

through non-support arising from "deep distrust and invincible indifference." The fine cut-stone building passed into the possession of the Roman Catholics.

The period to which the Canada Baptist College belonged was one of fierce antagonisms in the political, social and religious life of Canada. Dr. Cramp, one of the presidents of the College, was not only connected with *The Baptist Register*, but also with *The Pilot*, a Liberal paper. Denominational antipathy was prevalent. Episcopacy lifted a proud head. The Rector of Woodstock forbade Baptist conventicles. Bishop Strachan tried to make King's College, now the University of Toronto, an Episcopalian University. The Roman Catholics, the Presbyterians, the Wesleyan Methodists, as well as the Episcopalians were ready to accept a share of the school grant made to the whole people of Canada for general education. When Dr. Ryerson was attacked for using his Methodist connection to further his political interests, and his dismissal was demanded by some Baptists, the *Christian Guardian* thus retaliated: "that flagrant injustice can hardly be perpetrated against the Wesleyan Methodist Church with perfect impunity. . . . Who is proposed to take his place? . . . A Dr. Davies, who we believe is a Baptist Minister in Lower Canada. The very intimation of such a substitute is an insult."

Within the denomination itself dissension and antagonisms arose. One reads in the chronicles of the times how "groups discussed with virulence" the efficiency of learned *versus* unlearned ministers; opponents pointed out "the evil of the Baptist College and the central power of our present Missionary Society placed at an outside corner, and their agents endeavoring to enlist our support without giving us a voice in placing the one or choosing the other;" a further allusion was made to "an emissary from that hot-bed of dissension and disunion," a reference to the College manned by English open-communionists. The Editor of the *Register* foresaw the doom of the College: "The fury of some," he writes, "and the ingratitude and treachery of others will ultimately involve them in difficulties from which they will find it hard to extricate themselves."

The failure of the College may be attributed to many factors: its inconvenient location; the unsettled condition of the country's life; the fickle policy of the English Society; the jealousy over executive control in Montreal; the apathy towards Education on the part of Baptists; "The Baptists of Canada," wrote one critic, "were not in those days sufficiently enlightened to appreciate and sustain" such a College; some Baptists were opposed to any organized effort whether in missions or in education; others joined in the cry of "God-ordained