

The Committee on Special Business submitted their Report, which was unanimously adopted.

The Committee on Special Business having made themselves thoroughly acquainted with the painful circumstances associated with R. Thomson's connection with the Baptist denomination of this Province, report the following facts:—

Mr. Thomson arrived in the City of St. John in April 1852. He professed to be a Baptist Minister, ordained by the celebrated William Jones of London, and connected with a small Baptist Church in Bath, England.—His only letters produced on his arrival were of a general character, commending him as a gentleman worthy of confidence, and addressed to the firm of Rankins & Co. He was distinctly told that he could form no connection with us as a denomination until he produced satisfactory testimonials of religious character and standing. Such testimonials he afterwards produced, confirming his own statements and speaking of him in terms of high commendation; upon the strength of these he was received into the Germain Street Baptist Church, and into several departments of trust in the denomination. We refer to these facts to show that he was not received by the brethren in the City without testimonials, and such as would have been satisfactory to any person, so far as religious character and standing were concerned. The recent facts which have been disclosed in relation to his character are as follow:—

Information was given that there was too much reason to fear that Mr. Thomson was here with a feigned name. The brethren at first thought it impossible; but felt it their duty to investigate the case. They accordingly called upon Mr. Thomson—he at first denied the charge, but afterwards confessed that his name was not Thomson but Clark. The reason which he assigned for this change of name was, that he was charged in his own country with forgery, such as rendered it impossible for him to remain there, and although he denied the justice of the charge, he said it was impossible for him to clear himself, and therefore left in a secret way. Such a disclosure could not be otherwise than astounding, inasmuch as the first act of deception had led to innumerable others of a very serious character. The question was, what was now to be done? He of course could not continue his connection with the denomination in any form. Everybody knowing the circumstances looked upon him as a deceiver of the most flagrant kind. He wanted to leave, but he was heavily in debt, and how could he do so? And notwithstanding he had made large professions of an income from England to a considerable amount, it was found that he had not means to pay his debts. The brethren told him that he must advertise that he was going, call for his bills, and that his debts out of the Church must be paid before he could leave. He acted accordingly, and when he said his means for paying were exhausted the brethren advanced to a large amount to meet the balance,—many of his debts in the Church of course remain unpaid,—under these circumstances he left. His ease was at once considered by the Church in Germain Street, and he was excluded by a unanimous vote.

Under these circumstances he left for the United States. Since his departure disclosures have been made of his sayings and doings while here, which are very distressing, and which exceed our worst fears. To what extent this deception has been carried, it is impossible yet to say, but a mind, so grossly deceived as to be able to perfectly shock every moral and truly religious man, is exceedingly painful to refer to these untoward events; but the honor of religion demands that the true character of one, who has practised such gross deception upon a confiding people, should be thus exposed.