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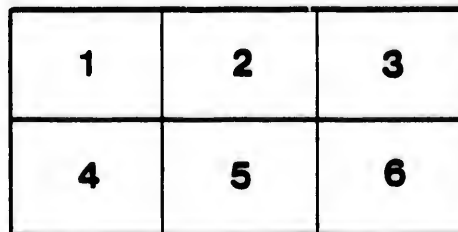
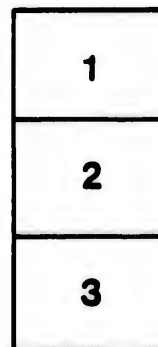
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A FORTY YEARS' SURVEY

FROM

BOND STREET PULPIT

BY

REV. R. A. FYFE, D.D.,
WOODSTOCK.



TORONTO:
DUDLEY & BURNS, PRINTERS.

1876.



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TORONTO, November 29th, 1875.

REV. DR. FYFE,

Dear Brother,

I beg to inform you that, on the 28th inst., a part of the closing business of old Bond Street Church was to pass a cordial and unanimous vote of thanks to you for your interesting and long to be remembered sermon, "A Forty Years' Survey from Bond Street Pulpit,"—a sermon recalling the days when we were few and weak, the days when March Street Church arose and built in Bond St., recalling times of darkness and almost despair, times of spiritual prosperity and progress, and of the growth of the Baptists in Toronto from a mere handful to hundreds. And it is requested that you kindly furnish the church with a copy of the above sermon, that it may be printed and published.

On behalf of the church,

EDMUND BURKE,
Clerk.

To the Bond Street Baptist Church:

DEAR BRETHREN,

I have much pleasure in complying with your "cordial" request, to furnish you the manuscript, of the last sermon preached in Bond Street Baptist Church, for publication.

I participated with you in the Christian duty and privilege, of reviewing God's dealings with the Church for over forty years. In such a retrospect, we could scarcely fail to learn some painful lessons, as well as pleasant ones, and to receive fresh impulses toward something higher and holier.

This review I found profitable to myself, and in placing the Sermon at your disposal, I hope it will prove yet more beneficial to others.

I am, in Christian bonds,

Very sincerely, &c.,

R. A. FYFE.

Canadian Literary Institute,
December, 1875.

A FORTY YEARS' SURVEY

FROM

BOND STREET PULPIT.

DEUTERONOMY, viii, 2.—“Thou shalt remember all the way which the Lord thy God led thee, these forty years.”

The Chinese have a proverb “Happy is the nation whose history is uninteresting.” But this, like a good many other national proverbs, is only a brilliant half truth, which, in some of its applications is equivalent to a whole falsehood. Why should history be uninteresting? It can be only because it records a story in which there is no life, and consequently neither progress nor variety. That is the history of tombstones. The happiness of a state of stagnation or death, may commend itself to an oriental mind, it does not to ours. The proverb is of the earth earthy; it is singularly unspiritual.

The history of individuals, organizations, or nations, is always full of interest, when we trace the sources of their life, growth, and progress, and the causes and influences which have moulded them, and made them what they are. From this stand point, the history of

any living thing must give pleasure, and impart beautiful lessons of instruction and comfort. A man cannot look upon a noble tree, and call to mind the various instrumentalities, in the hand of God, which contributed to give it strength, beauty, and symmetry—the winds which fanned it, the storms which shook it, making it anchor itself more firmly in the soil, the rains and dews which moistened and refreshed it, and the sun which warmed it, making it bud and expand through many years—without feeling his pulses quickened and his interest increased. How much more are all our faculties aroused and stimulated, when we trace the growth and development of an immortal being, so fearfully and wonderfully made! And in a yet higher degree is this realized, when we are following the history of an organization like the Church, for here the hand of God can be clearly seen. On the Church of Christ, the image of her divine Redeemer is distinctly impressed, and at every step of her advance we trace his footsteps by her side. It is the presence of God in history which gives to its lessons special significance and value. History has been called “philosophy teaching by example;” it had much better be called, God teaching by examples. If the events transpiring around us and even life itself, are but fevered struggles, cut off from connection with the past, and carrying with them no real lesson for the future, then indeed the life, whether of individuals or of societies, is but a tangled skein not worth unravelling. But if we are assured that in all which

transpires in this world God has some purpose, and that he will make all in some way contribute to his grand designs, then all the records, even of this sin cursed earth, become inspired with a profound meaning and a living interest, which stretch through the everlasting future.

We may not be able to read the divine purpose, in the vast majority of these events, but we know it exists in them all, and in some we can clearly see it, and comprehend the lesson of warning or encouragement, conveyed by them. To the Christian especially is the discovery of God in all the events of the past as well as the present, a source of special comfort and joy.

“O blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.”

As I preached in this house on the first day on which it was used for public worship, (twenty-seven years ago last June), I have been asked by the Church to preach the last sermon within these walls, and in doing so, I have been requested to give some account of the history of this church, and also of the general progress of the Baptists of Ontario and Quebec, during the same period.

A Christian people have not only the right to recall the past, but are directly commanded to do so. “Thou shalt remember all the way which the Lord thy God led thee.” But why should a command like this

have been necessary? Can good men ever forget the way by which God has led them? Their way may have been rough and thorny but God had them by the hand and made their shoes iron and brass. One would suppose that people so largely indebted to God, and so continually blest by him, (as all Christians are), must hourly have some sweet Ebenezer in review. There God took my feet out of the horrible pit and miry clay and set them on a rock: here he chastened me for my spiritual wanderings, but how tenderly and lovingly did he watch over the chastening, that it might bring forth the fruits of righteousness in me! At such a time he gave me my husband, my wife, my son, or my daughter, in a new relationship, spiritual and undying, and can I ever forget Him? We can readily conceive that some Christians who have lived far from God, and much in the atmosphere of this world, may require often to have our text repeated to them; "Thou shalt remember *all* the way, the rough as well as the smooth, the dark as well as the bright. But to a great portion of the human family, recalling the past must be anything but pleasant at any time. They have passed through life thus far, and have treasured up nothing of permanent value. They have done no good, they have laid up nothing for eternity. They have been panting their lives out, in the pursuit of that which has eluded their grasp. They have stained their souls to obtain that for which conscience now reproaches them. They have eaten the fruits of Gomorrah, and the bitter ashes are still in their

mouths. This world has grievously disappointed them, and they have no portion in the other, whose rapid approach is now sounding in their ears. It cannot be pleasant for such people to recall their history, for it is without God, and without hope. No word more terrible to the unsaved will ever be uttered in the world of woe, than, "*Remember.*"

The most earnest and active Christian would be greatly benefited by having the text repeated to him, from time to time. Indeed it would be unspeakably better for us all, did we more frequently meditate upon God's dealings with us in the past.

"Thou shalt remember all the way which the Lord thy God led thee, these forty years."

This Church is forty-six years old, if we reckon from the first record which we find of its meetings, as an organized body. Its history has been in many respects, like that of human life in general. It has had its seasons of adversity, and of prosperity, of sickness and of health, of shadow and of sunshine. The first meeting of which we have any official record, was held on the sixteenth of October 1829, when the late Joseph Wenham, Esq., of the Bank of Upper Canada, was appointed to keep a regular account of the transactions of the Church. It would seem from incidental allusions in the minutes that one or more meetings, or consultations, had been held before, but there is no record of what was said or done at these supposed meetings. The old Church records are very meagre, being confined to the dry statement of facts or resolutions. No list of the con-

stituent members has been preserved in the Church books, so that it is doubtful whether any one now knows with certainty, who were the real constituent members of this church. The only persons now living whose names appear on the early records, are Robert Yorston of this city, and William Hewitt, of Vittoria, the father of one of the present deacons of the Church. The name of Wm. Hewitt, appears in the minutes of the third Church meeting whose records have been preserved, but we learn from other sources that he was not a constituent member. A few names appear frequently on the minutes. The Rev. A. Stewart was the first "president" or pastor of the little Church, and Peter Patterson, the founder of the house, still bearing his name on King Street, was the first deacon. At the second meeting, William Mitchel, (long after, pastor at York Mills) and Joseph Wenham, were chosen deacons, "to assist him in his work." If we add to these names, those of Mr. Orr, Mr. Parsons, and Mr. Chadwick, we have all or nearly all, the males who agreed first to walk together in Church fellowship and order. Though we do not find in the minutes the names of any females, either as constituent members or as attending the earlier meetings, yet we know there were, at least eight women, and some of them very mothers in Israel, like Mrs. Carter, and Mrs. Stewart, who were enrolled at the first organization of the Church. Mrs. Stewart, the wife of the first pastor, I well remember as one of the Saints of the Lord, chastened and mellowed by suffering, and

the hearts of many here grow warm now, at the mention of Mrs. Carter. In regard to some of the male members I have named, and also other early Baptists of Toronto, those who can look back thirty or forty years, know that they were among the most respectable and highly esteemed inhabitants of this city. The only persons now living known to have been constituent members, are Robert Yorston and Mrs. Emery, the latter we are happy to say, is present with us to-day. The little Church held their meetings for a considerable time, in the old Masonic Hall, in Market Lane, now known as Colbourne Street.

At the Second Church meeting held in November, 1829, it was stated that a lot of land had been purchased, by Mr. Henry M. Mosley, and that he would pay the first instalment, amounting to £12, and present this payment as his subscription to the Church, if they would build upon the lot. This was thankfully received, and Messrs. Wenham, Patterson, and Mosley, were appointed the first Trustees; but no building was erected upon the lot, till 1832.

The progress of the Church was slow but seemingly steady for several years. We learn from the minutes that she received by letter and baptism twelve members during the first two years. It must be remembered that the community was small in this city forty-five years ago.

During the first three years, the Church licensed four of her members to preach the gospel, as they might find opportunity; one of these was the late be-

loved pastor of this Church, T. F. Caldicott, D.D. In July 1832, Mr. Caldicott was chosen deacon; and during this year the first Chapel, or Church edifice was built in what was then known as March Street, but now as Stanley. At that time (1832) the Street had been laid out indeed, but there were scarcely any buildings on it, and no one could predict that it would not become one of the very best streets in the city. But such was not to be its favored destiny. The Chapel itself was very far from being attractive to look at, besides being very small. It could not seat comfortably more than one hundred and sixty people. Miserable houses sprang up all around it; and what was still worse, many of them were inhabited by the most vicious, and miserable kind of people, so that the whole street soon became extremely unsavory in every sense of the term. For sixteen long years the outward condition of the Baptists of this city might be compared to that of those unhappy criminals, who were, by their Tuscan tyrants, tied hand to hand and face to face, with the rotting dead. The surroundings of the Church were constantly growing worse, and thus the last part of their sojourn there was worse than the first. Often, on Sabbath evenings, a policeman was secured to patrol the side walk, in front of March Street Church, to keep down the uproar which the children and others would thoughtlessly, or wilfully, make in the neighbourhood. This is only one of the adverse in

fluences against which this Church had to struggle in her earlier years

Another obstacle to her progress, was encountered in the want of homogeneity, among a considerable portion of her members. Without reflecting on the character of a single individual, it cannot have escaped the notice of the observant that in a new country, where immigrants from all points of the compass are thrown together, even good men of the "same faith," are often very illy adapted to work together. Men of strong individuality, with set habits, made angular sometimes, by the peculiarities of some able ministers under whom they were trained in the old world, are generally more anxious to lead than to follow. Half a dozen such in any church, would be likely to make severe friction in its working; and the smaller the Church the worse would this state of things be. Each one would think, when the work was not done as he had been accustomed to see it done, that there must be something very wrong, and his conscience could not sanction wrong.

O that conscience, what a singular instrument it is!

And practically it often happens that such men will do nothing, because they cannot have precisely their own way. Their principles are so strong and sharply defined, that they constantly stand in the way of their practice. If they were not men of such sterling principle, they might do something for God and their fellow men, but as it is they have too much principle to have much practice!

A man has made great progress when he has learned to co-operate heartily with his brethren, with the full approbation of his whole nature. It requires a many sided and self-forgetting person, to see that it is rarely of much importance how a thing is done, so that it really is well done; and that in all organizations it is generally better to co-operate with our brethren in a less perfect scheme, than to stand alone admiring the most perfect. Opinions regulate the ways and modes of doing things, principles rarely do. Such people as I have in my mind, have a very imperfect idea of the true design of the gospel. That is chiefly remedial, and its loving spirit should be wrapped around all we touch and do. A few such members as I have sketched would soon influence a church, and without intending it, make her feel that work for God and for perishing men is not the greatest thing, that *building up* is not the main idea, but *building up in their way*. Such principles introduced among the members of any organization infallibly lead to disintegration. I believe no denomination in this country is yet wholly free from spiritual stones so peculiarly cut, that no other stone can be laid beside them. The state of things was much harder to manage twenty-five years ago. When a Church becomes large and strong, a few such stones do no great harm; they can be laid upon the top of the wall to keep over-forward folks from climbing over.

This Church has been retarded in her progress also, by some who suddenly became too pious any longer to

walk with their brethren ; who sunk all their interest for the lost and perishing, in their overwhelming desire for personal edification and comfort. Or to state the thought differently ; they lost their sympathy for humanity, through the professed greatness of their love for Christ. St. Augustine says, if one reached up to kiss the Saviour's lips, and in doing so, he should lacerate and tear the Saviour's bare feet, with the spikes and nails of his shoes, he would be asked why do you wound and pain my feet, in your endeavors to kiss my lips ? So he asks, why do you trample upon, and wound my people, through your professed great love for me ? Such people set up to be Angels before their wings are grown.

I name one other hindrance to Baptist progress, deeply felt in the past, both here and elsewhere in the provinces. I refer to the difficulty of securing suitable pastors and teachers. The Baptists in their origin, in any new place, are less dependent upon ministers technically so called, than perhaps any other denomination of Christians. This is easily proved by tracing the progress of the great religious movements—the reformation of the sixteenth century for example. During the progress of this, we find the Baptists springing up everywhere, without a ministry strictly speaking. Or take a more modern illustration, the revival which manifested itself in a French prison during the wars with Napoleon. There about one hundred young men were converted, simply by reading the New Testament, and of these over ninety became Baptists. But the word of God, quick and powerful as it is, was

never meant to supersede the living preacher among the Baptists, any more than among others. The ministry of the Gospel is a permanent institution of God, and it is absolutely essential to the growth, development, and proper training of Christian churches. And no where have the Baptists suffered more than in Canada, for want of preachers properly trained, and in sufficient numbers. For a number of years, no man gave up his whole time to the work of the ministry in this church. The first pastor pursued a secular calling and preached on the Sabbath, and others in the church preached as they found opportunity. It was this feature in the church, which probably gave to some the impression, that originally this church held what are called Scotch Baptist principles. I find no evidence however, that Scotch Baptist views were ever even proposed, to be embodied in the constitution of the church, whatever individual members may have held. Indeed the constitution of this church has ever been eminently sound and scriptural. None but converted members, were received to the ordinances and thus spiritual character always came first. Those only who were professedly regenerated by the Spirit of God, and who exercised faith in the Lord Jesus Christ could be received for baptism; and none but those who had been baptized on a profession of their faith could be received to the Lord's Supper. And in passing I deliberately affirm, that it is this last mentioned position alone which gives us the logical right to organize a church separate from our pedo-baptist

brethren. Let the Baptists give up close communion, and with this surrender they yield up their logical right to have a Baptist Church at all. This church was "close communion" from its foundation, and her strength and compactness this day are largely due to the consistent position which she has always held on this subject.

The first pastor, the Rev. A. Stewart, seems to have met with some difficulties as pastor, and he resigned his office in 1836, (his death did not take place till 1840), but this act did not prove a complete remedy if we may judge from a paper read about that time. In 1839, a paper drawn up by the authority of the Church, and signed by six leading members, was sent to the Colonial Baptist Missionary Society in London. This document was giving an account of the state of the Church, and applying for a missionary pastor. The following is an extract: "But these encouraging prospects were blighted by a succession of labourers who were defective either in character or in talent, and therefore failed to bring in and keep united the elements of which a church of Christ is composed. The members one after another retired to other denominations or formed themselves into lesser divisions, either with or without a ministry; their usefulness being restricted thereby, almost to themselves. After the lapse of years however, these lesser divisions have dwindled away to a mere nominal existence, and the difficulties which but recently stood in the way to

render the reoccupancy of the station, in some measure painful or embarrassing to the Christian labourer, no longer exist."

A strong rally was made in 1840 the year after the paper was written from which the foregoing extract was taken and a pastor was secured. The church then possessed an amount of wealth and a strength of membership, greater than she exhibited for many years afterwards. But the members were not homogeneous, and the three pastors who were settled between 1840 and 1844, viz., Messrs. Coombes, Tapscott, and Campbell, were unable to weld, or work them together. So that in 1844, a large portion of the membership and half the wealth, were scattered never again to be gathered.

In the last named year, there were only sixty-four members on the books, (and these could not all be found), and they were barely able to raise \$400 for the new pastor's salary. This is not a very cheering exhibit of fifteen years work.

I was called to the pastorate of this church, in September 1844, and endeavoured to discharge the duties of the office for four years, March Street being our head quarters. In June 1848, the present house in its first form was opened for public worship. Soon after this I resigned, and Mr. (afterwards Dr.) Pyper, was called to the pastorate, which he filled with credit and ability for seven years, till 1855. Getting the church away from March Street and its surroundings was, humanly speaking, the first step toward perma-

nent prosperity. Indeed it is a wonder that the church grew at all in that evil atmosphere. During the last four years of its stay in that unfortunate locality, its membership increased only about fifty per cent. When Dr. Pyper came therefore, he had not quite one hundred members, to mould and train for usefulness. During his seven years' labours the church increased to two hundred and forty-nine members, a gain of about one hundred and fifty per cent in seven years. But it should be borne in mind, that such statistics give no adequate conception of the real work and changes in the church during these periods. For example, in two years from 1855 to 1857, one hundred and twenty six persons were added to the church by letter and baptism, and yet the net gain was only 45. Toronto has always been a place where a large portion of the immigrants remain only for a few months, till they can inform themselves about the country, and then they move away and take their letters with them. In 1855, the present speaker again became pastor, and retained the office until he reluctantly resigned it, at the urgent request of the leading brethren of the denomination, to enter upon his present occupation. About the close of 1860, the late Dr. Caldicott became pastor, in which office he continued till 1869, when God said to him "come up higher." The Rev. W. Stewart, M.A., was the next pastor, for three years. His work is too recent and well-known to require any lengthened notice. He was followed by the present highly esteemed pastor.

Not to weary you with minute details, in regard to the growth of the Baptists in this city from year to year, I may remark that, in 1859 there were four hundred and twenty-four members in the Bond Street and Queen Street Churches, and in 1869, just ten years afterward, there were five hundred and eight in the Bond Street, Alexander Street, and Queen Street churches together. In the Associational minutes of June last twelve hundred and sixteen members are reported, in the six Baptist churches of this city. That is during the ten years lying between 1859 and 1869, the net gain of the churches was not quite twenty per cent, but during the six years between 1869 and 1875, the net gain has been over one hundred and forty per cent! Surely God was walking among the golden candlesticks!

Before making any practical application of the foregoing facts and principles, I may be allowed to make a few remarks illustrative of the growth of the denomination at large, during the period under review in this discourse.

It is difficult to speak very positively of minute events in early Baptist history, because so few records have come down to us. The truth is early Baptists were making history, rather than writing it. None of the churches in Ontario or Quebec can claim to be much over eighty years old. The oldest in Quebec was formed at Caldwell's Manor, in 1794, and between that date and 1803 several small churches were gathered in Prince Edward District, and an association

of these churches was formed in 1803, called first, Thurlow, and then Haldimand. But many of the settlers moved away and most of the churches changed their names, or became extinct. The oldest church west of this city, is I think Vittoria, (Beamsville is about of the same age), which was founded in 1804. If we draw a line due north from this city, then all the Baptist communicants west of that line did not, in 1829, number quite one thousand. Now the same area contains at least fifteen thousand ; more than fifteen times as many. Forty-six years ago the two provinces of Ontario and Quebec, contained about fifteen hundred Baptist communicants, now they contain at least twenty-three thousand ; more than fifteen times as many. Or let us compare the growth of the whole denomination, during the last sixteen years, with the growth of the Baptists in this city during the same time. In 1859, the members of our churches in Ontario and Quebec numbered a little over twelve thousand five hundred ; in 1869, they had increased to a very little over sixteen thousand, an increase of only 28 per cent. in ten years. From sixteen thousand in 1869, they have now become twenty three thousand, that is a gain of fully forty-four per cent. in six years. This is not equal to their growth in this city, during the past six years, still it is great and encouraging progress.

No statement of the comparative amounts contributed for objects of benevolence by the denomination at different periods of its history, can be given ; nor

would it be of much interest perhaps if it could. It is sufficient to say that for denominational objects, and for objects of general benevolence, more than thirty thousand dollars were contributed the past year. This of course does not include the salaries of pastors, nor church expenses, nor the large sums contributed, in a number of places, for church buildings. Of these thirty thousand dollars, upwards of one-tenth was contributed by the churches in this city. During the past six years the Baptists of Ontario and Quebec, have increased the value of their church property, by at least two hundred and sixty thousand dollars. They have contributed not less than fifty thousand dollars for educational purposes, during the same period. These facts and statements suggest a few closing remarks of a more practical character.

1. What personal memories, sorrowful and joyful, painful and pleasant, does this review of the past bring to the mind of many now hearing me! I have been speaking almost exclusively of the dry outward facts of your history. But every christian knows, that a church of Jesus Christ has an inner as well as an outer history. History should enter into the very source and springs of a church's spiritual life and growth, as well as into the outer form and development. You, my christian brethren, are about to move into a larger more convenient and more beautiful house of worship, than that which you have long occupied—one where you will have greater facilities for doing your work for God. But how many of you

will look back to old Bond Street with feelings which you never can have for any other place of worship on earth. Here your eyes were first opened to see your condition as sinners, and here God's great pity found you. As you were in this house, made to see how evil and bitter it is, to be a sinner against God, so you were enabled to feel how precious is the blood which cleanses from all sin. This was your spiritual birth place, and this was the school where you learned your first precious lessons in the christian life. O what prostrations of soul before God have you known here, and to what heavenly places in Christ Jesus have you at times been exalted! I am sure there are many before me, who through the never ending future will in thought tenderly revisit Bond Street. There are many scattered over the face of the earth, who will do the same—aye, and many now in the mansions of glory, who will fondly recall the spot where Christ met them and first spoke peace to their souls. Even God, tenderly remembers "the love of our espousals:" and Christ forbids us to forget our "first love." Remember these things, my brethren.

I need scarcely remind you that there are very few things worth retaining in a Christian's mind, except the gracious dealings of God with him. It is assuredly not the size, the beauty, nor the costliness of our house of worship which is worth thinking of, but the spiritual benefit we receive in it. Nothing in thought even is worthy to be compared with this. I am persuaded of you, that in bidding farewell to Bond

Street, you all feel that unless you are more prayerful, more humble and childlike in your faith, more zealous to save the perishing and to maintain the truth, your change from Bond Street, to Jarvis Street will be a loss to you rather than a gain, for if Christians do not progress, they retrograde. O for an outpouring of the Spirit of God upon this Church to-day, that there may be a truly worthy consecration of their new place of worship on Thursday next !

2. We learn from the foregoing facts and statements that God works in and through a working people. We could desire no better proof of the correctness of this position, than that which is furnished in the history of this church. For many years there were in it, a number of members who were capable of doing much good, could they have found within the church work adapted to them, on which they could employ their own methods of work. It is perfectly well known, that all men cannot do the same kind of work, nor can all those who can do the same kind of work, do it in the same methods. Not being employed in any productive religious work, such members could not be at rest or satisfied. In 1856-7, a mission School and preaching station was opened in the West part of the city, and for a time was quite promising ; but those who conducted it, not being sustained by the full sympathy of some of the leading members in the church, had to give up their mission work to look after the interests of the church itself. In 1857, an ill advised effort was put forth to establish a second

interest in Albert Street, but it came to naught. Then for about ten years the church remained undivided, and apparently satisfied, though it was increasing only at the average rate of about two per cent per annum. And even when the secession took place to form Alexander Street Church, many thought it a very disastrous movement for Bond Street. But it was really the best thing for Bond Street and for the Baptist cause in the city, that ever happened to it. It not only gave more room to work, but furnished some of the strongest incentives to it. And what have been the results of this? The Bond Street church, notwithstanding the repeated drafts made upon her to form other churches, has nearly doubled her membership in the last six years, and the Alexander Street church, notwithstanding the drafts made upon her, has more than doubled her communicants during the same period. And the increase of membership has been proportionately yet more rapid, in the Yorkville, Parliament Street, and College Street churches, which have been all formed within the past six years. This has been under God, because the sphere of operations has been greatly enlarged, and because the number of workers, each one employing his own methods of work without interference or hindrance from others, has been greatly increased.

The results of all this have been most blessed. "I have planted," says the Apostle, "Apollos watered, God gave the increase." This is the great law of all Christian success. Let God's true people be scattered

abroad (it matters not very much by what means they are scattered), and the world will soon exhibit the effects of their presence. The first disciples of our Lord seemed much averse to leave Jerusalem, and God let in upon them the wind of persecution, and they were scattered abroad; „then they went everywhere preaching the Gospel.”

There are now six Baptist churches in this city, besides mission interests. Should they not have some stated devotional meeting in common? When there was only one little white Baptist church, they endeavoured to keep up a monthly concert of prayer, and good was done by it. Should there not be now a monthly concert of prayer maintained by the six churches, when they could address their common Father and Lord, and plead with him for the objects for which they labor in common? If the Baptists of this city ever forget the great lessons set before them by the history of the last six or seven years, they will not only be ungrateful to God, but they will close their eyes to the best interests of the cause. And if old Bond Street, about to enter into her fine new house, forgets for a single day her obligations to provide at the earliest possible day for the very large section of this city, which her removal leaves more destitute than ever of Baptist preaching, then she may expect, that her new house will be like the mountains of Gilboa on which no dew fell. That Bond Street church is strong in membership and in wealth, I as a representative of our educational work, thank God.

and many others join me in the thanksgiving. But unto her I would emphatically say in closing, "Thou shalt remember what God has so clearly shown thee, that the true way to strengthen, and extend the cause in the city is to plant Baptist churches, as many as possible, in the destitute localities, and sustain them until they can sustain themselves.

