

ments of woman's work in heathen lands. He referred to the adaptation of these Societies to the work of raising the condition of woman from the degradation in which she is found in all heathen nations, and the desirableness of having them formed in every church to awaken and sustain the interest christians should feel in missionary operations in foreign lands.

Rev. C. B. Pitblado then arose and expressed the great pleasure he had felt in hearing the reports that had been read.— Whilst he had long been deeply interested in the cause of mission he had had new thoughts awakened since he came into this meeting. He was restrained by the lateness of the hour, but in a few well chosen words spoke most eloquently on the work of missions to the heathen.

The collection was then taken, during which Rev. E. M. Saunders in a few sentences commended the cause to increased attention and support.

The choir then in good style rendered the anthem, "The Lord is King," a fine production of a blind musical composer. The meeting was closed by singing the doxology, and benediction by Rev. E. M. Saunders.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Mr. Editor,—

Please allow me to acknowledge the following additional contributions to the above object:—

Table listing names and amounts: J. W. Bigelow, Wolfville, \$100.00; William Read, Haultax, 5.00; James Ward, 1.00; Mrs. Jas. Ward, 1.00; Wm. Brown, 5.00; S. D. James, 10.00; Miss L. D. Rawdon, 6.00; A. Friend, Newport, 1.00; Florence Walley, 50.00; Amanda Walley, 50.00; Mrs. L. J. Walker, Truro, 20.00; Cyrus Eaton, 20.00; A. Friend, 4.00; Wm. Archibald, 20.00; Jess. G. Harding, Amherst, 5.00; Nathan Tupper, M. D., 4.00; D. F. Quigley, 4.00; B. L. Douglas, 10.00; C. Chaloner, Leinster St. Ch. St. John, 20.00; C. G. Turnbull, 20.00; A. Friend, 1.00; A. Friend, 1.00; A. Friend, 1.00; A. W. Masters, 5.00; Jas. E. Masters, 4.87; Wm. Lewis, 10.00; Mrs. J. Pettigal, Germain Street, 24.00; J. H. Harding, 10.00; A. Friend, 1.00; James S. May, Portland Church, 20.00; Westport Church, 3.00; Milton Church, 28.65; Sackville Church, 10.40; J. H. Masters, Kempt, 4.00; Samuel Masters, 2.00; Col. by Miss Masters, do., 7.00; Wolville Church, 12.09; F. M. Chipman, Nictaux, 25.00; Mrs. G. B. Snafner, 3.00; Wm. Bishop, 2.00; Albert Randolph, 2.00; J. Snafner, 4.00; 1st St. Margarets Bay Church, 1.62; Indian Harbor Church, 3.38; Rev. Wm. Hall, 4.00; Previous y acknowledged, 1176.00; Total, \$1631.62.

For the Committee, D. M. WELTON.

For the Christian Messenger.

THE NORTH BAPTIST CHURCH OF HALIFAX—ITS PAST, PRESENT AND FUTURE.

Mr. Editor,—

In the number of your paper issued on the 20th of January inst., I notice an article addressed "TO THE CHURCHES AND BRETHREN COMPRISED IN THE CENTRAL BAPTIST ASSOCIATION OF NOVA SCOTIA," over the signature of "J. A. Covey, Clerk."

This paper emanates from the organization over which the Rev. Mr. Avery presides, probably the production of his pen,—though his name is not, I observe, so much as once mentioned in it,—and it purports to be the unanimous Resolution of what is self-styled—"the Third Halifax Baptist Church, Gerrish Street."

The writer has taken the liberty to refer to me personally as well as to Mr. A. W. Clarke, as dear brothers. I could well wish the action and expression were more in harmony. When I catch a fellow prying out the corner stone of my dwelling, or running a tunnel under my domicile—a keg of powder handy by, a fuse in one pocket and a lucifer in the other, I hardly appreciate the salutation "dear brother," nor feel disposed to accept his invitation, to hold a prayer meeting just then and there nor to join in a To doem, at least till the combustibles, and he, are both out of that. I am only authorized to speak for myself, and in replying to this production shall be careful I trust, neither to utter, or to insinuate, anything which is not capable of the most ample verification.

The readers of the Christian Messenger had already been entertained, such of them as take an interest in like matters, with a full and accurate account of the troubles that had overtaken the North

Baptist Church, and from documents which had been submitted to an *exparte* ecclesiastical Council, called by the leaders of the body with whom Rev. Mr. Avery and his clerk Mr. Covey are associated, and over whom he now presides. It purported to be a transcript of official documents from those who called the Council,—from the Council,—and from the North Baptist Church—interchanged.

The North Church maintained what they believed to be a respectful but dignified attitude towards this Council, convoked by a factious minority of their body, which was then and is now presided over by an English minister, who came to the Province some eighteen months before, and being (in my absence), invited to the Pastorate of the North Church, found all united, prosperous and happy, but who within that time, by means and instrumentalities already exposed, and published to the world, has succeeded in dividing up the Church into sections, over one of which he presides, calling himself its Pastor.

The evidences upon which the North Baptist Church rely to prove the truth of what in their correspondence with the Council, they put forward, and to which I now allude, is I am glad to say documentary. It does not depend upon the frailty of human memory. The facts are incapable of contradiction. "What is written, said the Roman Governor, is written."

The truthfulness of the statement printed and published—furnished by Messrs. Irish and Eaton, two of their number, to a dozen or upwards of the Churches of the denomination, and by means of which some three or four of them were induced to respond, and send delegates to the Council, remains an imperishable record, and cannot be gainsayed. If Mr. Avery or Mr. Covey could have denied or explained away that document, "charging the North Baptist Church with having dismissed their Pastor,"—which was and is so palpably untrue, but by which they got the Council together would they not have done so then and there, in the presence of the Council, and got their certificate to that effect?

The language of the Circular convoking the Council was 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."

What now, is the meaning or object of this APPEAL published in the Messenger, addressed "to the Churches and brethren comprised in the Central Baptist Association of Nova Scotia."

It is clear and plain to any practised eye; it is an attempt to charge myself as Chairman acting on behalf of a Committee of the North Church, who adopted our report unanimously—it is manifestly an attempt to charge me and Bro. Clarke, and the Church we represented, with misrepresentation.

It is all very well for Rev. Mr. Avery and those whom Mr. Covey is supposed to represent, to affirm that they "have not made untruths their refuge and that neither under cover have they hid themselves as you might be led to believe from the tenor of the said writings in the Messenger." Haven't they? Then which of the two papers speaks falsely? Is it the printed Circular from which I have given the above extract? Will they venture to say that? Or is it the document "18 MOREN STREET, October 23, 1874, addressed to the members of the North Baptist Church, commencing thus:—"I desire according to my intimation at the last communion to resign my Pastoral charge." * * (Signed).

J. F. AVERY? Did Mr. Avery sign that paper? If he did, and he will not and cannot deny it, for he read it publicly to the Church, how can both be true? He resigned his office of Pastor taking the Church by surprise. And yet on the 15th of October, eight days before, the party with whom he is acting and over whom he presides, had had drawn up and privately circulated their requisition, signed, they say, by eighty members desiring a dismission, to form the new Church,—not a whisper of which was, it seems allowed to transpire, till after he resigned!

And then on the 12th of November, 19 days after he resigned, out goes the printed Circular, calling for a Council, on the grounds that the North Baptist Church had dismissed their Pastor!

This may not in some people's estimation be "a refuge of untruths,"—each reader can now however pronounce for himself.

Mr. Covey and those he represents state that they "are prepared to bring forward

strong and undeniable facts, and show their reasons for what they have done, from which ground work they take their standpoint," &c., &c. Why did not they do so long ago? Why not do so now, instead of this appeal? "That though their course may have been rather unprecedented, their case was likewise one of momentous importance to the Baptist cause and denomination."

To this sentence I yield a hearty assent. Their course has been "unprecedented," and the case is "one of momentous importance" as will yet more certainly appear.

That Mr. Covey and his conferees still imperfectly understand the importance of the principle involved, may be judged by their addressing "the Churches and Brethren of the Central Association." The object they have in view is doubtless to get the standing of a "regular Baptist church"—and although *prima facie*, a Church received into one of the Associations would probably be recognized by other Churches, not aware of any irregularity, yet it must be remembered that every Baptist Church regularly organized, is not only independent of all other Churches but of all Associations and Conventions as well. The object desired no doubt is to secure such a status that their letters of dismission will be entertained, and acted upon by other Churches at home and abroad, and that all Churches will recognize them as a regularly formed Church and extend to them the courtesies and fellowship which obtain among regular Baptist Churches the world over.

But if Baptist Churches can be constituted by an adventurer who can draw off a section of dissatisfied members from any given Church, and set himself up as its pastor, ordain deacons, and select officers,—and then commence baptizing candidates—if this is what constitutes a regular Baptist Church, all I have to say is, my reading and experience in such matters go for nothing. It is not the American method, nor likely I think, to succeed.

It is not one Association, nor two, nor all three of them, that can settle a question such as Mr. Avery's conduct has forced into existence. Each Baptist Church, I take it, is entitled to govern itself. But still it is a sad spectacle to witness such distraction, dissension and disregard of "vows," as one, mistaken, or ill-advised, inexperienced man may thus cause—one who had never heard of a Conference meeting till he came to Nova Scotia.

In the "Covenant" usually read periodically in our Churches every member, through the Pastor, registers this solemn vow:

"We do now in the presence of the Great All-Seeing, and most Glorious God, and before Angels and men give up ourselves to the Lord Jehovah, Father Son and Holy Ghost," &c., &c. and on the next page follows this language:—

"Promising to hold communion together in the worship of God, and in the ordinance and discipline of His Church, according as we are or should be guided by the Spirit of God in His word" &c., &c.

And this is the vow which it seems to me, every member walking disorderly, whether by creating divisions, splitting up churches, leading away members, or setting up for themselves, as in the present instance, violates—"THE CHURCH IS THE PILLAR AND GROUND OF TRUTH."

But now before I close—and probably I should not have troubled you with these remarks had my name not been paraded before the public by Mr. Covey—I have to inquire what good is likely to result from the publication of such an APPEAL, as that to which, in vindication of my own views and conduct, I am compelled thus to reply? What do the Gerrish Street organization take by their appeal? The wound is only made to bleed unnecessarily afresh—the feelings of individuals are needlessly harassed anew, and no good purpose subserved, as far as I can discern.

I can but think then that it is an error of judgment, on the part of the proprietor and editor of the Messenger to have opened its columns thus again, and unnecessarily to an organization, who had so deeply injured and so grievously maligned a Baptist church of Nova Scotia neither few in numbers, nor backward in its liberality, contending for the faith once delivered to the Saints, and for the order, discipline, and unity respected and held so dear by the churches of the denomination.

The case could well have stood over for a few months longer without further remark on either side.

For something like a quarter of a century, now I have been connected with the North Baptist Church of this city; I have witnessed its enlargement and increase ten fold numerically. In prosperity, in adver-

sity, it has always enlisted my dearest and warmest sympathies. My public duties now necessitate my absence for long periods at a time. A few months ago on leaving the city, we were enjoying our usual harmony and peace, and behold within a few weeks on my return, I found by the action of a comparative stranger, and a few individuals, we were plunged into difficulty, and trouble, and our way seemingly largely hedged up.

"We hoped, we looked for, we thought we had a right to expect, the sympathy not merely of the press of our own denomination, but of the regular churches as well. In this we have not been altogether disappointed.

And yet some of us, at least, have been somewhat surprised to find what bears the appearance of "aid and comfort," supplied to these organized dissidents in a quarter, where we should least have expected it. The North church will nevertheless I trust in the future as in the past prove true to itself, to sister churches, and to all those noble and distinguished principles which have heretofore, and hitherto commanded the respect and admiration of other Christian denominations and communities. By the blessing of God she will survive this shock, her membership attending were never more united or determined, and while she has faithfully and fearlessly maintained the principle that no excluded member of one church should be recognized or received by another in defiance of all order and discipline, it is just as well that it should be here understood that without the vote of three delegates of their "Council" all from a church of the Central Association,—if a *deaconless* organization deserves the name—*who disregard and trample under foot*, this cardinal principle, the Rev. Mr. Avery would not have been enabled through the columns of the Messenger, 23rd Decr. last, to have published the history of his so-called church, at Gerrish Hall "WITH THE ADVICE OF THE COUNCIL."

Had another and neighbouring church, whose discipline has been despised, set at naught, and defied now for several years, persevered in the policy mooted at Gaspereaux Association in 1868, I much doubt if the "three delegates referred to," and the church to which they belong, would not have been disfellowshipped by the Central Association long ago. The end is not yet, and it may be before this matter is finally disposed of, the parties who met to set in judgment upon, and as far as they could, condemn the North church, meddling with affairs with which they had no right to interfere, may yet find themselves and their church on trial, for a persistent flagrant breach of a well understood principle, upheld so far as I know, by all regular Baptist churches. But of that, at a more suitable time and place.

Yours, &c., J. McCULLY.

Halifax, 21st Jan'y, 1875.

IN MEMORIAM.

MRS. JOSEPH DIMOCK.

Last Sunday after the morning service we were hurried away to visit an afflicted sister and were deeply grieved to find her in dying circumstances, surrounded by her weeping husband, children, and other kindred. That sister was Annie, the beloved wife of Mr. Joseph Dimock, of Berwick. She died on Monday morning the 4th inst., after a very brief but painful illness, aged 32 years, leaving a husband and five children to mourn their irreparable loss. The deceased was a daughter of the Rev. James Stephens, and sister of our brother Judson Stephens of Acadia College. She was baptized in her early youth by her venerable father into the fellowship of the Baptist Church in Rawdon, and was enabled by God's grace to adorn her profession until summoned to join the church triumphant. By her consistent Christian life and amiable deportment she had endeared herself to the 2nd Cornwallis church with whom she had connected herself upon her removal to this place. She was greatly sustained by the presence of her Saviour during her last illness and though greatly attached to her husband and dear little ones, such was her soul cheering views of Jesus and Heaven that she longed to "depart and be with Christ."

In her death her family has lost an affectionate and faithful wife and mother, and the church a valuable member, and our prayer is that her sudden removal from us may be sanctified, and that supporting grace may be given to the bereaved family, as well as her aged parents, brothers and sisters.

A discourse was preached in connection with her death by her pastor from Phil. i. 21. The Rev. E. O. Read and Rev. G. B. Payson, (Wesleyan), took part in the services.

I. W.

Berwick, January 8th, 1875.

Religious Intelligence.

NOTES FROM LUNenburg AND QUEENS.—Dear Editor,—Just a few items from this section of the Province:—

The Bridgewater Church, now under the joint pastorate of Bros. Williams and Cogwell, is going forward. Quite a number have recently been received by letter.— There are evidences of anxiety among the unconverted, and the prospects of an en-gathering are good.

The Church at Chelsea, where Brother Achilles labors is still enjoying revival influences.— Some persons now await baptism and more are expected.

The Church at Greenfield, has, for the past few months, been distracted by unhappy grievances. Brethren from sister churches, met with that church, at its request, on the 19th and 20th. The meetings were blessed, the difficulties happily adjusted and a spirit of union restored. The outlook is more encouraging.

The Churches of Brookfield, Milton and Liverpool, so remarkably blessed and increased last year, have not suffered much from the too common reaction. The large accessions (some 275 in the three) are a rule doing well and the churches are in a healthy condition—united, active, and hopeful.

The new church building at North West LaHave (Bro. Ingram's) is to be dedicated in a few weeks.

Liverpool is having a temperance revival. Public sentiment cultivated and aroused by the efforts of the pulpit, the Press and the Temperance Societies, has recently been quickened into enthusiasm on the subject by mass Temperance meetings. The Clerk of License has been and is vigorously enforcing the law with such success as to close up many places of illicit sale and as to cause their proprietors in some instances to leave the place.

BRIDGEWATER.—A correspondent writes from this place, the Rev. John Williams and Rev. A. J. Cogwell are here each officiating alternately, and spending a portion of their time in the outstations and thus far with very encouraging results. The Week of Prayer was observed and meetings are continued with increasing interest. A large number have been received by letter and others are expecting to go forward in baptism. It is hoped that with the divine blessing, we may have a large ingathering of souls.

The New Glasgow Chronicle says a remarkable religious revival is taken place in this place. It had its inception during the week of prayer, and still continues with unabated interest. There is a veritable outpouring of the Holy Spirit, not confined to Mr. Goodfellow's congregation, but extending to all evangelical denominations in that place. From authenticated statements made before before Presbytery on Tuesday there can be no doubt as to the genuineness of the revival. After hearing the joyful intelligence, the Presbytery spent half an hour in devotional exercises, praying for a perpetuation of the spiritual blessing now being vouchsafed.

Home and Foreign News.

HALIFAX, N. S., JANUARY 27, 1875.

At the Dominion Board of Trade meeting there were in attendance 53 delegates from 22 organizations, representing 2,355 members. Mr. Marshall's (St. John) resolution, respecting insurance was adopted. The Board asks the Government to remove the tax on Canadian tonnage trading with American ports.

It wants a differential duty of 10 per cent. on teas and coffees going from Canada.

Mr. Stairs introduced a resolution for the abolition of Stamp Duties, which was carried.

Mr. Clemons resolution, recommending the Government to assume the management of Express business, was lost.

The Right Hon. W. E. Forster does not think the withdrawal of the proposed Reciprocity Treaty would greatly injure Canadian trade with the United States.

Customs inspectors from a majority of the principal ports of the Dominion, recommended Parliament to make several changes in the Custom regulations.

Mr. Cotton M. Almon, late of Halifax, and a son of Dr. Almon, was lately a candidate for Parliamentary honors for the district of St. Agatha, Manitoba. He came within 18 of his opponent.

A colony of 931 Mennonite families, or about 6,500 souls, are expected to leave Russia on the 27th February en route for Manitoba.