

nection with the Baptists until I could *endure it no longer!* Then I gave public notice that I had withdrawn. This done, they excommunicated me, and published me to the world as a *Slanderer* and an abetter of *false doctrine*. The "excommunication" was a matter of no moment. The charge of *false doctrine* was, I *suppose*, based upon the fact that I had become identified with "Brethren;" and the charge of *slander* upon the fact that I had stated in the *Christian Messenger* that "I had been driven to the *painful and terrible* conclusion that the church at Hantsport, upon the roll of which my name stood, and the denomination generally, with some, and I hoped *many*, noble exceptions, was a tremendous, God-dishonoring sham."

At first I supposed some explanation would be necessary in order to vindicate the use of such strong language, or to apologise for it, and also to disprove the charge of *slander*; and I accordingly prepared a document for publication to that end, that my friends and the supporters of the Micmac Mission might, at least, have the facts of the case before them. But I have been relieved, providentially, from all pain and trouble on that score. The work has been done to my hand. In their last *Circular Letter*—drawn up by the Rev. T. A. Higgins, Principal of the Wolfville Academy—the Nova Scotia Central Baptist Association, with which the Hantsport Church is connected, have said all I would need to say, and more, were I to explain more fully my reasons for withdrawing from the denomination; and if either friends or foes are disposed to condemn the strong and terrible expressions I used, upon which the charge of *slander* against me was based, I will just ask them to read what appears in the same copy of "Minutes" as a "Report on Benevolent Funds." Lest I should be suspected of misrepresentation I will here give the two documents referred to entire. Let my Baptist brethren especially give them a careful perusal. Unintentionally, I suppose, of course, many of the evils of their "system" are exhibited, and their results shown. It has been taken for granted that my statement was the result of personal grievance, disappointment, or some worse motive. This is all a mistake. I had no personal quarrel with any one, and not the slightest ill-feeling, nor any cause for any, on my own account, against either the Church with which I was connected, the denomination at large, or any one else, so far as I am aware; and I had no wish to leave the denomination. It was one of the sorest