

prolonged, corroding insult, is not relieved by acts of toleration. Toleration by government of the God-given, indefeasible right of worship, is an implication of the right to withhold liberty of conscience, and is a stinging insult, a loathsome abhorrence, a wickedness in the sight of God. It makes worship an act of political grace, and is a palpable contradiction, a license to neglect duty and run in the teeth of the constituted civil authorities.

Here the speaker was stopped by the signal from the chairman and the interruption took place referred to by Rev. Dr. Cramp. We shall give the remainder of this able address next week.—Ed.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

REUNION AT WOODSTOCK. HOME MISSION CONVENTION. ITS HISTORY AND WORK. THE FOREIGN MISSION. AN IMPORTANT STEP AND A NEW DEPARTURE, &c.

Since my last several public meetings of importance, in connection with the work of the Baptist body in Ontario, have been held. A brief notice of them may not be uninteresting to readers of the *Messenger*, albeit a little tardy.

First in order was the Reunion of the friends of the Institute at Woodstock. They were invited by the Principal on behalf of the Trustees to come to see what use had been made of their previous liberal contributions, to unite with the labourers at the Institute in thanksgiving and rejoicing for past success, to render encouragement by sympathy, and practical aid if possible to efforts at further improvement and to help generally in rendering the "New Departure," a yet greater good to the denomination. Some hundreds from far and near responded to the invitation, sat down to a bountiful collation provided in the Institute dining room, and adjourned to the Chapel to listen to an excellent and stirring address from Dr. Castle, of Toronto, and to an interesting report from the Treasurer of the Institute, showing in brief the past financial history and present financial condition of the Institution. The meeting was hurried to a conclusion in order to give those present, on their way to the Convention, an opportunity to catch the afternoon train for Brantford. The friends did not disperse, however, until they had heartily passed a most encouraging resolution, moved by Hon. W. McMaster, of Toronto, and seconded by S. Craig, Esq., of Port Hope, pledging the brethren to continued sympathy and help. Substantial tokens were left behind in the shape of cash and pledges towards wiping off the indebtedness of a few thousand dollars which has been incurred by the excess of cost of recent enlargements above the estimates. About \$1000 were thus contributed in a few moments, though no special effort in this direction was made. Much more abundant fruit is hoped for and expected from the seed sown on the occasion.

The Home Missionary Convention Anniversary was interesting and pretty well attended. The presence of Rev. T. H. Porter, of Fredericton, N. B., and at a later stage of Rev. E. M. Saunders, of Halifax, as well as that of the newly arrived pastor of the Brantford Church, all contributed to the interest of the occasion. The income for Home Missions was found, I regret to say, to fall a little below that of the previous year, but the work done has been a good one, and the outlook towards the future is both encouraging and stimulating. The following brief sketch of the history of our Home Missionary Society, taken from a report of the Annual Sermon by Rev. Dr. Davidson, will give some idea of the progress of the work:

This Society has done a great deal of good. During seventeen years it had expended \$52,000; its missionaries had preached 82,556 sermons, had made 79,943 pastoral visits, and had gathered into the Church 2,575 converted men and women, while nearly eighty chapels had been erected. The Society had made progress. In 1858, the annual income of the convention was \$1,476, in 1860 \$2,124, in 1863 \$3,085, in 1867 \$4,338, in 1869 \$5,608, and in 1872 \$6,218. He hoped this year they would have \$7,000 and they ought to resolve to raise \$10,000 for next year. He considered that they ought to send missionaries into the great commercial centres, and this brought him to the third head, the scarcity of labourers to gather in the harvest. In Ontario and Quebec there were 321 Baptist churches, eighty-four of which were destitute of pastors. He urged them to help the Society to meet the demand of the masses.

During the year just closed 43 missionaries preached the gospel at 114 stations, to 8,468 persons, ministered to churches numbering 20,000 members and baptized 212 converts. They had received from the Board \$4,847 and from their fields of labor \$6,725. "The missionaries laboring among the Indians and Germans had been specially blessed by God. Two of the fields had become self-sustaining, four had opened chapels and two were engaged in building parsonages."

Of the work in the Foreign field I have recently written. I think to the *Messenger*. In this work Providence seems to have pointed out the way to important changes which are now close at hand. As negotiations are not yet completed it might be premature to say much at present of the contemplated movements. Suffice it to say that it has been already resolved to accept the full responsibility of supporting Bro. Gabriel in his important work at Coconada, of which the readers of the *Messenger* have already heard from Bro. Timpany. If, as we fully hope and expect, satisfactory arrangements can be reached, one of our devoted missionaries now in India will be asked to take charge of this new and important interest under the sole direction and control of the Baptists of Ontario and Quebec—unless, indeed, as we are not without hope may some day be the case—our brethren in the Eastern part of the Dominion may be able to unite in some way with us. The 14 or 16 millions of Telugus, of whom scarcely a million is, I suppose, as yet reached by the Union, afford scope enough for two, not to say half a dozen Baptist Missions. The readers of the *Messenger* will, no doubt, be informed of the progress of the new and serious undertaking. Bros. Saunders and Porter, who were present at the meeting of the Board of Directors, will understand the importance of the work and the spirit of the Missionaries.

Quite a number of the distinguished Ministers from abroad have taken Ontario on their return route. The churches in Toronto especially were highly favoured on the Sabbath. The Rev. Narayan Seshbradi, the converted Brahmin, seems to have evoked the most admiration, and the deepest interest.

J. E. W.
P. S.—Dr. Fyfe, who was appointed by the Board of Directors of the Foreign Mission Society to confer with the Committee of the Union in Boston has performed his mission with success. The Brethren of the Union consent, though reluctantly, to grant the request for the release of Bro. McLaurin from his engagements with them that he may go to Coconada to take charge of the new and important work there, and cordially bid us "God-speed" in the undertaking. Bro. McLaurin has been telegraphed to concerning the arrangement and instructed to go to Coconada as soon as he is released from present engagements. Thus our Independent Mission is inaugurated. Bro. Timpany remains for the present at least, in the employ of the Union, his salary to be paid by the Ontario and Quebec Society.

For the Christian Messenger.

FACTS FOR THOUGHT:

During the ten years, beginning with 1853 thirty-nine ministers were ordained in the Baptist churches in this Province. During the decade beginning with 1863, thirty were ordained; but of the thirty, eighteen were ordained during the first four years, and twelve during the last six; and of the twelve, six are no longer in the ministry in our churches. The published lists on which these statements are based, may not be accurate; but a fuller examination will hardly change the final proportions.

Within the last ten years our brethren in New England must have paid some twelve thousand dollars for the education of our men in their institutions. In the same time our churches have contributed perhaps seventeen hundred dollars for the education of their young men in their own institutions at Horton. If we should add together all that has been given by the churches for the last ten years to the Ministerial Education Board and for the annual expenses of the college, the amount would scarcely be equal to the sum paid by the Baptists in New England to assist our young men in their schools and colleges. We presume that our friends over the line will be willing to continue this sort of well-doing; for in this case, at least, it has been found that benevolence brings its reward.

With the exception of five or six instances the returns from the churches that contribute anything to the Ministerial Education Board, range between twenty-five cents and four dollars. One is reluctant to take this as an index of the interest in this subject, and yet it is difficult to put any other interpretation on the fact. Query: Would it not be better to transfer the work of this Board to the new Home Mission Board?

The following table showing the number of ministers and members at the dates specified, with the increase of ministers for each decade, is deserving of study. It will lead the thoughtful to some important conclusions.

	Ministers.	Increase.	Members.
1813	10	0	953
1823	18	8	1,441
1833	31	13	3,915
1843	49	18	8,590
1853	53	4	10,276
1863	79	26	15,859
1872	83	4	18,031

These figures indicate two periods of remarkable growth, the decades ending respectively with 1843 and 1863. In the first of these the increase was more than one hundred per cent., in the other it was over fifty. It would be well for some one who knows the characteristics of those periods, to inform us what there was in the condition of the churches in those days especially favorable to growth.

In the first third of the sixty years, the ministers were to the church-members as one to a hundred. In the last third the ratio was one to two hundred. A church of two hundred members is not too large for one pastor, and such a church need not long be without pastoral care. The serious problem for us is to know how the large number of churches of fifty members or less, can be supplied. We must admit the fact that we have a mission field at home as well as in Siam.

The table, also, shows that the periods of extraordinary growth of the churches, are marked by corresponding increase in the number of ministers. This is as we might expect; for the conditions favorable to one of these results must induce the other. We believe that here we have developed the true law of the increase of the ministry. When converts are being gathered into the churches, young men will naturally feel that devotion to the salvation of the unbelieving is the noblest life-work; and when the churches are sending forth their own members to this service and sustaining them in it, they are bringing "tithes into the storehouse."

DYKEMAN.

Foreign Missions.

RELIGIOUS FEELING IN INDIA.

Rev. George Kerry of the English Baptist Missionary Society, writes thus:—"I am certain, from hundreds of signs visible in all directions, that a kind of religious awakening is spreading all over Bengal, among both Hindus and Mohammedans. Sometimes it appears in an effort to revive Hinduism or Mohammedanism; sometimes in almost bitter opposition to the Gospel, as if the people were resisting the influences which were gradually bringing them to Christ. It is very interesting to watch the various phases of thought appearing in all directions. God is manifestly working, and yet his working is not in the way that his servants often expect and desire. I think there will be in this country a new illustration of the grand text, 'The Lord of Hosts is wonderful in counsel and excellent in working!'"

"HE WILL BECOME A CHRISTIAN."
In a recent letter, Miss Norris states that a heathen mother went to the school one day, and took away her little boy, saying, "If he stays here, he will become a Christian." Very likely, for God converts children as well as adults, and from the seed sown in the school a plentiful harvest may be reaped. Let us be earnest in prayer for the Teachers, that the blessing may rest in their labours, and the children learn to sing "Hosanna."

THE SAMARITANS.—The *New York Observer* describes a Mission at Shechem or Nablus, between Gerizim and Ebal, under the direction of Mr. El Karey, a converted Arab, supported by a Baptist society in England. He has a small church and girl's school. He practices medicine among the poor. He is especially kind to all Christian travellers, and guides them to all the interesting places about Nablus, and

among them to Gerizim, and the points where that most magnificent spectacle transpired of pronouncing the blessings and the curses responsively from Gerizim and Ebal in the presence of the aged Joshua and all the assembled hosts of Israel. There is no doubt about the possibility of being heard from mountain to mountain, especially when the blessings and curses, as they were pronounced, were caught up and echoed from mouth to mouth by the Levites, until the whole valley rang with the chorus.

The number of Samaritans there is now only 150; they bitterly oppose Christianity. They profess that their high priests have kept a record of events during their office from the earliest periods of Jewish history to the present time. Mr. El Karey obtained from the high priest a transcript of a portion of this record. It is written in Hebrew, and embraces the names of nine high priests before Christ, giving the date of their periods of office, and eight after Him. The record made by Shoboth in the nineteenth year of his office is as follows: "Our enemies at Jerusalem crucified Jesus Christ, the son of Mary, about the year 4281 after the creation." If testimony were needed to establish the facts of the life and death of Jesus Christ, we have here the admission of them by his most inveterate enemies.

RITUALISM.—We commend to the *Indian Church Gazette* the statement of the *Catholic Register* of London, that during the past year more than 2,000 Protestants have been converted to Catholicism:—"From every Ritualistic congregation in London there is a continual stream of converts drifting toward us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step in the right direction. In various parts of the country different Anglican clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with the various Anglican sisterhoods have followed in the same direction." Out of every twenty Anglicans who joined the Catholic Church not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits and by the practice they have got accustomed to in Ritualistic churches.—*Friend of India*.

JAPAN.—Read in the light of recent events the following notice, posted two and a half centuries ago on the walls of a Japanese fort on the Island of Kewsew, has a peculiar interest. "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the king of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with his head."

The Christian Messenger.

Halifax, N. S., Nov. 12th, 1873.

THE METROPOLITAN TABERNACLE (SPURGEON'S) PASTORS' COLLEGE has hitherto been carried on in the basement of the Tabernacle, but it is now to have a building for itself. Our English Baptist papers give us a good account of the ceremony of laying the corner stone last month in the open space at the back of the Tabernacle. Many of the present and former students were in attendance.

After singing and prayer by the Rev. J. A. Spurgeon, and the presentation by Mr. W. Olney to the pastor of a silver towel.

The Rev. C. H. Spurgeon said he had experienced many happy days in the course of his life, but he thought that was the happiest of them all. He had been occupied since seven o'clock receiving contributions, and he hoped to continue so engaged until the latest hour of the night. Never were people so liberal as his congregation, for all appeared as if willing to erect the building themselves, and he was quite sure that others who came would be actuated by the same motives. He was glad to have had the liberal co-operation of their patriarchal friend Mr. Olney. Referring to the commencement of his ministry in Park-street Chapel in London, he said he received a letter down in the country requesting him to come up and preach, and he was so modest—as they knew he always had been—(laughter)—that he could scarcely believe it was a reality. Since that time, his congregation had gradually increased until it had be-

come the largest in the world, and moreover, a congregation which possessed landed property amounting to nearly £100,000. Amongst the rest the Tabernacle itself might be valued at £40,000; the orphanage £20,000; the alms houses £6000; the ground of the present building £2000. The college had existed for some years, and had been carried on underground in catacombs, but it had at last come out into the open day. They would bear in mind that the object of the institution was not parson-making but parson-helping; by assisting in the education of those young men who dropped their "h's and supplied them where they were not wanted, using occasionally such expressions as "we was," etc. (laughter). The amount required for the building was about £5200. He had not signed the contract, but he could well afford to, seeing that he had the money in hand. However, there was the ground to pay for, and when the building was finished they must furnish it, so that they would still want about £4000. He thanked them heartily for all their kindness to him, and was grateful that he served the Lord. He had it in his power to realise twenty times the yearly salary he there received for preaching, and that without one-twentieth of the labour. Every day he spent there he was a loser to a large extent, but he rejoiced to be such a loser, for he would sooner preach the Gospel feeding on a crust and drinking water, than give himself to any business apart from the Gospel of Jesus Christ.

Having formally placed the stone, he proceeded to remark upon the outrageous practices of the Ritualistic Church, and upon the injustice manifested in requiring them to support such a church. Nebuchadnezzar made the people worship the god, Bel, but did not bind them to such worship through all future generations, nor were the people thus required to support a religion of which they had the most intense abhorrence. (Cheers.) He certainly thought there was very little difference between the Church of England and the Church of Rome, only that the latter was the more modest, and had, he believed, presented purer gospel. He said this, of course, of the Ritualists, and not of the Evangelical section of the Church. The latter brethren they respected and loved.

The students resolved to collect and present to their beloved president the sum of £1000 towards the new college, and have paid upwards of £500.

A correspondent writing from England to the *Presbyterian Witness* intimates that by proper representation, a supply of ministers may be obtained there for these Provinces. He says:

"I think I could find a few of such labourers who would gladly entertain the question of a transfer to your shores, if they only saw the bridge. I speak of men of average ability in the pulpit, fair attainments, here and there perhaps 'one born out of due time,' as far as a college training is concerned, yet with aptitude, experience and some success on his side. Let a few of such men leave our shores, with a clean bill of health, and they would be worth a welcome on the other side?"

"Last year I was the means of stirring up a brother minister to act concerning Emigration. A speculative company from the States came in his way—an encouraging offer was made and accepted, and a goodly following went with the Pastor. Now if timely encouragement had come to this brother from the Dominion Government, he might have found himself at this hour in more comfort than he now enjoys, and what is worth having, under the same old flag."

"Oliver Optie's Magazine for Young and Old," Boston, Lee and Shepherd.

Messrs. Rogers and Black of Amherst, N. S., are agents for this very popular monthly. It is a large size magazine, finely illustrated and full of racy and readable articles, \$3.00 a year. A valuable premium is given to every subscriber. We have seen the Premium, and have no hesitation in pronouncing it a very handsome picture, done in pastels, entitled, "The coming Wave." It represents the saving of a young lady from a watery grave, suggested by one of Oliver Optie's Yacht stories. "A thing of beauty is a joy forever;" this picture is such a thing, and well worthy of a place on the walls of the drawing room. It is well calculated to awaken such joy to all who look upon it.

Our correspondent "Senex," has sent us "No. VI THOUGHTS FOR THE TIMES, *The Fight of Ministers*," which will appear in our next.