

new church in the North end of our City. You are probably aware from what has appeared in the *Christian Messenger*, and other city papers, that a difference of opinion has existed for some time in the North Church, with reference to the manner of dismissing the late Pastor, and some other points which have followed as the result of the same; and this has gone so far as to lead to the conviction on our parts, that we can no longer be useful members of that body. And being anxious to live at peace with our brethren who may thus differ from us, and also to do our share of work in the Master's Vineyard, for the salvation of sinners and the glory of God through Jesus Christ our Lord, with other Churches of like faith and order, we presented to the church a requisition signed by sixty-four members in good standing in the church and since then seventeen others have sent in their names to be added to the requisition, asking for our demission, for the purpose stated above. We regret however to say that although our request was made in the most kind christian-like spirit and manner, it has been met and opposed in every possible way, until at last we have received positive refusal.

The wound is now too deep to be healed, and the breach too wide to be closed, so as to allow of our working together as one body for the Master. We desire however to cherish and encourage a kind and christian spirit towards our brethren, and though we hope to work as a separate body, we trust we shall be united in advancing the common cause of the blessed Redeemer. We have secured a place of worship, and made all necessary arrangements for our meetings and Pastor's support, so that, as far as we are concerned, no difficulty will stand in the way of proceeding at once with the organization. Feeling ourselves to be placed in a serious position, and being very anxious to continue members of our Associated Baptist body, we most earnestly request that you will send your Pastor with one or more Delegates, to meet with us, in Council, on Thursday the 19th inst, at 7 o'clock, P. M. when all the proceedings of the past will be presented for your consideration.

Signed, J. IRISH, WATSON EATON, In behalf of eighty three other Members Halifax, Nov. 12th, 1874.

VESTRY OF THE NORTH BAPTIST CHURCH, Halifax, Monday evening, Nov. 30th, 1874.

After the usual Prayer Meeting, Whereas, The discussion of subjects relating to the action of a number of members of this church, who have applied for and obtained an *exparte* Ecclesiastical Council, composed of delegates from sister churches tends to diminish spirituality, and enjoyment,

Resolved unanimously, That a Committee of five be appointed in the name, and on behalf of the church, to act, and conduct any and all needful correspondence touching the premises, with power to report from time to time, as occasion may seem to require, to this church.

Resolved unanimously, That Brethren Damaresq, Whitman, Deacons McCully, Thompson and Crowe constitute said Committee.

A. W. CLARK, Church Clerk.

HALIFAX, 2d Decr. 1874.

To R. N. Beckwith, Esqr., Secretary of an *Exparte* Ecclesiastical Council called by virtue of a Requisition, a copy of which has been furnished and above set forth—(C.)

Premising that the North Baptist Church of Halifax, is a regularly constituted church of 371 members, jealous of its independence, acknowledging no earthly power authorized to control, question, or call it to account, yielding allegiance to Christ alone, its Supreme Lawgiver and Head,—if it could be supposed, that in this correspondence it could be inferred that it recognized any ecclesiastical Council, advisory, *exparte*, or otherwise, as having or claiming jurisdiction over it, or any right to inquire into its constitution, action, or internal polity,—instead of the course pursued, or about to be pursued, the N. B. church, through the undersigned would enter a firm, but respectful protest, refuse to reply to any question propounded by any Ecclesiastical Council, and have governed themselves accordingly. In so doing, an appeal would have been made to Baptist sentiment written and unwritten and Baptist history and practice as authority. See Crowell Part 1 and page 272. Also Cramp's Church History page 272.

But while this Council has been called

by a Section of dissatisfied members of the N. B. Church, and in a manner unprecedented, so far as the undersigned are aware, and while the recognition of it even so far as this action of an independent church, and the present correspondence is concerned may be liable to be misconstrued, yet believing the motive-actuating the Council in making the enquiry contained in their resolution, to be well and kindly meant, though unauthorized, and of dangerous tendency, respectfully beg to intimate to the Council that the Requisition upon which they have been convened, is fraught with error, and based upon a mistake or misapprehension, as will appear by it, (See paper C) and the papers that follow:

The only charge preferred by this paper, upon which the applicants desire council, as stated by themselves (and none other is furnished notwithstanding our inquiry in question No. 1) consists in this—"that a difference of opinion has existed for some time in the North Church with reference to the manner of dismissing the late Pastor, and some other points which have followed as the result of the same."

Now if "the manner of dismissing the Pastor" which constitutes the gravamen of the complaint, to consider which, your Council has been called, is satisfactorily disposed of—the "some other causes" which followed as the result of the same, though not formulated, must be subject to the same fate. They stand or fall together.

Unrepresented as the North Baptist church is at this *exparte* Council, uninvited by the Council to appear before they took action and passed a Resolution asking an answer from the North Baptist Church to a question suggested by the applicants for the Council (it may be reasonably presumed) what must be the astonishment of the Council and all who may have access to their proceedings, when they learn, that the North Baptist Church never dismissed their Pastor at all, and were greatly surprised, when he voluntarily announced that he intended to resign? Much more astonished probably, than "the minority" referred to, and this for reasons that will presently be shown.

That it was not an act of sudden impulse this resignation is clear, for it was after several days interval from his announcement of his intention to do so, and ample time for consideration, that he resigned by a written instrument read by himself to the church at one of its regular meetings, a copy of which is as follows.

18 MOREN STREET, HALIFAX, N. S. Oct. 23rd, 1874.

TO THE MEMBERS OF THE NORTH BAPTIST CHURCH,—

I desire according to my intimation at the last communion, to resign my Pastoral charge. For under existing circumstances the continuance of such a relationship is almost impossible. It was with your unanimous request I undertook to spend another year with you, but things have arisen in the church which are painful to my feelings and a hindrance to my usefulness. Whilst I am conscious of the deep love of many, I cannot but be aware there are some, who think it better for me to depart, and with them must rest the responsibility of my resigning a charge, where God has so graciously blessed me. May the God of mercy and grace, bless you, in the prayer of yours in Christ Jesus.

Signed, J. F. AVERY.

Admitting now, what cannot be questioned, that the foregoing is a true copy of the Requisition, under which the Council stands convened, and adjourned, that so far from the North Baptist church dismissing their Pastor, at a moment they least expected it, he voluntarily resigned. Seeing therefore that the cause assigned for calling such a Council proves to be fictitious, utterly destitute of any grounds, and without a shadow of foundation to rest upon, the undersigned, on behalf of the North Baptist Church, now respectfully submits whether they ought, or will be expected to reply to the question asked in the Resolution of a Council convened under such circumstances, and for a purpose that never existed.

On behalf of the North Baptist Church, the undersigned however, desire to acknowledge receipt of certain supplementary minutes of the Council's first meeting of 23rd ult. By these it appears that Sackville Church was represented in Council, by Dr. Clay a member of the North Baptist Church, and F. Webber. In a communication of 27th Nov. the Secretary of the Council, states that his supplementary minutes were erroneous,—that Dr. Clay, while he sat in this *Exparte* Council, did not vote, and has since had leave to with-

draw. When the Council's Secretary in reference to so important a matter commits a mistake (which is promptly rectified when pointed out) the Council will probably appreciate the North Baptist Church's action, in asking for authenticated Lists of the minority, not yet furnished.

Referring to question No. 1, asked, it must be understood that the North Baptist Church, does not recognize the unauthorized acts of individual members, and especially in a case like the present, where consequences of the most important character are involved.

That a combination of the minority to force upon the North Baptist Church a division, had existence long anterior to the date of the printed Requisition, (C) and prior to the resignation of Mr. Avery, concealed from the church, and clandestinely carried on for some time—but whether with the knowledge and assent of the then Pastor (now styled in the printed paper, the Pastor of the minority) or not, does not exactly appear—but of the existence of this combination, the undersigned have now unquestionable proof.

On examination of the Lists referred to in the Council's communication of 27th Nov.—as having been furnished by Mr. Irish to Mr. Parsons, we find one with seventeen names on it, and the other of same date, has twenty signatures in one place following each other, all apparently in one hand writing. But the strange and striking feature now of the case is, the fact that both these Lists bear date eight days before the Rev. Mr. Avery's resignation—and while he was officiating as the regular Pastor of the North Baptist Church; twenty-eight days before the date of the Requisition calling the Council.

The following is the heading of the larger List:—

HALIFAX, October 15th, 1874.

On account of the unhappy feeling existing among the members of this, the North Baptist Church, and congregation, and in order that we may be enabled to worship in unity, and thus advance the Kingdom of God upon the earth, we the undersigned desire that we shall have our letters granted us from this church, so that we will be in a position to establish a Sister Church of the same faith and order in this city.

Names. BENJAMIN HUBLEY and others.

Such then is the real origin of this transaction and movement, led by Messrs. Irish and Eaton—the former of whom was received into this Church (without any letter) about the 12th day of December, 1873, and the latter by a letter from the Fall River church on the 5th day of January, 1874.

It would seem, that it had been represented to your Council, that the North Baptist Church was invited as other churches, (and had had one of the printed Circulars (C) sent them.) It is so stated in No 2, of your paper, 27th Novr. This is another of the many errors and blunders (if not worse things) committed in connection with this transaction. Nothing of the kind. The North Baptist Church was never invited, as in No. 2 stated, to "send delegates, and sit in Council." And it would have been no place for them as a church, whatever an individual member may have thought himself at liberty to do. The only paper sent the North Baptist Church was in manuscript; it gives no reason whatever for the Council, and merely invites the church to send a delegation. It bears the signatures of "Jas E. Irish and Watson Eaton on behalf of the Requisition," a document of which nothing was known as to the authority of these two members to write, or sign it. It is in reality, a citation to the Church to appear, issued not even by the Council, but by two of the Church's members. (See paper D.)

Now to sum up, the undersigned on behalf of the North Baptist Church, (protesting against any ecclesiastical jurisdiction) trust that they have made it plain, that the idea of dividing, and so weakening and crippling the North Baptist Church, had originated sometime before Mr. Avery's resignation,—and the action of the minority over whom he has ever since presided as Pastor, took form and fashion while he was yet the Church's Pastor. That no reason is then given for such a thing, except though it is stated "that unhappy feelings exist among the members and congregation"—what connection these too important events had with each other, can be read by the light of subsequent proceedings, and is a matter concerning which, the undersigned offer no opinion at present.

Having been called for a specified purpose, based upon a statement which has been shown to be groundless,—in view of the irregularities, mistakes, errors, and mis-

conceptions already pointed out, and the refusal on the part of the North Baptist Church to accept the authority of Messrs. Irish and Eaton to write act and speak for so many of its members, some of whom have already applied to have their names removed from "the List," it will now be for the Council themselves to decide, whether they should or can further proceed under the Requisition that has brought them together.

No less than thirteen Churches appear to have had that printed Circular (C) forwarded to them by Messrs. Irish and Eaton, charging the North Baptist Church "with dismissing their Pastor" in such a way as warrant them, in their own and their associates names, to call a Council to consider the matter, and "the results" flowing therefrom.

The charge is destitute of truth as plainly appears, and yet, until the real facts of the case can be placed before these churches and others, the North Baptist Church is compelled to lie under the stigma such a charge is calculated to produce.

But the North Baptist Church prefer to suffer wrong, rather than do wrong.

On behalf of the Committee, J. McCULLY, Chairman.

(To be continued.)

Religious Intelligence.

HALIFAX.—The interest continues in Granville Street Church. Nine persons were baptized by the Pastor on Sunday last before many witnesses, making about sixty persons received since the revival commenced. In the preceding able discourse Rev. Mr. Saunders shewed the position occupied by the ordinance of baptism to the followers of Christ—that whilst it would not in itself be chosen, yet as an institution established by Him on whom our salvation rests, it is joyfully accepted by his disciples in all its simplicity and significance, and observed, as we understand it is taught in the New Testament.

CHURCH AT GERRISH HALL.—Dear Bro. Selden.—Have the goodness to insert the following in your issue of Wednesday next.

The brethren who have for a length of time proposed the formation of a Third Baptist Church in this city, met at Gerrish Hall on Friday evening the 11th inst., and after mature and prayerful deliberation, and with the advice of the Council, organized the church—worshiping in Gerrish Hall, so as to be enabled to apply at the next meeting of the Association for a union with our sister churches in that body.

On Sabbath Evening the Pastor and Deacons were appointed in the usual way. The season was one precious and long to be remembered by all present. The congregation was large.

On Friday last, 18th inst., our Conference was peculiarly sweet, time falling us to hear the many tender and touching covenant renewals. Four offered themselves for baptism and church-fellowship, others expressed their anxiety to enlist with Christ, not a few spoke of past coldness and quickened desires for the future.

We departed with heartfelt gratitude for so many tokens of divine approval, and resolved to work faithfully and earnestly for God's glory.

Brethren pray for us, that the Third Baptist Church, Gerrish St., Halifax, may grow and abundantly prosper. Our desire is to work in harmony with our brethren and to do all to the praise of Jehovah.

In behalf of the Third Baptist Church, Gerrish St., Halifax.

J. F. AVERY, Pastor.

DAVID McPHERSON, WATSON EATON, BENJAMIN HUBLEY, } Deacons.

JAS. E. IRISH, Treasurer, GEO. E. SMITH, Asst. Treas. T. A. COVEY, Clerk.

ANNAPOLIS ROYAL, Dec. 17, 1874.—Mr. Editor.—Your numerous readers are always pleased to hear that the cause of truth is progressing. And perhaps a few items from this old town may not be without interest. A Baptist Church was organized here Sept. 2nd. The meetings were, however, shortly after discontinued, in consequence of work being done in finishing the house. The first conference of the church was held Nov. 21st. The day was stormy, and the meeting small but an excellent feeling was manifested. One member was received on a letter of dismission from the Bridgetown church, and three related their christian experience and were thankfully and joyfully received for membership after baptism; but a slight difficulty presented itself, no convenient place at this season of the year for admin-

istering the ordinance. So we simply waited a little to think. Meanwhile some one timidly suggested a baptistery in the church. I say timidly for the idea of tearing things to pieces just as it was supposed they were now completed, seemed hazardous. The suggestion however was kindly received, and acted upon at once. Workmen were soon at the work and in a few days the thing was completed. Our house was crowded on Sunday evening the 13th inst. and at the close of the service the ordinance of baptism was administered to the three candidates mentioned above. It was a day of peculiar interest to us, as it was probably the first time the ordinance had been administered by immersion in this town. Those present pronounced the occasion as peculiarly solemn and impressive. Other candidates are expected to come forward soon.

T. A. HIGGINS.

MORRISTOWN, AYLESFORD.—Our new church at Morristown was dedicated to the worship of God on Sunday the 13th inst. The day was fine and the congregations large. A deeply interesting sermon was preached in the morning by the Rev. S. W. DeBlois, of Wolfville, from Psalm cxlii. 1. And in the evening the people gathered to hear the Rev. James Parker. He took for his text Paul. iii. 16—but after preaching some fifteen or twenty minutes the strong man of God was suddenly stricken down with palsy. While being borne from the house he expressed an unshaken confidence in the Saviour, and a willingness to depart and be with Christ. Bro. Parker preached his first sermon at Morristown 36 years ago. And at the same place, in all probability, his last sermon was preached last Sabbath evening. After order was restored Bro. DeBlois gave a very touching address which was followed by others. A solemn feeling pervaded the assembly, and we hope a deep and lasting impression was made.

The Baptists of Morristown have now a handsome and commodious place of worship. It is 35 x 50 feet, capable of seating 300 persons. It is warmed with furnaces, and suitably and tastefully furnished, placing it among the most comfortable houses in the Province. The sale of the pews on Monday was a perfect success, every seat being sold, more than covering the cost of the house by some \$400. God has greatly smiled upon his people in this place during the past. May he bless others in the future more abundantly with his grace.

J. L. READ

Dominion & Foreign News.

HALIFAX, N. S., DECEMBER 23, 1874.

At Quebec a number of old pilots testified on Tuesday last, that, with properly constructed vessels, the St. Lawrence could be navigated in winter.

The safe of the Hochelaga Bank, Montreal, was blown open Thursday night, but the loudness of the explosion frightened the burglars.

Small pox is raging in Sorel, Quebec, in its most virulent form.

The Manitoba Legislature has been dissolved and new writs have been issued for a general election. The nomination of candidates take place throughout Manitoba on the 25th; polling on 2nd January.

Several petitions are received praying for commutation of the sentence passed upon Lepine for the murder of Scott. Among them one from Manitoba, with 1800 signatures, headed by the Bishop of St. Boniface.

CHEAP BUTTER—A manufactory of butter from tallow has been started in Toronto. The proprietor was here a few days since, when he wished to purchase 1,800 gallons of milk daily, to mix with the tallow in the tallow in the manufacturing of the butter. He offered 14c per gallon for that amount of milk delivered at cars daily. The tallow is torn into shreds and churned along with the milk by a process known only to those initiated. It is said that it requires good judges to detect the difference between the butter thus manufactured and the pure article.—Belleville (Ont.) Intelligencer.

UNITED STATES.

There have been several large fires in Boston and neighbourhood during the past week—one of these throws 600 workmen out of employ.

\$300,000 worth of cotton was burned at Charleston, S. C.

The Cubans are discussing the message of President Grant, and although they do not attach much importance to the allusion to Spain and Cuba, the document is regarded with much interest.

On Saturday a special train on the Illinois Central Railway, containing general officers of the road, was thrown from the track, and the General Manager and Asst. Genl. Freight Agent were severely injured.