

States and elsewhere, by which means the Museum of Acadia College was greatly enriched. That Museum was in fact mainly created by him.

I must draw this letter to a close. Isaac Chipman was a man of God. Though he did not often speak of his religious feelings, his intimate friends knew that he felt intensely. He entertained profound convictions respecting the depravity of man, the glory of the divine government, the wonders of grace, and the excellence of a life of faith in Christ. Piety was with him a principle—a habit—an all-pervading power. It displayed itself in holy benevolence; he laboured, and not unsuccessfully, to bring others to Jesus. He was an effective Sunday School instructor. His visits to the poor and the sick were always welcome. Encouraged by the church to preach the gospel, he would have excelled in that department if his numerous duties had permitted him to give sufficient attention to it. His exercises were always acceptable.

"God took him." He was prepared for the change, and found congenial society among "the spirits of just men made perfect."

Yours truly, MENNO. July 18th, 1863.

For the Christian Messenger.

The English Baptists. Statistics corrected.

DEAR BROTHER,

Some correspondence has recently taken place between the strict Baptists of London and the Baptist ministers of New York. A communication sent by the latter contains the subjoined extract from Dr. Arnold's "Scriptural Terms of admission to the Lord's Supper":—

"When Robert Hall died, thirty years ago, (1831) there were more than 100,000 Baptists in England and less than 400,000 in the United States. The population of England has increased since then from 13,000,000 to 20,000,000, but the number of Baptists remains about the same. The population of the United States, which was then about the same as that of England, has fully doubled; but the number of Baptists has much more than kept pace with this rapid increase, having risen from less than 400,000 to more than 1,000,000. Thus it appears that in England, where mixed communion has generally prevailed, our numbers have diminished, compared with the population in the ratio of thirty-three per cent; while in this country, where strict communion has been the rule, our numbers have increased relatively to the population in the ratio of about fifty per cent."

I was a little startled by these statements, and determined to test them. By the help of the Baptist Magazine for April and May, 1831, and the Baptist Hand-book for the present year, I arrived at the following results, which may perhaps be interesting to some of your readers.

1. I assume that Dr. Arnold refers to England only, not including Wales. The population of England in 1831 was 13,091,005. There were at that time 1026 Baptist churches in England. The number of members is not stated; but in 1834, in which year the Reports of the Baptist Union were first published, the average was 82 per church. In 1835, however, the average was 99. Adopting that average, the number of Baptist churches in England, in 1831, was 101,574.

2. The population of England in 1861 was 18,849,930. Say that it is now 20,000,000. If the Baptists had increased in proportion to the population, their number would now be upwards of 155,000. But what are the facts? There were now 1627 Baptist churches in England. The average of those reporting last year was 123 per church. This gives us 200,966 members of Baptist churches in England—which, instead of being "about the same," or a diminution, "compared with the population, in the ratio of thirty-three per cent," is nearly double the number in 1831.

3. If Wales be added, the result is yet more striking. In 1831 there were 241 Baptist churches in Wales. Add these to 1026 English churches, and we have 1267; and taking the same average as before (99), the membership of England and Wales in 1831 was 125,433. The present number of Baptist churches in Wales is 424, giving us a total, for England and Wales, of 2051 churches. The membership, taking last year's average (123), is 252,273, which is more than double the membership of 1831. The population of Wales, it may be added, was 806,182 in 1831; in 1861 it was 1,111,795.

4. Hence we see the incorrectness of Dr. Arnold's calculations. Instead of our numbers having "diminished, compared with the population, in the ratio of thirty-three per cent," they have nearly doubled in England and Wales!

5. Dr. Arnold seems to think that the supposed diminution is the consequence of "mixed communion;" but the figures show that notwithstanding "mixed communion" our denomination has increased in a remarkable manner.

6. This inquiry is instructive. One inference

is, that statistics are very useful, if they are correct.

Acadia College, July 21, 1863.

Yours truly, J. M. CRAMP.

[The correspondence to which the above refers appeared in the Christian Messenger of June 24th. In our absence a slight error occurred in the paragraph given above, commencing "When Robert Hall died &c." This was corrected in our last issue in a note "To Correspondents."

We made no analysis of the statements given in the correspondence, and are much obliged to Dr. Cramp for the above information—concerning the progress of English Baptists.—Ed. C. M.]

For the Christian Messenger.

"Baptist Exclusiveness"?

MR. EDITOR,—

Probably each of your readers is acquainted with some old imitator of Munchausen, who has so frequently repeated his "tough yarns" until he has come to believe that they are really true. On the same principle it may be that Pedobaptists have reiterated the cry of "Baptist Exclusiveness," until many good credulous old ladies among them imagine it must be so. In no other way can I account for a paragraph in a letter by G. O. H., in a late number of the Provincial Wesleyan. Speaking of the Baptists of Cape Breton, he says,—"I have found a few of an excellent spirit amongst these people, but the exclusiveness of the system operates against fraternal intercourse." Perhaps G. O. H. thought that if perchance any Baptist read his letter, he would imagine himself to be one of the "few," and so nobody in particular would be hurt, while his thrust at the body would accomplish his object of disparaging the whole.

I hope, however, that G. O. H. has made this unfounded accusation against Cape Breton Baptists, thoughtlessly, and from the mere habit, (a bad one I must say) which our "friends" have got into of so doing; and not deliberately. It is not true, —and G. O. H., as a man of truth and honour, not to say as a minister of the gospel, ought either to acknowledge his mistake or else prove his charge.

So far as my knowledge of Cape Breton Baptists extends, I have seen no want of a "fraternal" spirit, but quite the contrary. Take, as an example, Sydney, where the Rev. G. O. H. has spent the last three years. The Baptists in and around Sydney have regularly attended the Wesleyan meetings on Sundays and week-days, whenever they had no meetings of their own, and in appointing their own meetings have been careful to choose days and hours which would not interfere with the services of the Wesleyans, but many of the Methodists have shown very little disposition to reciprocate. The Baptist ministers who have visited Sydney,—Mr. P., Mr. S., Mr. K., &c.—have invariably attended the Wesleyan services whenever they had an opportunity, but I have never seen Mr. G. O. H., or Mr. R., or Mr. T., or Mr. H. or Mr. B., or any other Methodist minister at a Baptist meeting. Where, then, was the "exclusiveness" that prevented "fraternal intercourse"? I am confident G. O. H. saw very little of it in the Baptists with whom he was acquainted. He was courteously treated and hospitably entertained by them, and preached in their houses when he wished to do so.

Take the Sydney Baptists in another point of view, that of giving, which, with G. O. H. (who in this particular is a thorough Methodist) is a very important one,—again the comparison is in their favor. The Wesleyans are more numerous and more wealthy, but for every shilling given by them to aid Baptist objects, the few Baptists of Sydney, poor as they are, have given ten for the advancement of Methodism. G. O. H. may not have been fully aware of these facts, but he should have known the facts before bringing so grave a charge against his brother Christians. He was probably ignorant of another fact, viz: that the chapel in which he has preached for the last three years is built on land given by a Baptist; the frame, too, was given by Baptists, and Baptists partially finished the building.

Where is the "exclusiveness"? It would be interesting to know. I can imagine G. O. H. saying in reply, "I only referred to your excluding us from the Lord's Supper." It has been proved over and over again, that Baptists do not really exclude Pedobaptists, but are excluded by them; but, admitting that Baptists will not invite G. O. H. to sit down with them to the Lord's Supper, is that any hindrance to his uniting with them "fraternally" in all the

various and wide departments of Christian effort; in seeking to save souls, and in praying for the upbuilding of Messiah's kingdom? This outcry about Baptists not permitting Pedobaptists to unite with them in celebrating the Lord's Supper, is all a pretence,—a sham. When we see them uniting with each other in doing so, and uniting with Baptists as far as they now can, and as far as Baptists cheerfully unite with them, then, we may suppose there is some sincerity in these complaints about "exclusiveness." Meanwhile, it is time that sensible men and Christians abandoned such cant phrases as "Baptist exclusiveness," "Friends of all and enemies of none," &c.,—they are equally foolish, and about equally true. I could state more facts to disprove the charge of exclusiveness, but do not wish to trespass on your space.

Cape Breton.

ANTIUMBUG.

For the Christian Messenger.

Decidedly Cool!

DEAR SIR,—

I observe in the Halifax Sun of the 22nd. inst. the following report of a Speech by His Honor the Chief Justice, at a meeting held in St. Andrew's Church on Monday evening last. The object of the meeting was to consider "the position which the adherents of the Church of Scotland should take up with respect to the Provincial University proposed to be established in Dalhousie College." Principal Leitch, of Queens College, C. W., was the chief speaker.

"His Honor the Chief Justice then moved a vote of thanks to Principal Leitch—complimenting the speeches he had heard with a happy eloquence peculiarly his own. He also shewed that the new university was intended to concentrate the energies and talent conspicuous among all denominations; and although, from the commendable readiness of the Presbyterian bodies, the college would be at first commenced with them, the entrance was always open to every other body, who would, he felt sure, perceive that no opposition to the existing denominational institutions was intended, and that they might co-operate with decided advantages in the common cause of educational advancement."

Now, Sir, I call this speech decidedly cool.—For His Honor tells the public that Dalhousie College is "to be at first commenced" with the Presbyterians. That is, the Governors of the College, himself being one, intend to hand over their revenues (£900 a year) to the Presbyterians, thus making the College a Presbyterian Institution, but all the while trying to persuade outsiders that it is a Provincial University. I say that this is decidedly cool.

Again:—His Honor says that this action of the Governors is caused by the "commendable readiness of the Presbyterian bodies,"—readiness, that is, to clutch public money to the amount of £900 a year. The Chief Justice assures us that this is "commendable." A decidedly cool verdict!

But "entrance is always open to every other body." Wonderful generosity! The Presbyterians are to be placed in the nest and bidden to make themselves warm and comfortable—after which "every other body" may go in and nestle under Presbyterian wings—entrance money, £5000! Decidedly cool!

And His Honor is represented as thinking that the managers of "existing denominational institutions" need not be alarmed at this movement. No harm is intended! There is not a vestige of opposition! All they have to do is to submit to be dismantled, that they may be refitted in Presbyterianised Dalhousie. His Honor knows very well that this is the object aimed at—notwithstanding which he coolly assures the non-Presbyterian bodies that they have every reason to keep quiet.

They may "co-operate," the Chief Justice remarks, "with decided advantage to the cause of educational advancement." But the only way in which they can co-operate, according to the Act of last session, is by dropping their individuality, and merging themselves in Dalhousie, under Presbyterian control; for the Presidency, as I am credibly informed, is already promised to a Presbyterian Professor, and there are other Professors belonging to the same body who confidently expect appointments.

I have much more to say on this subject, but I must wait another week.

Yours, WIDE-AWAKE.

Somewhere, July 24, 1863.

Rev. THOS. L. DAVIDSON, of St. George, C. W., has had the Degree of Doctor of Divinity conferred on him by the University of Rochester, N. Y.

Rev. DR. ELIPHALET NOTT, President of Union College, Schenectady, N. Y., completed his 95th year on the 25th of June.

Christian Messenger.

HALIFAX, JULY 29, 1863.

The Missionary Magazine for July contains the report of the 49th Anniversary of the American Baptist Missionary Union held at Cleveland, O. May 20th. The next year being the Jubilee of the Society is to be commemorated by special services.

The report on the Henthada Mission states that—

"There are six assistants stationed as follows: Ko Eng, at Henthada; Moung Long, Itinerant; Moung Bike, Itinerant; Moung Yan Gen, at Taing-dau; Ko Choke, Donabew; Moung Tha Dway, Henthada, (student.)

"The first four of these are supported entirely by the churches in the British Provinces.—The Dway is supported by a church in the States. For two or three months of the hot season, the assistants come to me and study the Bible, History, Geography, Natural Philosophy, and singing by note. Ko Eng will probably be ordained soon at the request of the church here, who have elected him to the pastorate.

Our statistics at Henthada are these: Baptized, 16; received by letter, 3; total number, 41.

The School.—The school was initiated in February last. The average daily attendance is twenty. Five of the scholars have been baptized. This school is supported entirely by the churches in Nova Scotia and New Brunswick. It is a source of decided influence for good among the heathen. For, though the pupils are, with one or two exceptions, from Christian families, their proficiency is the subject of wondering remark among the heathen. One man brought his two boys and requested us to receive them, saying that they had been with the priest three years and they could not yet read a word. They both read now, as also a third child, a daughter, whom he afterwards brought. The girls of the school have spent some time every day, for the most part with Mrs. Crawley, learning geography, sewing, &c.

"The Burmese Baptist Association comprises four churches, the Rangoon, the Thorgazi, the Henthada, and the Bassein. The last meeting was held in Rangoon, in the early part of this year, and a most interesting occasion it proved. Writes one, "Like all our previous meetings it more than met our expectations, and confirmed us in the belief that their influence upon the native Christians is good exceedingly. On the last day of the meeting, Ko Eng, (the first man baptized in Henthada,) was ordained pastor of the Henthada church. The number baptized during the year and added to the church is 67." Another says, "The letters from the churches were original and more pointed, showing more advance in the right direction than it had ever been my privilege to see before. To behold two hundred Burman Christians assembled together in one place and at one time to read the word of God and sing his praises, and to bow together in prayer before his throne, was more than I once ever expected it would be my privilege to witness.

The services at the ordination of a pastor over the church at Henthada were solemn, interesting, and encouraging. After the ordaining prayer, and a most excellent charge to the candidate from brother Crawley,—to see some sixteen or eighteen members of that church rise up in the midst of the congregation, to be addressed on their duties and responsibilities by Dr. Stevens, was a new era in my missionary life, and that life has not been a short one. I have seen larger congregations among Karens, but never so large among Burmans. The Burman Mission has every reason to thank God and take courage. Nothing but the Spirit of the Most High could change these once idolaters to the service of the living God."

"In reference to the same meeting, Mr. Stevens remarks, "The congregation of professed disciples together, converts from heathenism and from Buddhism, was truly encouraging to our hearts, and we felt that it is not in vain to labor for the Burmese."

The Report contains a mass of other highly interesting information concerning the labors and success of the missionaries in Germany, Switzerland, Denmark, Poland and France.

Hon. D'Arcy McGee, and Union of the British American Provinces.

THE appearance of this Canadian star in Halifax last week caused quite a sensation in political circles. Our public men vied with each other in doing homage to the representative of the City of Montreal, and shewing that Canadian eloquence is highly appreciated in Nova Scotia. The suspicion which lately surrounded the Canadian delegates to the railway conference at Quebec, seems to have been quite overcome and forgotten by the assurances of this honorable gentleman that those suspicions, freely expressed in Great Britain and other places, were groundless and undeserved.

We should have been glad to have listened to Mr. McGee's lecture on "The Intercolonial Railway and intercolonial relations with reference to the future of British North America," but having occasion to be out of town, we are dependant upon our contemporaries