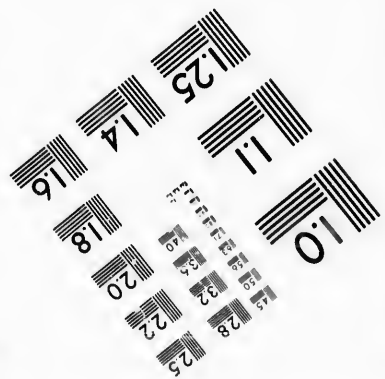
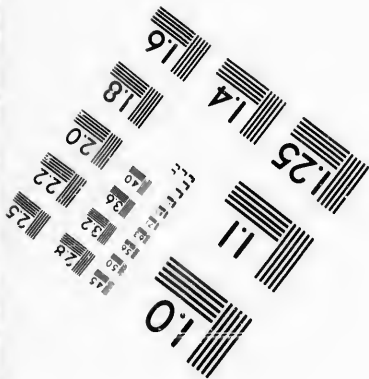
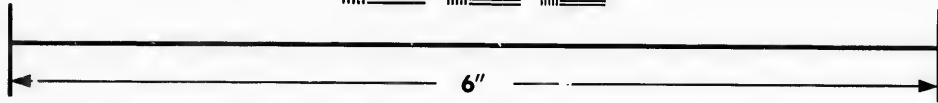
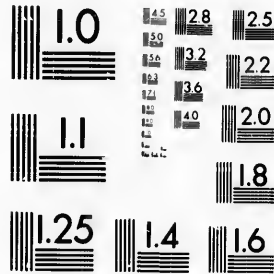


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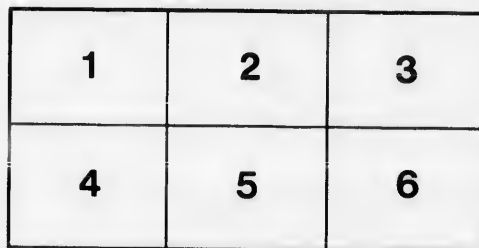
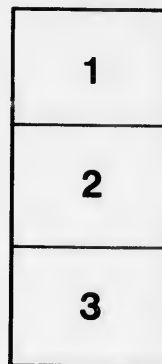
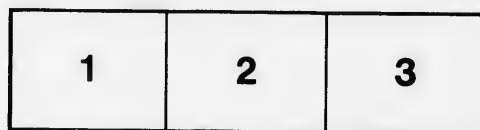
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TO THE MEMBERS AND COMMITTEE
OF THE
Canada Sunday School Union.

As a member of the Canada Sunday School Union, I am in receipt of a letter addressed to us by Mr. S. B. Scott, in which he takes the opportunity of making many and grievous charges against a body of Christians, whom he says, "for earnest piety and devotion, for a desire for the up-building of Christ's kingdom and the salvation of souls, I am confident as a body, will not compare unfavorably with Christians of any other name"; and the excuse he gives for thus becoming the public accuser of these Christians, is—that two or three of that body object to his being an officer or on our Committee. He appeals to us, as one who

(Mr. Scott's Pamphlet, p. 11.)

"I beseech you as a body of Christian men, to give this matter a fair and impartial investigation."

knows of no other tribunal to take his case up, to give it a fair and impartial investigation. First, I would say, that he has no right to assume that the expressions of two or three members of a body, is the voice of that body, and on that account justify its wholesale crimination. So far as I can learn, they do not object to Mr. Scott being a member of our committee, but to his being there as a representative of the Baptist body, *he* not being a member of that body; and they do this, not from any personal ill-will or feeling against himself, but that they suppose the third Article of our Constitution requires that the officers and committee of the Canada Sunday School Union should be composed of members of the evangelical churches of this city. Second, as each Baptist church is independent and congregational, glorying in owning no allegiance but to Christ, and bowing to the behest of no earthly tribunal, it follows from this, that should any brother conceive himself to be unjustly dealt with, he can apply to any sister church which is equally independent. and if they after investigation find in his favor, they can justify and admit him.

I object to this appeal of Mr. Scott to us to give judgment in his case for two reasons—1st. As a Sunday School Union we have no right to sit in revision, *investigate*, or pronounce judgment on the acts of any of the churches whose membership compose our body; and 2nd, by this appeal we are placed on the horns of a dilemma. On the one hand, by retaining his name, we declare our *belief* in his accusations against a body composing a portion of our membership, not one of them having an atom of self-respect would remain with us; if on the other hand his name be dropped, we declare our

unbelief in his statements. Mr. Scott had no right to place us in this position, and in doing so he has shewn himself so devoid of wisdom as to be unworthy to be an officer or committee-man to manage our affairs.

Mr. Scott, in page 11, says, "I have *pleaded* for years, I plead now *that the facts, all the facts* in this case may be brought to light." I will now try to satisfy him, premising that having been Mr. Scott's *longest, best, tried* companion and friend for many years, from his coming to the city up to the time of his leaving the church, I am fully qualified to do this, being thoroughly conversant with all the facts; and in placing them before you, I do not do so as before a tribunal to give judgment in the case, but as Christian men whose esteem is highly valued. In stating these facts, I shall be as short as possible, placing the statements of Mr. Scott in juxtaposition with the acts and minutes of the church of which he complains, so that you may see what reliance may be placed on any statements he has made, or *may* make, in relation to this matter.

Mr. Scott, an officer of the church, having absented himself from the communion and public worship for several months, violating the injunction Heb. x, 25, the *first* action in his case was taken, as appears by the following Minute, March 4th, 1870:—

(Mr. Scott's Pamphlet, p. 3.)

No formal charges of any kind whatever were made by the church against me before my exclusion, nor was the matter submitted to an impartial investigation and decision.

The only charges ever made are contained in the resolution of exclusion, which resolution and which charges I never saw or heard of until *after* my exclusion; neither had any intimation ever been given me, in any form whatever, that exclusion had been thought of by a single member of the church. No notice was given to me that such charges would be made at the church meeting referred to. I was not called upon to answer such charge, and had no opportunity to do so, but was condemned *unheard*.

"Dea. Scott having absented himself for some time from the public worship and the Lord's table, Dea. ——— and Bro. ——— (Church Clerk,) were appointed a Committee to visit him, to report at next meeting."

"APRIL 1ST, 1870.—The Committee appointed to visit Dea. Scott reported that a communication in writing has been received from him, which contained all he wished to say to the Committee. The Committee had not visited him, since they were informed by him that a visit would only be for the purpose of receiving his communication. Dea. Scott's letter was then read to the church; after which it was moved by Dea. ——— and seconded, that a letter be written to Bro. Scott assuring him of none but the kindly feelings of the church towards him, expressing our esteem and good-will, and requesting him to resume fellowship with us. Dea. ——— moved in amendment that no letter be written, but the Committee be continued with instructions to visit Dea. Scott, to ask him to return to fellowship with the church, and at the same time assure him of our kindly feelings and good-will towards him. After some discussion the amendment was put to vote and carried."

This meeting (April 1st) was a large one, notice having been given at the previous public Wednesday prayer meeting that Bro. Scott's letter would be read, and a full attendance requested, so that all the members knew that Mr. Scott's case was to be considered.

(Mr. Scott's Pamphlet, p. 6.)

If the words of the church in their own resolution above quoted mean anything, they certainly do mean that they themselves have been guilty of doing to one of their number (and at the time their Senior Deacon,) the greatest wrong a church is capable of doing; and if their own words mean anything, they mean that they have done this wrong *without any reason, or any justifiable cause whatever*; for they distinctly say that the only difference between themselves and the member thus wronged and degraded, is a "*misunderstanding*;" and a misunderstanding too which under the circumstances it is fair to presume is *entirely on their own part*.

The church, by their own acknowledgment, have cut off one of their own number, and deprived him of the privileges and ordinances of God's House for the *crime of a misunderstanding*.

By their own acknowledgment, they have by an act of their own, which they themselves condemn, alienated a whole family from the church, and all for the *crime of a misunderstanding*.

By their own acknowledgment, they have declared one of their members unfit for church membership or church fellowship, or to associate with Christian people, for the *crime of a misunderstanding*.

They have for this *crime* blotted out his name from their roll of membership, and placed it in a *black list* with other excluded members.

A plain illustration of this extraordinary case of church action would be as follows:—A father permits an unjustifiable ill-feeling to arise in his mind against his eldest son, and in a moment of angry haste, writes the son a letter making various unreasonable and unfounded accusations against him; accusations which the son never heard or thought of before.

MINUTE OF MAY 13TH, 1870.

"In the case of Bro. S. B. Scott, the Committee reported having visited him according to instructions, but were unable to influence him to alter his opinions or his resolution. He desired to return thanks for the expression of the good-will of the church towards him, but wished it to be understood that all he had to say to the church was contained in his letter. After some discussion and conversation, in which it appeared that other members of the church had endeavored to induce Bro. Scott to take a different view of matters, and that every effort had been used to disabuse him of his erroneous impressions, it was moved by Dea. ——— seconded by Bro. ———, 'That whereas our brother S. B. Scott, having absented himself from the fellowship of the church for some time, and a committee having been appointed to request his return; and whereas our brother, in justification of such absence, had sent in a letter, the principal purport of which is, alleging ill-feeling on the part of some of the members of the church towards himself; and whereas a committee was appointed to assure him that nothing but the kindest of feelings existed toward himself, and an earnest desire on their part that he would again take his place amongst us; notwithstanding this our brother still persists in refusing to return to our fellowship; it is, therefore, our painful duty, notwithstanding our high opinion of our dear brother's Christian character, to resolve, and it is hereby resolved, That his name be erased from the roll of membership; and we record our sense of the unscriptural course our brother has taken in absenting himself from the fellowship of the church because of an alleged grievance, before making the matter known to the church.'"—Carried.

I would here state most emphatically, that prior to Mr. Scott absenting himself from the communion, and thus *by his own act* leaving the church, he had *never*, either at the Deacons' monthly official meetings or at any of the meetings of the church, business or otherwise, complained of any act or word of any of the members of the church toward himself; (at every monthly business meeting any member is at liberty to bring up any matter or cause affecting the interests or welfare of the church).

It is becoming too common a practice in all our churches, whenever a member takes offence, real or imaginary, instead of obeying Christ's law of offences (see Matt. xviii, 15), to leave the worship in the hope that they may evade this law by violating another, (Heb. x, 25,) and compel the church to take up their ease. It is time the churches take a stand in all such cases, giving their members to understand that *they must first return and do their duty* before any of their complaints can be heard.

(Mr. Scott's Pamphlet, p. 3.)

Aware that *very few* of their number knew anything at all of the facts in this case, I wrote the church a letter earnestly protesting against what had been done in their name, by these few individuals, requesting the withdrawal of the resolution of exclusion, because of its severe injustice, and because the action was wrong and totally contrary to the established usages of either Baptist or other churches. But this letter pleading for right against wrong; pleading for justice against injustice; pleading with Christian men and women for fair, honorable Christian treatment, was never permitted to be read to the church. They never saw it; they never heard it, for it was suppressed and kept back from them by another arbitrary act on the part of the two or three individuals above referred to.

MINUTE, MONTHLY CHURCH MEETING, Sept 30, 1870.

"With reference to the letter received from S. B. Scott, the Deacons reported through the chairman, that this letter complaining of the action of the church in his case, *having been referred to them for consideration*, and the various points in the letter having been maturely considered, they do not see that the reasons given therein call for the reversal of the previous action of the church in the case. The report was adopted."

The Deacons were a unit in this report.

Had Mr. Scott written to say that he was sorry to find that the church had misunderstood his intentions as shewn by his continued absence,—and that he was desirous of returning to its fellowship, and expressed a wish to be restored,—the report would have been different.

I am informed by the "former pastor" "that before and after Mr. Scott "withdrew from his place in the church, he (Mr. A.) as his pastor, reasoned "with him till he left Mr. A. to understand that neither deputations nor "private interviews could be of any avail—for he had no concessions to "make; that, in fact, unless the church took his view of the case, and was "willing to acknowledge that he had all along been in the right, negotiations "were useless. and must be fruitless."

After a lapse of twenty-one months, during which time Mr. Scott had done all in his power to injure the reputation of the body by pouring into the ear of every one who would listen to him, at home and abroad, the tale of his supposed wrongs, and insulting grievously some of its members by attributing the basest of motives to those who had shewn him acts of kindness.

So deeply did they pity his self-torture and mental flagellation, that they were willing to forgive and forget, all the injuries he had done to them, provided *he* would *do* the same as regards his supposed wrong, knowing that he still persisted in misunderstanding the views and feelings of the church towards himself, notwithstanding the repeated expressions of their kindly feelings and good-will; and feeling assured that if there was to be any peace and harmony in the proposed re-union, it could only be in fully carrying out and accepting *truly* the spirit of the following Resolution, passed February 2, 1872:—

Resolved,—"That this church, deeply regretting the misunderstanding which has existed between itself and Mr. Scott, resulting in the erasure of his name and the alienation of his family from the church, desires that said misunderstanding may be mutually forgiven and forgotten, and extends to each of them a cordial invitation to return."

In examining the Resolutions of April 1st, 1870, and May 13th, 1870, and comparing them with the above, I find a wonderful persistence in the "body" of the same kindly feeling, and (April 1st,) the same "*cordial invitation to return*," his "erroneous impressions" concerning them, his misunderstanding their views and feelings towards himself causing his persistent withdrawal from the church "resulting in the erasure of his name," performed under a sense of "painful duty." The duty being "painful" shewing that the *causes* that necessitated the duty were *then* "deeply regretted." It will also be observed that it was the "*misunderstanding*" that was "regretted,"—resulting in the duty done (the erasure) and *not* the duty performed;—the church saying to Mr. Scott, "We deeply regret that you should have misunderstood our kind feelings and wishes towards yourself, and we deeply regret if we have misunderstood your conduct in leaving our fellowship and persistently refusing to return, which resulted in the erasure," &c.

The assumption by Mr. Scott (while having the minutes of May 13th, 1870, in his possession,) that "it is fair to presume that the misunderstanding is *entirely on their part*," evinces a lack of perception difficult to comprehend.

Fearing that Mr. Scott would misunderstand this resolution, Dea. — and the seconder were, at this meeting, requested to wait on Mr. S. and explain to him what course the church desired him to take, and the result proved the correctness of the fear; as the Pastor to whom he shewed his letter of reply prior to sending it, assured him that the conditions contained therein could not possibly be complied with; if he meant to return, it was useless sending such a letter.

(Mr. Scott's Pamphlet, p. 5.)

The conditions of this resolution were thankfully accepted, and an expression of this feeling with an intention of returning was accordingly communicated to the church, by a letter presented at their next church meeting; and we expected to return, for we believed the church were in earnest, that they really meant what they said to us.

Still, when this invitation is accepted, thankfully accepted in the kindly spirit in which it appears to be given, he is rejected.

church during the four weeks that intervened between February 2nd and March 1st, proves that he did not accept and *comply* with the invitation *at once*, but awaited some further action at the next church meeting.

As Mr. Scott has tried to illustrate the case from his standpoint, by supposing a case of father and son, allow me also to illustrate from another standpoint.

An excellent Christian man becomes possessed with a species of insanity called Jealousy; every act of his wife is misunderstood; he imagines she is under the control of a certain "rich man"; he leaves her; after months of absence and his persistent refusal to return, she is compelled to acknowledge the fact that he *has* left her, and will *not* return; he stays away for nearly two years, continually traducing her character; notwithstanding all this, her heart yearns for re-union; she invites him to bury all misunderstandings and return. He says, "Yes, if you will confess your guilt." She replies, "How can I do this, and admit that all you have said against my character is true, when it is not? no, rather than this, I must still bear with the separation."

MINUTE, MARCH 1ST, 1872.

Resolved,—"That we beg to inform Mr. Scott, that he has misapprehended the import of our last communication to himself and his family, and we now beg to inform him that our intention was and now is to invite him to ask for restoration to the fellowship of the church, with the earnest wish that such asking may result in such restoration."

In reply to this, the following letter was received and read at the monthly meeting, April 5th, 1872, shewing that the temper and spirit of Mr. Scott was still unchanged, and that the solicitation to "forgive and forget" was repudiated.

"There are facts in connection with this matter which, I am sure, are not generally understood, and which I believe it to be of great importance that every member of the church should know. These are—That I have been excluded from the church upon accusations which I never saw or heard of until my exclusion; that no charges

whatever were made by the church against me *before* my exclusion; that the charges in the resolution upon which my exclusion is based, and which I never saw until after my exclusion, *are not true*; that less than twelve out of the then large membership of the church voted for my exclusion; that soon after my exclusion I wrote a letter to the church, making a full statement of the above facts—requesting the withdrawal of the resolution for the reasons above stated, and requesting also an impartial investigation of this extraordinary action on the part of a few members of the church; that this reasonable request was not only denied me, but the letter containing it and the statements above referred to was never even read to the church—and that the church has been kept in the dark in relation to these incomprehensible facts. These, I am aware, are serious charges, and I may be allowed to suggest that a failure on the part of the church to disprove them by an impartial investigation cannot fail of being regarded as conclusive evidence of their being correct."

(Signed,)

S. B. SCOTT.

(*Mr. Scott's Pamphlet, p. 4.*)

Surely these men must have felt, *as most undoubtedly they did*, that their action in this exclusion would never bear an impartial investigation, or they could not have adopted such an extraordinary course as absolutely to prevent an injured party from being heard. If they were right, what possible harm could there be in allowing all the church to know all the facts? The fact is, these individuals had done wrong.

By this act they knew they had made *themselves* justly liable to *exclusion from the church*; and hence their *fear* of an investigation of their conduct, and their persistent determination *not to permit it*.

(*Mr. Scott's Letter, April 5th.*)

"That the charges in the resolution upon which my exclusion is based, and which I never saw until after my exclusion,

ARE NOT TRUE."

(*Mr. Scott's Pamphlet, p. 3.*)

The charges contained in that resolution, and upon which the exclusion is based, are *misrepresentations*.

As it was thought desirable that the consideration of this letter should be made by as large a representation of the body as possible, the meeting was adjourned to 12th April, 1872, for this special purpose, and every effort was made to secure as large an attendance as possible, notice being given the intervening Sabbath and all the members urged to attend.

APRIL 12th, 1872—The largest church business meeting was convened that had been held for many years, there being (60) sixty members present.

The following minute appears:—

"Mr. S. B. Scott's last letter was again read."

"The chairman was requested to read *all* the minutes referring to this matter. After considerable discussion it was moved by Bro. — and seconded by Bro. — and Bro. — and carried *mem. con.*—That the following letter be addressed to Mr. Scott:—

"DEAR SIR,—We beg to acknowledge receipt of your communication of the fifth inst, but cannot entertain it. The *only* accusation ever made by the church was, that you persisted in absenting yourself from its fellowship, which accusation

IS TRUE.

If you desire to return to the church, we shall be prepared to receive your application when you inform us that all known differences between yourself and any member of the church are settled and a cordial feeling exists."

Each point in Mr. Scott's letter was taken up *seriatim*, and exhaustively discussed, his misunderstandings fully shewn to be directly the reverse of the fact, and every point in his case fully considered, resulting in the complete justification of *all* the previous acts of the church. The above Resolution passed unanimously; not a single amendment, not a nay, not a solitary hand held up against it, none being found in all the membership to arise and say that a single statement in Mr. Scott's letter of April 5th *was true*.

The correctness of the minutes of March 2nd, April 1st, and May 13th, 1870, were not challenged, nor the truthfulness of the reports of the committee appointed to wait on Mr. Scott called in question; and to this day Mr. Scott has not been able, as yet, to get a *single* member to stand up in any meeting and say that the church has done wrong, or that the minute erasing his name contained *any* misrepresentations.

To most minds this result would have led to the thought that there might be some mistake or misunderstanding on his part, that there was a bare possibility that his course might have been wrong,—but no, this idea or possibility cannot be entertained, his blindness still continues, and no earthly power can take the scales from his eyes.

I have thus given you the whole *facts* of the case, so far as the acts or doings of this "body of Christians" are concerned; fulfilled his earnest "pleadings for years, that *they* may be brought to light"—and now "intelligent, wise, and good men may decide upon them according to their merits." This body of Christians rather than do or say anything which they could avoid, that might place Mr. Scott in a false position, have for years borne patiently and silently all his unfounded accusations, and would have continued to do so, till it would please the Lord either to change his mind or take him to Himself, but when he prints these accusations and scatters them broadcast in Ontario, Quebec and United States—necessity is placed upon me to tell the *whole* truth.

It is devoutly to be desired that the perusal of these facts, may lead Mr. Scott to cultivate more of that "Charity which thinketh no evil," and in this way be relieved from an immense amount of mental anguish.

Having thus done with the acts of the "body" in *their collective capacity*, I now come to a few points desirable to consider. 1st.—The facts being undeniable as above stated, whence arises the sense of injustice which Mr. Scott feels? The answer is plain to those who know *all* the facts, and the constitution of Mr. Scott's mind. Divested of what is irrelevant, the bald facts are these:—Mr. Scott as Superintendent of the Sunday School of the First Baptist Church, took an active part in changing its hour of meeting from 9 A.M. to 3 P.M.; Russell Hall Sunday School meeting the same hour. Some one, Mr. Scott says, (who, I could never learn, nor could I ever find any one who believed it,) accused him of the "base, wicked motive" of doing *this* for the purpose of injuring Russell Hall Sunday School; this in most minds would have been treated with the

contempt it merited—not so by Mr. Scott. Subsequently some of the teachers of the Sunday School desired a change of Superintendent; (I did not sympathize with them). At the next Annual Meeting, to save his feelings, in the hope that he would subsequently resign, he was re-elected; shortly after he *did* resign. For its acceptance, the vote was equally divided—the teachers who wished a change assuring him of their esteem and kind feeling personally. Unfortunately we cannot always get our brethren to appreciate our abilities by our own standard, and we have to quietly submit to what cannot be helped; not so with Mr. Scott; he left the School, persisted in attributing the action of the teachers, notwithstanding their positive assurances to the contrary, to the influence of the “rich” “conspirator,” *who had previously left the church* (September, 1869), professing to believe that *their* action would confirm this very “injurious report.” This so intensely preyed upon his mind, that he became morbid on this subject, inflicting on himself great mental torture, and would listen to no reason. Dwelling on this supposed injustice in not keeping him on as Superintendent, a morbid condition of mind followed. He applied privately, I am told, to one of the Deacons and the Pastor, to bring his case before the church, that the church might reinstate him, and consider all his complaints. (The teachers of the Sunday School elect their own officers, and in this are not controlled by the church.) They both properly declined, as *he* was abundantly able to bring up his *own* case if he wished. Many efforts were made to disabuse his mind, without effect. Though the “Senior Deacon,” he left the communion and worship, thus necessitating the subsequent action.

2nd. Two facts shew how incorrect is Mr. Scott's estimate of the power and conduct of the “rich man.” On one occasion the “rich man” proved his true nobility of character by publicly apologizing to Mr. Scott for something he had hastily said; at another, thinking he had been wronged by Mr. Scott, he brought his case up and desired the church to take action; the church refused, and insisted that *he* should *first* go and see his brother alone, according to the law—(Matt. 18: 15). To his honour be it said, he obeyed, went, and there it ended. Mr. Scott could see the justice of the enforcement of the law in the rich man's case. But in his own,—what a wonderful difference!

3rd. It is a remarkable fact that Mr. Scott had continued a long time a member of a Baptist church, and never appears to have doubted the correctness of the democratic character of its government until its discipline was applied to his case. This *may* be gratifying to our Presbyterian friends, although I question much if he would have fared better with *them*. If an Elder left their communion, persistently stayed away, and the Session erase his name, it is not likely the Synod would reverse their action.

(Mr. Scott's Pamphlet, p. 4.)

The exclusion of a member from a Christian church is indeed a *fearful* thing, and under the circumstances with which this case is surrounded, it seems to me to be *terrible*. By the act of exclusion, a member is put out of the church back into the world, and thus declared to be unfit to associate with Christian people. By the act of exclusion, a member is deprived of the benefits, the privileges, and the ordinances of God's house.

This act is regarded by the community as an evidence that the member has been guilty of some crime or some act decidedly and unquestionably bad. Indeed, no matter how great may be the crime committed, or how deep may be the guilt of an individual, the extreme extent of the ability of a church to do harm, or to destroy character and reputation, is the act of exclusion. A church is incapable of doing anything worse to one of their number, no matter how bad he may be, and hence the correctness and the justice of the universal belief that exclusion is in no case whatever, either justifiable or excusable, except in cases of the clearest proof, and the most undoubted and positive evidence of guilty conduct.

(Mr. Scott's Pamphlet, p. 10.)

A threat to leave the church, if his rule was being opposed, has been the usual and prevailing argument by which submission on the part of the church has been gained; indeed, so prevalent has been the fear of this threat being put into execution, that the former pastor of the church found it necessary to caution other members "to be careful and tender of this individual, or he would leave the church, and the church *would lose his money.*"

and the church would lose his

4th. The proneness for self-inflicted mental torture—the "fearful" and "terrible" effects of imaginary grievances,—is fully seen in the mind that could write the opposite extract. Every sensible man knows that the odium of exclusion from a church depends *entirely* on the moral character of the act for which it is done. A Presbyterian becomes a Methodist, and leaves the body; his name is *erased* from their roll; no odium there. In Mr. Scott's case, so careful was the church of his feelings, that they departed from their usual practice, and in the act of erasure, there is a certificate given him of their high opinion of his Christian character; to which certificate and its effects Mr. Scott is entirely oblivious. When a member is cut off for moral guilt or loss of Christian character, he is excluded; but when he leaves the church and will not return, his name is *erased* from the roll. While an exclusion may be the worst that can be done, it may also be the least.

5th. Being persuaded that the statement in the opposite extract must be incorrect, and another of his "misunderstandings," never having heard such a "threat," I wrote to the "former Pastor" to obtain his authority to deny it, *if* incorrect, and received the following reply:—Oct 13th, 1873. "In reference to Mr. Scott's statement, 'So prevalent has been the fear of this threat, &c., that the former Pastor of the church found it necessary to caution other members, to be careful and tender of this individual, or he would leave the church money.' I beg to say, that if the "former

Pastor" refers to me. I do most emphatically and indignantly deny ever having used such language, or said anything to the effect of Mr. Scott's words. I have glanced over the pamphlet, and such a tissue of misrepresentations I don't think I ever before read. The most charitable construction I can put on Mr. Scott's conduct is, that on the subject on which the pamphlet treats, he is a mono-maniac." Signed, JOHN ALEXANDER.

(Mr. Scott's Pamphlet, p. 10.)

These dissensions and difficulties, so fatal to any real progress among the Baptists of this city, are chargeable to a very few individuals, and most undoubtedly mainly with one.

Here, and here only, is believed to be the answer to the question, a thousand times repeated—"Why are the Baptists of Montreal continually in contentions?"

hostile to him at that time) left to form another body, with the cordial co-operation of the mother church; they have since increased to 134, and raised a Sabbath School of 500; and so prosperous are they that they have subscribed over \$35,000 to build a new place of worship. The First Church have recently raised and expended on their house about \$3000,—while the two churches, in addition, raised last year, for church and benevolent purposes, \$11,500. About five years ago, this body of Christians had only one pastor—salary \$1500; now they have three, the salary of two \$2,000 each. In the First Church there is a serious difficulty, the difficulty of obtaining a desirable pew for any new-comer; and the Sabbath School has nearly doubled since Mr. Scott left it. These results are *usually* the fruits of unity, and not of dissension.

Knowing the Baptists of Montreal fully as well as Mr. Scott, I can truly say that so far from their being "continually in contentions," that for the past eighteen years I do not know of a single case of "dissension," nor of any difficulty that was not easily settled by the rule, Matt. 18: 15, except in Mr. Scott's case; even here there was unanimity, (see Meeting, April 12th, 1872); so that if any of the churches of this city enjoy more peace and harmony, they must be happy indeed.

7th. I have submitted the proof-sheets of this pamphlet to the "former pastor," and several parties most conversant with the facts and minutes therein contained, in order that I might be fully assured of the *positive* accuracy of every statement.

In conclusion, allow me to state that, believing as I do that Mr. Scott firmly believes in the truthfulness of his statements, that he does *not intend* to deceive, and that he is as sincere in imagining he is doing right in the publication of these statements, as Saul was when he persecuted the church of

God,—in his self-inflicted mental torture,—in the putting away from him his dearest friends and esteeming them his enemies, for no other reason than that they dared to suggest the possibility that he might be mistaken, and differ from him in the correctness of his course in *leaving the church*,—he deserves our deepest sympathy and commiseration. If Mr. Scott wishes to verify the correctness of the various minutes herein quoted, I shall be happy to prove them to any one he may appoint. Having thus, by placing the statements of Mr. Scott in his pamphlet respecting the acts of this “body of Christians” opposite the record of the *acts* themselves, shewing what reliance we can place upon his statements, I can safely conclude that any statements he *may* make, will be equally unreliable; and shall not, therefore, pay any attention to them. I think I have fully shewn that, notwithstanding I have a high “opinion” of Mr. Scott’s Christian character, a full recognition of his indefatigable and zealous labors in our Society, the Canada Sunday School Union, and on every other subject would have full confidence in his statements, yet on this subject I would no more take them than I would the statements of a jealous husband respecting his wife; and I deeply regret to say that I have as little hope of the one listening to reason as the other.

WM. MUIR.

MONTREAL, *October*, 1873.

