will have no tendency to depreciate the labors of such men. No Baptist Missionary Society can ever afford to overlook them. But after all of these, whom God has given you, are established in their proper fields of labor, there will be urgent occasion to pray to the Lord of the Harvest, that he will send forth laborers into His harvest.

There is no class of men who better understand the utility of a Theological Institute than the class of whom I speak. Look over the names above mentioned of American ministers, and you will see that it includes the fathers and fosterers of ministerial education among us. Among the originators of the Baptist Education Society of the State of New York was Nathaniel Kendrick, John Williams, by whom I was baptized, and whose memory I cherish with tenderness, was, to the last of his useful life, an efficient promoter of the cause of

ministerial education. "His own case affords a strong instance of the truth that the Head of the church often gives to intellect and piety the success and graces which He denies to mere human learning, but he was never encouraged by success to act upon the principle of making himself a blockhead in the hope that God would make him an apostle." You will find in Canada that your college will have no warmer advocates and promoters than the most devoted of your "uneducated" ministers. Their remembrance of all their own struggles, and of the disadvantages against which they have held on their course of self-denying toil, will prompt their enthusiastic support of an instrumentality which promises to smooth the path of their successors and extend their usefulness. But over and above any advantage to be gained in the increased efficiency of those who are called to the ministry, it is evident that such an Institution is urgently needed, to call forth and to forward a supply of laborers adequate to the increasing demand; and to this also those now engaged in the work are intensely alive.

NEED OF A THEOLOGICAL SCHOOL.

There are numbers of young men scattered through your churches, as I can testify from actual knowledge, who are panting for opportunities of usefulness in the wide field that is spread out at your feet, white for the harvest. Their spirits are oppressed by a sense of the religious necessities of their country, and by a sense of their own lack of the scriptural (I say not literary) attainments, which would qualify them for the work of the ministry. The question for you to determine is, whether the facilities of a Theological school shall be afforded them, or whether they shall be left to struggle on, with a desire which they cannot suppress, amid the distractions and toils of ordinary avocations, with a very remote hope of being enabled, with impaired powers, unsuitable habits, and meager attainments, to consecrate a brief remnant of life to a service for which the whole of life seems so short.

If they are left to struggle on unaided, past experience teaches us that, where death does not cut it short, the desire, after years of disappointment, will, in many cases, be stifled, and in others the entanglements of domestic and business life will compel its abandonment. It may be that some of your own hearts can bitterly testify to the truth of this remark.

Were there no other consideration, the saving of time in the preparation for active usefulness would be a vastly important one to plead on behalf of such institutions. The demand for laborers is urgent—death will not delay his strokes till they arrive—opportunities will not remain unchanged. Who of us can say what in a few years will be the condition of the field which is now so inviting? All of us know that delay in evangelical enterprise is not only a loss of time, but that it leaves the field in a more unpropitious state. It is with the character of a people as it is with the character of an individual—there is no stationary point: it is either advancing or retrograding. Every day's neglect multiplies and strengthens the elements of irreligion and the obstacles to truth. If the field is not cultivated, noxious weeds are propagating.

But there *are* other considerations. There is a saving of power as well as of time, which, if not used in the service of the church, will be expended on other objects. If young men are left to struggle on unaided, there is not merely but

a brief remnant of existence to be devoted to the work, but the faculties which are at length brought to it are impaired. A man who enters the ministry in the prime of life, and another who delays till its decline, are very differently prepared to bear the burden and heat of the day; and how different is the latter at fifty years of age, from what he would have been had the preceding twenty-five years of his life been spent in improving his gifts and gaining knowledge and experience in his proper office, instead of having been spent on a farm or in the workshop or counting house.

We all know at how great disadvantage a man in later life turns from one calling to another. There may be instances in which men of extraordinary versatility have done so successfully, but they are so few that, as a general rule, we should consider it unwise to make the attempt. Now whatever wonders God's grace may effect, in fitting his servants for their work, we know that He does not miraculously make old men young, nor in any respect reverse the laws of our physical and intellectual nature. While, therefore, we sedulously guard against any disposition to direct young men to the ministry as a profession, and set our faces like a flint against the impious design of encouraging any who have not given the clearest evidence of a gracious character and a call of God, to enter on any course of education which has the ministry in view; let us exercise proper wisdom and prudence in husbanding the resources, cherishing the gifts, and cultivating the talents which God has conferred on the church, for the work of the ministry, for the edifying of the body of Christ.

There is one consideration in favor of such an Institution, which will be best appreciated by those who are actually in the ministry. An earnest ministry anywhere, but especially in a new country, will be an active, toilsome ministry. Constant activity, public speaking, pastoral visitation, and "journeyings oft," in many instances break up habits of study which have been previously formed. They produce a dissipation of thought and an impatience of application, by which the necessary preparation for the exercises of the Lord's day are rendered irksome. If it be so when the habit of study has actually been formed, how improbable it is that the habit will be formed in the face of such distractions! No man who has not made the experiment, can understand how hard it is to acquire the power of sustained application, especially in advanced manhood. If it is to be done at all, it must be under the most favorable circumstances; and if there were no other advantage in an attendance at a College or Seminary, the opportunity of forming studious habits would be of incalculable value.

Farther, in addition to the cultivation of this habit before entering on the activities of the pastoral office, it is of importance that a young minister's knowledge should be reduced to order, and his views of divine truth matured, before he undertakes to teach; otherwise the trumpet will give an uncertain sound, and the preacher will be either vacillating or rash; he will be embarrassed, and his people will lose confidence in him. He will find it also to be a very different thing to build upon a foundation of knowledge already laid, and to lay a foundation, amidst a thousand interruptions, and at moments snatched either from toil or sleep. Such moments may be improved for the former purpose--for the latter they are almost worthless.

In all this I have not alluded to the importance of elevating the standard of

ministerial attainments, both theological and literary. Yet this is universally felt. We do not reflect upon the existing ministry when we speak of this necessity; but point to the advancing intelligence of the age, and anticipate its future progress. Looking only to the present, the low state of scriptural knowledge in the churches generally, intimates the necessity of improving the resources of their teachers, and frequent changes in the pastoral office, which we all lament, points to the same necessity.

I should be the last to advise any course which might seem to cater to the capricious, and I will add impious taste, which craves exciting novelty and mere rhetorical flourish in the pulpit; or which might seem to countenance the policy of having ministers of the gospel wear the airs of mere men of the world out of the pulpit. Men who figure with equal grace in the drawing-room and the pulpit, are commonly a disgrace to both. I behold with grief much in the present condition of all denominations, which seems to intimate that we have fallen upon the times when "they will not endure sound doctrine: but after their own lusts heap to themselves teachers, having itching ears." Yet we must not close our eyes to the fact, that the advancing intelligence of the people and the increasing facilities for the propagation both of truth and error, render it necessary to seek a corresponding elevation of the attainments of those who are to be the religious teachers and preachers of the age. Not only higher literary qualifications, but higher theological attainments are necessary for the edification of the church and the evangelization of men.

The extraordinary activity of the press, which is so marked a peculiarity of this age, presents a two-fold claim upon the ministry; they must cultivate their intelligence, if they would guide and edify the enlarged and quickened intellect; and they must stand prepared to combat error universally diffused, in its subtlest form, and with accelerated force. *Formerly*, the progress of error was slow, and it was exposed, or its force was spent, before it reached the masses. *Formerly*, the assaults of infidelity on the truth could only affect a limited circle; and it was enough, if there were a few accomplished defenders of the faith, in high places and in seats of learning. But *now*, a humble preacher of the gospel can scarcely find a remote hamlet, in which the oppositions of science, falsely so called, the quibbles of a deistical literature, and the pretensions of a visionary philosophy, have not preceded him! And there is scarcely a minister among us, who has not been called upon to answer for the faith, in discussions which demanded a considerable acquaintance with science, history, and philosophy.

The consequences of a minister's incompetency to grapple with the specious objections of socialists and philosophists, are not limited to the objectors, who may thereby be confirmed in their delusions; but the consequences of the apparent triumph of scepticism are most disastrous to the young and enquiring minds in a community; whose suspicions are aroused against the gospel, and whose respect for its advocates is destroyed. The tendency to unbelief in the natural mind is powerful, and the encouragements which that tendency meets in current literature and science, are numerous; and, instead of leaving it to gain countenance by the incompetency of the public defenders of the truth, it becomes us to provide every possible means to repress it.

Men are always prone to exaggerate the characteristics of their own age; and it may be, that our impression of the increasing number and augmented force of prevailing heresies and delusions, may arise, in some measure, from our indistinct knowledge of those which prevailed in former ages: but we cannot be mistaken as to the increased facilities of propagating them. It will not be denied that the recent success of religious quacks and charlatans, in the most enlightened portions of Christendom, is as mortifying as it is surprising. The puerilities of Puseyism, Mormonism, and Spirit-rapping, and the more subtle dreams of the Pantheist and the Swedenborgian, to say nothing of a revived Popery, or of the many-headed monster, modern Infidelity, are strange "developments of progress,"—most fantastic harbingers of the "glorious future," as the phrases go, and might almost lead us to retract what we have said about the enlarged and quickened intellect of the age. I will not say how far the professing church is responsible for their existence; but it is not too much to say that the lack of Scriptural intelligence in our congregations, and the failure of the ministry to see to it, that their flocks were rooted and built up in Christ, established in the faith, may in a great measure account for the easy success of such delusions. A thoroughly trained ministry is demanded, not so much to maintain a conflict with the apostles of delusion, as to imbue the general mind with sound Scriptural information, which would be an effectual antidote.

The influence which the study of the Bible exerts upon him who pursues it, both in reference to the acquisitions made, and the power imparted to resist error, is thus estimated by Bishop Horsely. "I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner (comparing parallel passages), will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in everything relating to his religion in such a degree that he will not be liable to be misled, either by the refined arguments, or by the false assertions, of those who endeavor to ingraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy except what is to be learned from the sacred books; which, indeed, contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian Church, as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith."

A NATIVE MINISTRY, AND HOME EDUCATION.

A great mistake has prevailed as to the character and attainments of those laborers who are needed in the missionary fields of the church, both domestic and foreign. Most denominations have acted on the supposition that a man who was neither acceptable nor useful at home, might be well enough for a new country or a heathen land. The directors of the missionary enterprise, both in Great Britain and America, are aware that this is a mistake; but its practical

own age; and the un-aided force of our indistinct thoughts will not be mistaken. Denied that the lightened portions of the puerilities of our dreams of the Popery, or of the arguments of prophetic phrases go, the enlarged and un-aided church is that the lack of a ministry to see established in the delusions. A certain conflict in a sound Scrip-

correction, in the self-denial of churches who want efficient pastors, and of preachers who are called to inviting fields of usefulness, will be slow and difficult.

If those churches and preachers in older countries, were asked to decide whether they should prefer their own comfort and honor to the salvation of men in distant and destitute regions, they would not hesitate a moment. But that is not the question as it presents itself to their minds. They see a large and promising field at their own door, all the importance and interest of which they feel; and they hear of another field at a distance, the importance and interest of which they cannot appreciate; and, all question of self-interest aside, they ask, 'Which of these are we to neglect?' There can be little doubt how such a question will be decided, for the most part, even by conscientious and devoted men.

The primitive churches, which sent out Paul, Barnabas, Timothy, Titus, and kindred laborers, seem to have had little difficulty in determining what the cause demanded of them; and we may continue to urge that modern devotion should be elevated to the standard of apostolic zeal. But it will not be wise to arrest the progress of the cause until this point is gained. In any case, the churches in Canada have reached a stage in which the churches at home will conceive that they may help themselves; and we may rest assured that, while the supply of efficient ministers comes so far short of the home demand, you must help yourselves or remain destitute.

You need ministers in multiplied numbers and of increased efficiency; you cannot hope to receive them from older countries; you have the opportunity of supplying them from your own ranks,—and, even if you could obtain them from a distance, the native supply would on every account be preferable. With all this before you, there ought to be little hesitation about your course. It will not meet the exigency, to seek out men of suitable gifts, and send them abroad to receive an education. The same causes which now prevent young men from coming thence to settle among you, will prevent the young men you send thither from returning to you. If they are gifted and efficient, older churches will outbid you for their services, and persuade them that they can be more useful in the regions where they have been trained. This is not a mere supposition—it is a painful experience of regions similarly situated to your own. Your support of Theological Institutions abroad, instead of supplying, will drain you of efficient men; and there remains no choice to you but to rally around a Canadian Seminary.

There are numerous advantages in having your ministry not only raised from among yourselves, but trained in your own schools. In fact, every argument for a native ministry is an argument for a home education. The education provided in your Institution will adapt itself to the character and wants of your country; while any other school, to which you can send your young ministry, will be adapted to another and a different state of things. But there is an additional consideration of greater weight than it may at first appear, which I would press on your attention. I have pointed out the various origin of the members who compose your churches, as a formidable obstacle to your complete harmony and coöperation; but this distracting influence is probably most sen-

sibly perceived in the case of the ministry. Even if they rise superior to the prepossessions which would tend to division, they must still want the bond of union, which common origin, association, and education would furnish.

There is probably no more constraining social bond, apart from the great tie of Christian brotherhood, than that which unites fellow-students in the same theological school. The period of life at which they are brought together, the object they have in view, the intimacy of their relations, their common struggles and triumphs, hopes and fears, their participation in the moulding influence of the same teachers, their union in the same Christian efforts, their daily gathering around the same altar, their thorough acquaintance with each other's character, their friendships, sympathies and confidence, their interest in each other's success, and in the credit of the Institution to which they will always look back with something of the affection with which men regard their parents and their first home—all these constitute a bond of the most endearing and enduring character, which only gains sacredness and tenderness by the lapse of years and the changes of life. When the influence of such an affection pervades your counsels and girdles your country, you will present the aspect of a firm and compact phalanx to the world; and I admonish you to lose no time in securing its advantages.

I have remarked that the course of education in your own Institute will naturally adapt itself to the character and wants of the country; it would therefore be premature to lay before you any prescribed course now. This must be left to the anxious and prayerful deliberation of those whom you place in the management of it. They will take into account the character, attainments, and circumstances of the students you send to them, as well as the circumstances and wants of the field of their prospective labors. They will be aided too by the experience and practice of other kindred Institutions. With this view I am happy that we have been furnished with the accounts of the three Theological Schools in Toronto presented above, and to these I add, in this place, similar accounts of

ROCHESTER THEOLOGICAL SEMINARY.

This Seminary was founded Nov. 4, 1850, by the N. Y. Baptist Union for Ministerial Education. It has no organic connection with the University of Rochester. The Seminary admits students of all evangelical denominations, the preliminary requisite for admission being proof of church membership, a license to preach, or an approval of their studying for the ministry from their respective churches. Students are also examined "in relation to their christian experience and call to the ministry," and in approved cases are aided, where aid is required, from the funds of the New York Baptist Union for Ministerial Education. A partial course of study, both in the University and Seminary, is allowed to those who are limited to it by their age or circumstances. The course of instruction embraces: I. Sacred Philology. II. Biblical Criticism. III. Exegesis, Biblical Theology, and Homiletics. 27 Students attended the Seminary in 1852-53.

COVINGTON, KY. THEOLOGICAL INSTITUTE.

The object of this Institute is to furnish suitable instruction to young men of the Baptist churches who are preparing for the ministry. Young men of suitable attainments, and duly recommended by the churches of which they are

members, receive instruction and furnished rooms, and if necessary board, free of charge.

In the regular Theological Course, the students are instructed in Biblical Literature and interpretation, including the Hebrew and Chaldee languages; in Ecclesiastical History, with select readings in the Greek New Testament, and the Septuagint; in the Evidences of Christianity and Biblical Theology, Doctrinal, Preceptive, and Practical; and in Pastoral Theology, embracing Lectures on Homiletics, the Church of Christ, and Pastoral Duties.

Students who pursue the regular course, are graduates of colleges, or are possessed of equivalent mental attainments; but there is a Primary Class, consisting of young men who have not enjoyed such advantages. This class is instructed for one or two years in the English Language, the Greek of the New Testament, and Septuagint, the Hebrew language, Rhetoric, Mental Philosophy, Sacred Geography, and such other branches as may be deemed necessary.

There is but one session in the year—commencing on the third Thursday in September, and closing on the third Wednesday in June.

The library is very select, and its increase is provided for at the rate of one thousand dollars worth of books every year.

MADISON UNIVERSITY.

This Institution, which grew out of the New York Baptist Education Society, formed in September, 1817, is too well known, both in Canada and this country, to require anything more than an allusion to it at this time. The requirements for admission and the course of study pursued do not differ essentially from those of the Colleges already named. I am happy to learn that the pecuniary difficulties which, at one period, hung like a dark cloud over it, and threatened its very extinction, have been dispelled. It is the oldest born of the theological schools of our denomination in the United States. It is connected with many tender and hallowed associations. May it enjoy a long career of usefulness!

The following tabular statement is taken from the *Baptist Register* for the past year, and presents at a glance the location, officers, and the time when founded, of the Institutions named. The courses of instruction in those strictly Theological, do not differ so materially from those more particularly mentioned, as to require further reference.

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BAPTIST COLLEGES IN THE UNITED STATES.

NAMES.	FOUNDED.	PLACE.	PRESIDENT.
Brown University,.....	1764	Providence, R. I.	Rev. Francis Wayland, D.D., L.L.D.
Madison University,.....	1819	Hamilton, N. Y.	Stephen W. Taylor, L.L.D.
Waterville College,.....	1820	Waterville, Me.	Rev. David N. Sheldon, D.D.
Columbian College,.....	1821	Washington, D. C.	Rev. Joel S. Bacon, D.D.
Georgetown College,.....	1829	Georgetown, Ky.	Rev. Duncan R. Campbell, LL. D.
Granville College,.....	1831	Granville, O.	Rev. Silas Bailey, D.D.
Richmond College,.....	1832	Richmond, Va.	Rev. Robert Ryland, A.M.
Mercer University,.....	1833	Penfield Ga.	Rev. John L. Dagg, D.D.
Shurtleff College,.....	1835	Upper Alton, Ill.	Rev. Norman N. Wood, D.D.
Wake Forest College,....	1838	Forestville, N. C.	Rev. John B. White, A. M.
Rector College,.....	1839	Prantytown, Va.	
Union University,.....	1840	Murfreesboro, Tenn.	Joseph H. Eaton, L.L.D.
Howard College,.....	1841	Marion, Ala.	Rev. Henry Talbird, A. M.
Franklin College,.....	1844	Franklin, Ia.	
Baylor University,.....	1845	Independence, Texas.	Rev. Rufus C. Burleson, A.M.
Central College,.....	1848	McGrawville, N. Y.	
University at Lewisburg,...	1849	Lewisburg, Pa.	Rev. Howard Malcom, D.D.
William Jewell College,....	1849	Liberty, Mo.	Rev. E. S. Dulin, A.M.
University of Rochester,...	1850	Rochester, N. Y.	Hon. Ira Harris, LL. D., Chancellor.
Oregon College,.....	1850	Oregon City, O. T.	Rev. George C. Chandler, A.M.
Furman University,.....	1851	Greenville, S. C.	
Mississippi College,....	1851	Clinton, Miss.	

THEOLOGICAL INSTITUTIONS.

NAME.	FOUNDED.	PLACE.	SENIOR PROFESSOR.
Theological Depart. of Madison University, } New Hampton Theolo- gical Seminary, } Newton Theological In- stitution,.....	1820	Hamilton, N.Y.	Rev. George W. Eaton, D.D.
	1825	New Hampton, N.H.	Rev. Ely B. Smith, D.D.
	1825	Newton Centre, Mass. ..	Rev. Henry J. Ripley, D.D.
Mercer Theological Seminary,.....	1833	Penfield, Geo.	Rev. John L. Dagg, D.D.
Furman Theological Seminary,.....	1833	Greenville, S. C.	Rev. J. C. Furman, A. M.
Western Baptist Theo- logical Institute,.....	1840	Covington, Ky.	Rev. Samuel W. Lynd, D.D.
Theological Departm't Howard College,.....	1843	Marion, Ala.	Rev. Henry Talbird, A.M.
Kalamazoo Theological Seminary,.....	1846	Kalamazoo, Mich.	Rev. J. A. B. Stone, A.M.
Rochester Theological Seminary,.....	1850	Rochester, N.Y.	Rev. Thomas J. Conant, D.D.
Fairmount Theological Institution,.....	1851	Cincinnati, O.	

COURSE OF STUDY. I. PREPARATION.

My reason for inserting these in an address to you, is, not to aid in the deliberations of those who are to determine the course to be pursued by students in your Institution, but to furnish you with some correct information regarding the nature of the work that is to be done in such a school. And though we cannot now lay before you either a prescribed or a proposed curriculum, there are a few general considerations which it may be profitable to revolve.

You will observe that there are two great divisions of the whole subject of ministerial education: *first*, that which is properly considered preparatory—including the various departments of literary, scientific, and philosophical study. With these we have not directly to do in our Institute, for it is probably a

unanimous decision that these can be most advantageously prosecuted in the general institutions of the country; which I trust will be wisely and liberally provided for by the state. We cannot determine on any absolute standard of preparatory attainment, nor would it be either wise to do so, or consistent with our views of the gospel ministry, if we could. The truth is that the highest gifts and the most eminent scholarship may find scope in the service of the church; but neither the one nor the other appear in the authoritative statement of a Bishop's qualifications, which stands on our only statute book. We would, in a private capacity, recommend parents, when they have the means, and young men, when they have the opportunity, to extend as far as possible the advantages of education of the highest order; but we may not, in any relation to the church of Christ, decree that any given amount of scholarship shall be an indispensable condition of admission to a Theological School, or to the pastoral office. A certain amount of intelligence will indeed be necessary, before a man can properly be described as "apt to teach;" but *that* we are not to determine previous to his admission to our school.

II. THEOLOGICAL AND PASTORAL.

The *second* division is that which is more strictly theological and pastoral; and the narratives given above, will show you how extensive and various are the studies which properly belong to it. If I were to say, that the grand source from which the materials of Theological Science are to be drawn is the Holy Scripture, I should say nothing but what the Papist, as well as Protestants of every school and sect affirm. But in speaking of the great business of a Theological School, as the actual study of the Word of God itself, I should probably contradict the practice of most Protestant as well as Papal Seminaries, where the common text-book is not the Bible, but some system of divinity suited to the views of the sect or the teacher, while the Bible is to be viewed chiefly through the medium of commentators and expositors who support the system. The consequence of such a course is the cultivation of bigotry, and the confirmation of prejudices and prepossessions which veil the truth. To this also must be traced the decay of scriptural knowledge among the people, whose teachers are not so much engaged in unfolding to them the Scriptures, as in enforcing the system in which they have been trained; if they are not content with the lower aim of displaying, for the entertainment of their hearers, the accomplishments they have learned.

"Is Christ an abler teacher than the schools?"

If Christ, then why resort at every turn
To Athens or to Rome for wisdom short
Of man's occasions, when in Him reside
Grace, knowledge, comfort, an unfathomed
Store?

How oft when Paul hath served us with a text
Hath Epictetus, Plato, Tully preached?"

In every Theological School, as in every church, the Bible should be *the* text book: and the students should be led to it directly, with the independent but humble view of being taught of God, and not of man. The impression, I know, has been cherished, that such a course would be unsafe, and must end in count-

less diversities of sentiment, if not in the utter bewilderment of the young enquirer, and ultimate skepticism. Are they Protestants who cherish such a sentiment? or only Papists under another name, and owning allegiance to another master? What a reflection is implied in such a sentiment against the wisdom and goodness of the God of the Bible! and what a contradiction, moreover, of the claims of the Bible itself, which represents itself as enlightening the eyes and making wise the simple; which not only invites, but enjoins the search of all, and which encourages us, as new-born babes, to desire the sincere milk of the word, that we may grow thereby. One thing is very evident, if God has not succeeded in making himself understood, the efforts of learned men have not greatly improved on the original obscurity, if we may judge by the ponderous and widely conflicting expositions, which are still continuing to accumulate in our libraries.

On this point, let me make a quotation from a learned and accomplished Professor of Theology of the last century.

"Rica having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed:—Father, said I to the librarian, what are these huge volumes which fill the whole side of the library? These, said he, are the Interpreters of the Scriptures. There is a prodigious number of them, replied I; the Scriptures must have been very dark formerly and very clear at present. Do there still remain any doubts? Are there now any points contested? *Are there?* answered he with surprise, are there? There are almost as many as there are lines. You astonish me, said I, what then have all these authors been doing? These authors, returned he, never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book, wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas. For this reason they have corrupted all the meanings, and have put every passage to the torture, to make it speak their own sense. 'Tis a country wherein people of all sects make invasions and go for pillage; it is a field of battle where, when hostile nations meet, they engage, attack and skirmish, in a thousand different ways."

I press these considerations, not merely in justification of my position that the word of God should be the text book, and the study of it the great business of a Theological School; but also with a view to disabuse your minds of the idea, that human learning, or the assistance of notes and commentaries, are necessary to the every-day study of the word of God. True learning is useful—and we are in no danger of having it in excess either in our schools or our pulpits; but it is not necessary either to the general understanding of Scripture, or the knowledge of the great truths of revelation. These, in all their majesty and preciousness, with all their elevating, comforting, sanctifying and saving power, lie open to the prayerful enquiry of the humblest Christian. Learning is important to the church, chiefly for the defence of truth against the cavils of worldly wisdom; and for such an appreciation of all the sentiments of the inspired writers, as a familiarity with their language and idiom may afford.

The word of God itself then, I repeat, should be the great theme of study in your Institution. The business of the instructor will be *first* to teach the cor-

rect principles of interpretation, and to put the student in the possession of such aids to understanding the Scriptures, as are to be derived from sacred history and biblical philology; and *then*, to guide him in the art of expounding and enforcing the Scriptures as a teacher of others. I would not overlook the importance of systematizing the truth we acquire, in order both to the advancement of our knowledge and our use of it; but the best service we can render the student in this respect, is to teach him to systematize, instead of teaching him a system.

The following suggestions on this point, communicated, at my request, by the Rev. O. B. Judd, are worthy of careful consideration.

"In all the Theological Institutions of this and other countries there is but little variation in the Course of Studies, or the plan on which they are prosecuted; and it would be presumptuous for any one man, especially for one of limited experience, to suggest a material alteration; as such changes, in what has been so uniformly sanctioned by the most matured wisdom and experience of ages gone, are never to be admitted but with the greatest caution. Nevertheless, it is not to be supposed that our schools have reached the acme of perfection in this particular feature, so as to be incapable of further improvement; or that there may not be some radical defect in the order and method of their studies, which nothing short of a positive innovation can remedy. Having noted several ideas on this subject, as they occurred to me from my own experience and observation, I will cheerfully comply with your request, and communicate one or two of the most important, submitting them to the disposal of your own superior wisdom.

The Bible has been by some caviller, compared to a musical instrument, on which the master can play any one of a hundred different tunes at pleasure. And this comparison, though unjust and false, in the use made of it by the infidel, is yet truthful in the exhibition of a real and important feature of the Sacred Writings; since they are so constructed that, while all the different parts, taken in their connexion, form one harmonious whole, isolated passages may be so speciously cited as to afford plausible proof-texts in support of the most varied and even contradictory dogmas.

In view of this characteristic feature of the Holy Scriptures, and the evil use which is made of it by infidels, sectarians, and errorists of every description, great importance should be attached, not only to sound principles of biblical interpretation, but also to the method in which those principles are to be applied. For whenever an errorist is allowed first to set forth a false doctrine, and then to sustain his assumptions by the citation of certain passages of Scripture as proof-texts, the true meaning of the Divine Word suffers violence, from which the soundest principles of interpretation cannot save it. And so long as the orthodox are accustomed to teach Theology after this method, the same liberty will be looked upon as fairly accorded to the advocates of error. Indeed, apart from this evil, the most orthodox incur a great disadvantage by such a method; since the proper meaning of passages so cited in support of the truth itself is so liable to be mistaken, and consequently unsatisfactory.

Would it not be better, therefore, that students for the Christian ministry should devote little or no time, during the limited space allotted for instruction

in the Seminary, to what is technically called Dogmatic Theology, except as they deduce well-defined doctrines from the Scriptures by their own consecutive investigation and critical exposition of the inspired volume, assisted, of course, by a competent Professor in this department? It is a notorious and undeniable fact that, as a general thing, the graduates of our Theological Schools are more thoroughly read in some "Body of Divinity," a theory or system of human classification and construction, than they are in the Oracles of God. And the consequence is, that they are Calvinists or Arminians, Trinitarians or Arians, Predestinarians or Socinians, etc., etc., according to the school in which they studied, the "Body of Divinity" that they used, and the Doctor of Theology who taught them. They can preach with distinguished ability, if talented, on any of the doctrines embraced in their system—"Systematic Theology"—but when called on to expound some precious portion of God's Holy Word, they are more frequently confused, and sometimes utterly confounded; because, a considerable portion of their time having been devoted to Dogmatic or Systematic Theology, the principles of biblical interpretation are but imperfectly understood, and their practical application is confined to a few select portions of the Old and the New Testament. The disadvantage of this is greatly enhanced by the circumstance that most theological students, when they leave the Seminary, are not furnished with those helps, which are absolutely essential to an advantageous prosecution of their studies in sacred philology and biblical interpretation. It is much easier to become familiar with Ecclesiastical History and Dogmatic Theology, apart from Theological Professors and the Library of a public Institution, than it is to make much head-way in the sciences of biblical criticism, independent of all such advantages.

Let the student be furnished with all the historical and geographical knowledge that is essential to a thorough understanding of the sacred writings, and with all the principles to be employed in their interpretation; then put him directly into the exposition of the Scriptures in their completeness and proper connexion, with such *critical helps* from books and teachers as may be needful, and he will be most likely to develop all the doctrines and duties revealed in the Book of God for the knowledge and use of man; he will be thus most thoroughly "grounded in the truth," free from the trammels of any mere human system, and most secure against all subsequent invasions of error.

That the Course of Studies in our best Theological Institutions is defective in this respect, cannot be reasonably denied; though it may, perhaps with more reason, be doubted whether any material change can be safely made to improve them. It is much easier, I know, to detect deficiencies than it is to supply them; to point out errors than to correct them. And hence it is sometimes better to cover up blemishes which cannot be removed. But trusting that a suggestion from me on this subject will be at least harmless, I have ventured to say thus much, in the hope that it may be, by the blessing of God, in some way beneficial."

The extent to which the course of instruction shall extend in the contemplated institution, must be accommodated to circumstances. I suppose it will necessarily, in the first instances be more limited, and be gradually expanded as the

qualification of students and the condition of the churches will permit. A considerable proportion of our first students will, I presume, have made very limited attainments before they come to us; and it might seem necessary that the proper business of the Theological school be suspended, until their preparatory studies are advanced. But then, in the circumstances of the field in which they are to labor, it is highly desirable that they should be in some measure fitted for actual service, with the least possible delay. For this reason it will be necessary to make provision for their improvement in branches, which would not rank so high as the preparatory studies of a strictly Theological course. We must, in fact, not only in the commencement, but in the progress of our Institution, include, in our arrangements, provision for a class of students, whose age and circumstances render it unavoidable, that they must either enter the ministry without a classical education or not at all.

This is not so serious a drawback as might at first sight seem, or as some Pedants would be disposed to represent it; for it is a fact which need not be disguised, that a large portion of the ministry, in those churches which require what is called a classical education, as an indispensable preliminary to the study of Theology, have no knowledge of the dead languages, which is of the smallest practical use to them; except as a reputation for acquirements which they do not possess, may serve their purpose. Instead of spending precious time in earning such a worthless reputation, our students will be better employed in acquiring a correct and fluent use of their own tongue, and a general knowledge which will place them, in that respect, on a level with the most intelligent of their congregations, when they enter the ministry. This may be prosecuted contemporaneously with studies which belong more properly to the Institution.

Another class of students will come to us with a partial knowledge of the Latin and Greek languages; and our arrangements must include provision for their advancement in these studies, and for their introduction to an acquaintance with the Hebrew and Chaldee. This may be done in connection with other studies, and especially with the study of Biblical interpretation—the standard of scholarship being gradually elevated as the course is extended.

Both of these classes must be introduced to the study of Mental Philosophy. I do not add Ethics, because I would derive Christian Ethics, as well as Theology from the Scriptures directly. The study of Mental Philosophy, of History, and other branches, will afford the most favorable opportunities for exercises in English composition. But I need not dwell on particulars in this address. Enough probably has been said to indicate the general course to be pursued: enough has been said also to satisfy you that, should the period of study in the commencement be limited to two or three years, there will be work enough for both teachers and students.

FORMATION OF A LIBRARY.

Connected with the present effort to endow a Theological School of the denomination in Canada, and in perfect consistency with it, would be the formation of a library. This object should be kept steadily in view, both because of its practicability and obvious use, and as not conflicting with the other. Aside from all that can be accomplished by yourselves, I speak not unadvisedly when I say, that there are many brethren in the United States who have both

the disposition and the ability to aid in this related undertaking. Nor could the beneficence of those upon whom God has devolved the responsibility of riches be better employed, or seemingly more under the guidance of provident wisdom, than in the establishment of a library consecrated to the highest interests of mankind.

It is difficult to imagine an investment of private liberality at once so permanent, so productive, and so exempt from the liability to perversion. At the period when as yet no plan had been adopted in reference to the munificent bequest of Smithson to the government of the United States, "for the increase and diffusion of knowledge among men," many of the wisest men in our public councils contended that the whole fund should be appropriated to the establishment of a Library, as a mode of investment less liable than any other to waste or perversion, and best adapted to accomplish, for generation after generation, the benevolent design of the testator.

Libraries, embodying merely the secular knowledge of an age or nation, are copious and perennial fountains of its civilization and progress; for civilization has its origin in the confluence of intelligence, and in written authorities alone can the latter be so preserved as to afford a perpetual and augmenting supply. Printed books have created the grand distinction between the recent and the remote ages of the world; and that distinction is the impossibility, humanly speaking, of any future retrogradation into the ignorance of the past. Unlike the manuscript collections of ancient nations, vast as they were, and replete, no doubt, with knowledge transmitted from the earliest times, the treasures of our printed libraries may be deemed too imperishable in their numbers and facilities of reduplication, to be irreparably lost. In their modern multiplication and more durable form, all valuable contributions to knowledge and religion are certain to become the heir-looms of future generations.

It is another and more immediate incentive to united pecuniary efforts for such permanent objects, that nearly all the great collegiate libraries of this country, with many others of a still more public character, and all the incalculable good they have done, from their origin to the present period, may be traced to some single act of private liberality. Even that of Harvard, with its eighty thousand volumes, disdains not to acknowledge this origin. That of Yale, now numbering nearly sixty thousand volumes, commenced with its forty folios, the joint contribution of ten clergymen of the colony of Connecticut, assembled at New Haven. That of Brown University, in Rhode Island, augmented, about twenty years since, by private subscriptions, amounting to twenty-five thousand dollars, and already containing more than thirty-two thousand volumes, within a beautiful Doric structure, having the reputation of being one of the best selected and most valuable libraries in the country, commenced with a donation of twenty pounds. Indeed, of the four hundred collegiate and other public libraries now established and flourishing in the United States, at least three-fourths have sprung from private liberality.

An examination of the history of many of the celebrated Libraries of Great Britain would disclose similar results. Of 435,000 volumes in the British Museum, more than 250,000 were presented.

There is much that is curious and interesting connected with the Library in

the University of Glasgow, commenced in 1475, and embracing among its many thousand volumes so many beautiful editions of the classics, and containing such a number of valuable manuscripts. Yet, after all, its history will be found to be little else than "a register of the successive donations by which it has been formed." Among its first benefactors was George Buchanan, who gave it a donation of twenty volumes.

At no previous period could libraries be formed under auspices so favorable as the present. Bibliography has become one of the most mature of the economic sciences. Every known book in the world, of practical and marketable value, is readily found in the great catalogues, marked at its maximum price; and although the cost of old editions of works, in theology especially, has increased rather than diminished, yet others more compendious, containing the substantial portions of many within the smaller dimensions of a few, are obtainable at prices which render the formation of a modern library, numerically more extensive, and intrinsically richer in its contents, than one of equal cost in other times, an undertaking of comparative facility.

The religion we profess is not a system of imperious dogmas, but of enlightened truths and convictions which, so far from apprehending a collision between the works and the word of the Creator, rejoices in the growing intelligence which so powerfully contributes to the harmonious interpretation of both. And what a fountain of ennobling wisdom and virtue does a modern Theological Library thus become! By it successive generations of students are influenced, who influence others in their turn, but like that mystic mineral, whose properties were not unknown to the ancient world, which imparts its active forces to a thousand magnets, which yet again can impart them to a thousand others without impairing the inherent power of supply.

EMPLOYMENT OF STUDENTS.

There is another point on which I must touch in passing. I shall take it for granted, that the leisure and the vacation of the students will be filled up with evangelical labors; I take this for granted for two reasons. 1st. If the character of our students be such as I am persuaded it will be, and as I know it ought to be, they will not consent to even two years of silence and inactivity. 2d. Preaching is an essential part of the education of a preacher. Men do not, in any other calling, teach an art without the practice of it, and expect the learner to come out a proficient. But it becomes an important question, how much of the brief period of their student life shall be spent in active labor. Without determining the question, I would suggest that such provision should be made for their support as would enable them to spend by far the greater portion of the year at their studies; and this, not only because the period is at the best too brief, but also because the opportunity of studying with the least possible interruption, greatly increases its advantages.

From this last consideration it will appear to you, that the Theological school demands more at your hands, than that you should simply provide an endowment for its chairs and a library and other apparatus for its use. We should not regard it as desirable, if the amplest means were at its disposal, that it should be separated from a pecuniary dependence on the churches, at least to the extent of

the support of such students as may need aid in the prosecution of their course. Such a dependence will have a salutary influence on faculty and students, and upon the churches themselves. It will serve as a certain stimulus to the former and keep them in sympathy with the churches. It will keep the sympathies of the churches with the Institution, in lively exercise, call forth their Christian benevolence, maintain their interest in the great object of the enterprise, and establish a closer relation between them and the ministry who shall issue from the School. Some system of contributions to ministerial education should, therefore, from the first, be adopted; and young men of suitable gifts should be encouraged, by the assurance that the way to the attainment of a suitable education is open to them, without any unnecessary embarrassment, and without the hazard of their being involved in debt.

The most favorable light in which to place this arrangement is, not that a young man is made dependent on an eleemosynary grant, but that the churches, when they call him away from a secular employment, engage themselves to afford him a support and an education, in return for which he gives up his time to them, during the two or three years of his course. The churches, or the Education Society acting for them, become virtually his employers, and it is then for them to say how much of his time should be spent at the seminary, and how much of it in actual service. Probably nine months' study and three months' activity would be a good division of the year; but no period of study approaching that could be proposed, if the students are to be left to sustain themselves.

You will not, of course, suppose that I advocate the payment of salaries to your students, which would present the student life as one of actual pecuniary gain. The sum allowed should be adjusted by a fair but close estimate of the actual expenses. For, while I would free the way to evangelical usefulness from unnecessary hindrances, and relieve the mind of the student from any sense of beggarly dependence, by putting his relation to the society in the light of an employment, I would be far from desiring to make the path to the pulpit other than one of self-denial, and far, very far from making any thing relating to the pastoral office wear a mercenary or secular aspect. It is already too much so; and I should be glad that the word "hire," and not only the word but the idea, were altogether banished from our ecclesiastical vocabulary. The pastor is not, or ought not to be, a man hired to do a given amount of work for a given amount of pay. He is a Christian, called of God and by the Church, to take the oversight of the flock of God, not by constraint but willingly; not for filthy lucre's sake, but of a ready mind. The church for whom he labors, considering that they have called him away from other methods of providing for himself and his household, will be bound as a matter of justice, and will rejoice as a matter of love and liberality, to minister to his necessities. If he sows unto them spiritual things, it is not a great thing if he reaps their carnal things; but it is not on either side a matter of bargain, sale or hire.

As to those who are setting out upon a course of preparation for such an office, if they are not prepared to sacrifice and deny themselves, and to prefer a bare maintenance with the advantages of a Theological education, to the most lucrative and honorable station by which the world can tempt them, it will prove a blessing to the church that they are stopped on the threshold of a

course of misguided ambition. The proper attitude of the candidate for the ministry, is, that he should be prepared to endure all hardship, as a good soldier of Christ, and to submit to any privations rather than not preach the gospel. But then, his Christian brethren should not be willing that he should bear all the burden of a common service; and, as a mere question of economy of resources, it is desirable for you that his time should not be occupied, and that his thoughts should not be distracted from his studies by care for a subsistence.

RELIGIOUS CHARACTER—THE BIBLE.

I have entered so far into particulars in this address, not because I desire to exercise any influence or authority in the ultimate adjustment of your mode of operation, but because, the movement being a novel one in Canada, I am anxious that you should have your thoughts directed to the length and breadth of the enterprise, that you may see the importance of the objects to be attained, and anticipate the amount of earnest and sustained effort that will be demanded on your part, in order to their attainment. It would have been more agreeable to me to have dealt with the higher and more spiritual aspects of the subject; but the consideration of these every-day details seem, at this juncture, more needful for you.

We must not, however, lose sight of the higher bearings of the subject. An efficient organization, adequate machinery, thorough business management, and judicious policy, are indeed important; and if in any enterprise we need the wisdom of the serpent, and the most mature fruits of talent and experience, it is in such undertakings as these. But how vain will all human policy prove, if not moved by the Spirit of God, governed by the wisdom which is from above, and crowned by the blessing which alone maketh rich. I can conceive of no greater calamity than denominational Institutions standing in the wisdom of man, and controlled by cold, calculating men, whose councils differ, only in the nature of the interest discussed, from the negotiations of the counting-house, or the deliberations of a worldly corporation. Such ungodly dealing with the things of God, will necessarily be followed by a blight on the souls of those who engage in it, which will gradually extend over the whole sphere of their operations.

Were it our object to build up the Baptist denomination as a well compacted and influential corporation, and to secure a party triumph, the cool tact and talent of such managers would be invaluable; but since our object is spiritual and heavenly, we need rather the graces of the Spirit, love, faith, prayer, and devotedness. My chief object in this address, is to point you to the true object of our undertaking, with a single eye to God's glory, and in a spiritual frame.

If my years may stand as my apology, I, who am an elder, exhort you individually and in your churches, "desire the sincere milk of the Word, that ye may grow thereby." I have spoken of the Bible as *the* text-book in our school, but it is not to be regarded as merely the foundation of Theology for the student and preacher—it is the aliment of spiritual life for all; and the churches cannot be in health if they are content to take it at second hand from their teacher. You must all be taught of God.

One manifest defect of this age of abundant profession, is the lack of scriptural knowledge. In Theological education, the Bible is superseded by systems.

There is even a wide spread disposition to depreciate its authority, and tamper with its matter. But worse than any thing in the schools, is the neglect into which it has fallen among the people. You can scarcely have failed to notice this neglect in a new country, where everything discourages earnest study of the Word, and favors a superficial, though energetic piety, fitful in its efforts and uncertain in its results. The bulk of professors do not now feed on its doctrine, repose on its promise, and walk in its light. A thorough and familiar acquaintance with it is a rare attainment.

As a natural consequence of this neglect, the prevailing tone of doctrine is as low as the standard of piety. That which is the great burden of its doctrine, history, promises, and prophecy, "Christ and him crucified," does not occupy the place in the Church's teaching and the Christian's contemplation, which the intrinsic preciousness of the truth and the prosperity of souls demand. While, then, I say, "Let the Word of God dwell in you richly," I add, lay hold with a firmer grasp upon a living and loving Saviour; fix a steadier gaze on him "the Lord and our righteousness;" let all that he has done, is doing, and will do, be the theme of your praises and discourse; and in your dealings with perishing men bring the cross into greater prominence—exhibit it as the *only* way of salvation.

The influence of the Bible and the Cross needs to be more vigorously wrought out in the personal character and private life of professors. It is not an influence only to be enjoyed and displayed in public ordinances and assemblies, but an influence to transform the whole man from glory to glory, and to pervade an everyday life, reaching into the sanctity of the domestic circle and the closet; or, rather, beginning in the heart, it extends to the closet, the domestic circle, until it reaches the public assembly. When Christians, walking in the Spirit, and exhibiting the image of Christ, come together with one accord, praying in the Spirit, it is soon known that the Lord is in Zion—God causes the light of His countenance to shine on them, and His way is known in the earth.

As you grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ—attainments which cannot be separated—your hearts will burn with love for the Church which Christ has purchased with his blood, and kindle with compassionate zeal for the salvation of men. The Home Missionary Society and the Theological Institute will be the appropriate organ of such a piety; and, when they are so, we need have little fear for their pecuniary support, the harmony of their counsels, and their efficient operation. With what spiritual power will they be endowed, if they represent the aggregate love and zeal of such churches—if the affections of such hearts minister to them—if the sanctified wisdom of such spirits guide them—and if from such hearts and spirits fervent and effectual prayer is constantly ascending in their behalf!

This spirit and aim will determine the character of the men whom you will seek, and who will offer themselves for the work which lies before you. Not the cold and listless, not the selfish and indolent, not the vain and ambitious; but the humble, self-denying, earnest and devoted, will be attracted by sympathy or led to it by duty. It is not gifts only, but grace also that we need, in those who, through the training of the Seminary, are to be sent out on the labors of the Society. No splendid endowments or attainments can compensate us for a

lack of spirituality in the ministry; and, with this in view, you must not only see to the character of those who are sent to the Institute, but we must watch over the advancement of that character *in* the Institute. I regard it as a matter of great moment that the youths, who shall be gathered into it, should be thoroughly trained in the Bible, and well grounded in the truth as it is in Jesus; that they should especially be made familiar with the plan of salvation through a crucified Saviour, and be prepared to preach it plainly and forcibly; but with all this, I should regard it as a failure if that Institute shall not become a school of practical Christianity, where the doctrines studied shall become the means of the student's sanctification, and where Christ exhibited shall become the model upon which the character of the beholder shall be formed. The teachers and pupils must be bound together, and the pupils must be bound to one another by the closest ties of Christian brotherhood; their associations must be carried up into the fellowship of Christ; their meetings must be hallowed by prayer, and improved to the comfort and edification of their souls, so that the future ministers and missionaries of Canada may go forth, not only accomplished in knowledge, but strong in faith, ardent in love, adorned with all the graces of the Spirit, and equipped with the whole armor of God.

Now all this, let me say, is not such an easy and natural result as it may seem. A student life is not without its temptations, from without and within; and in order that our hopes and desires may be realised, let us all, from the first, be watchful over the spirit we breathe into our organization, and the atmosphere by which we surround it. And as it advances, let us continue to surround it by our united supplications at a throne of grace, that those who are within, while they are enriching their minds with intellectual stores, may also be strengthened with might by the Spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that they may be filled with all the fullness of God.

RECAPITULATION.

Let me now pass in hasty review the considerations thus far submitted to you in this address. We have seen the promising condition of the Common Schools and Seminaries of Learning in Canada, and the exemplary efforts of other denominations to promote ministerial education. We have seen in contrast, the inactivity of Baptists, while their numbers, circumstances, and opportunities eminently demand their best endeavors. They are last where they ought to have been foremost. We have seen the urgent demand which the destitution of churches, and of the Province at large, presents upon your earnest and prayerful endeavors to send laborers into the fields white for the harvest. We have seen that you must furnish and forward these laborers from your own ranks, and that the time has come when you must take an independent and self-sustaining position. We have seen that the Theological Institute and the Regular Baptist Missionary Society are the appropriate agents for preparing, distributing, and sustaining these laborers. We have seen the necessity for the exercise of meekness and forbearance in coöperating in the Missionary cause, and the practicability of your

complete and cordial union in so great a work. We have seen the necessity of a Theological School in order to the efficiency of the Missionary Society. Not because a formal education for the ministry is essential to ministerial usefulness, but because the Theological School will call forth men of suitable gifts and graces for the work—save time and talents—cultivate suitable habits—elevate the standard of ministerial qualifications to meet the wants of the age—and prepare the preachers of the gospel for its defence and its advancement. We have seen the importance of a native ministry, with a home education, and the impossibility of obtaining suitable men from alien institutions or other lands. We have glanced at the course of instruction which ought to be prosecuted—the formation of a library—and the provision that will be necessary for the support of students during the period of their attendance at the Seminary.

And now let me suppose this two fold instrumentality in successful operation. The Society I shall suppose established in your confidence, and furnished with ample means to aid feeble churches, and to send the gospel into destitute regions. The Seminary I shall suppose to be fully endowed, and to have obtained the services of suitable professors. I shall further suppose, that a reasonable number of young men have devoted themselves to the ministry, and are prosecuting their studies in our classes. The city of Toronto and its vicinity—a vicinity which three railroads and numerous steamers will soon extend over a very wide area—will afford an ample field for the exercise of their gifts during the sessions of the Institute, and during a portion of the year they will be dispersed over the Province as messengers of grace. Not only will this furnish a considerable amount of evangelical service, and afford a suitable opportunity for the cultivation of their powers, but before the close of his studies the character and qualifications of every student will become known to the churches and to the Society. Vacant churches will, in many instances, be prepared to receive the young preacher with open arms as he issues from the school. The Missionary Society, with an eye to the necessities of the several localities on the one hand, and to the qualifications of the students on the other, will wait to conduct them at once to fields of usefulness without either embarrassment or delay.

CONCLUSION.

In conclusion, permit me to acknowledge the affectionate terms in which you speak of my efforts among you, and of my visits to your homes. Advancing years do not diminish the preciousness of friendly consideration and Christian sympathy. And it is matter of gratitude to my Heavenly Father that, while he has prolonged my period of activity in the service of the best of Masters, he has multiplied around my closing labors, the friends who cheer and sustain them. When the companions of earlier toils have gone to rest, it is not often that their places are occupied by friends of a succeeding generation; but this has proved the case in my experience, to an extent which fills my heart with grateful surprise.

The last few years have been spent in frequent journeys over a wide region, which, in my youth, it would have seemed the work of a life-time merely to explore. Wherever I go I find open hearts and open homes. It is a grateful thought that my errand ensures my welcome, and that the friendship I prize is

akin to the love for the Master we serve. The hearts that are open to me are warmed by the Gospel I preach, and the homes which I share are gladdened by the Bible for which I plead. I give the best expression of my regard when I turn from the welcome that awaits me elsewhere, at the voice of your invitation. And I give my most emphatic testimony to the importance of your enterprise, when I say that, although the cause in which I have been willing to spend and be spent still demands my solicitude, I am willing to labor with you; and, should this prove the last service of my old age, I shall consider it well and worthily bestowed.

I need not remind you how unavailing my endeavors will be unless the Lord shall add his blessing. "Brethren pray for us." Nor need I remind you of my need of your zealous coöperation, your forbearing love, your kind consideration and sympathy, "that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

We cannot penetrate the darkness which broods over the future of this earthly pilgrimage. One who has crossed the bourne of threescore years and ten, may not boast of what shall be on the morrow. But in such a cause as ours, we may well, with hopeful diligence, give ourselves to present duty; remembering the words of the preacher, "In the morning sow thy seed, in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." I cannot but cherish the assurance that blessed results will yet be reaped from what we are now sowing, though we may not live to witness the harvest.

Though clouds and darkness envelope the immediate future—the future of sense, there is a future beyond it—the future of faith, which is radiant with heavenly light; like the mountains on which the sun shines beyond the valley that is shrouded in mist. Thither I look, with a gaze not less clear and steady because these bodily eyes wax dim; and there I behold glory and joy—the true fruition of Christian toil—the gift of Sovereign grace. My pilgrimage cannot stretch far into the darkness, and I enter it without fear. But to its close, be it near or remote, Christian responsibility follows us; and I go with this word in my heart, "Be thou faithful unto death, and I will give thee a crown of life."

In this blessed hope, I subscribe myself,

Your servant for Jesus' sake,

ARCHIBALD MACLAY.

