

recrimination against the persecutors of her husband and herself ever escaped her lips. Among the hardest words were such as these:—"How can these men say such things about my husband, whose whole life has been spent in the service of God, and in works of usefulness and benevolence, who labored so faithfully among themselves? How can they persecute us so?"

In writing this, I speak what I have seen and heard. All who came within her sphere felt the influence of a deportment so heavenly, and some accustomed to put but little trust in religious profession, were constrained to exclaim—"This is religion."

When indeed she sought to separate herself from those with whom she could not hold any communion, she was called upon to speak more distinctly of their conduct, and the dignity of Granville Street Church was offended, yet her letter is no other than one which will claim the admiration and sympathy of every generous heart.

What then is her offence?

In the forefront is "the conduct and general spirit of Sister E. M. Pryor, in reference to the case of discipline of our late pastor." What conduct would they have had from her? She believed her husband to be innocent, and acted on that belief—yet calmly and modestly. Had she stood the only one who protested his innocence, she would not have perpetrated any high offence, and many many hearts would have sympathized in her true hearted faith, but she stood not alone. Eleven selected men had declared her husband not to be guilty of the crimes laid to his charge. True, Granville Street Church differed, and the wire drawn distinctions, and refined special pleading, by which they justified their dissent, found no place in her mind;—but neither had the Council seen them.

But further, she did not perversely obstruct their path—"We differ as regards your treatment of my husband beyond the hope of agreement, and while we differ on such a point, my communing with you would be but a profanation. I will withdraw, and leave you unembarrassed by my presence, while I seek a more congenial resting place"—such is the language of the facts and of her acts.

This surely is the course prompted by reason and religion. But the answer is:—"You shall not leave us;" and "Why may I not leave you? For what object should I remain?" is the natural rejoinder. "You must remain that we may turn you out." "And what is the advantage gained by turning me out?" "Much," replies the Church. "We will disgrace you as far as it lies in our power. We will shut you out of every other Baptist Church in the Association, and compel you to live without the ordinances, or seek them in another communion. It is Baptist practice."

If it be Baptist practice, I hesitate not to say that it is one which is "more honored in the breach than in the observance."

Here is a wife believing in the innocence of her husband, and confirmed in that belief by the solemn judgment of a competent tribunal after full investigation. Here is a Church trampling on that judgment and pursuing her husband with unsurpassable rancor. Every honest