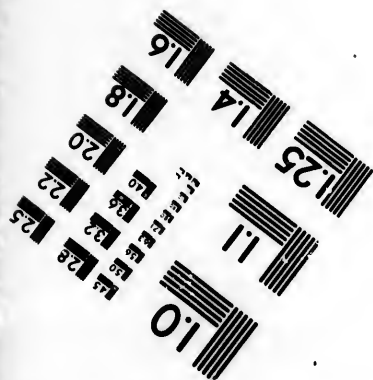
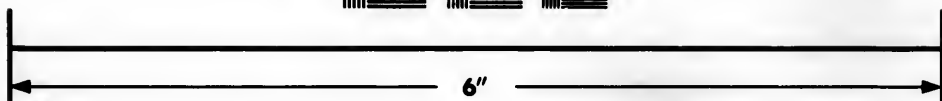
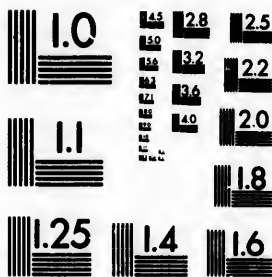


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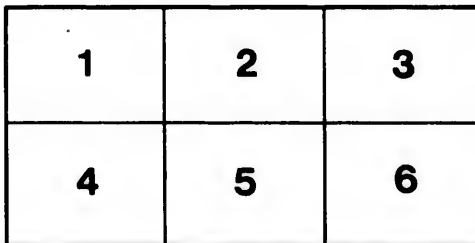
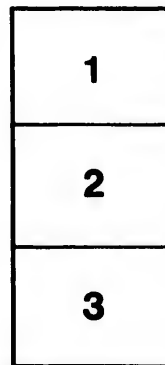
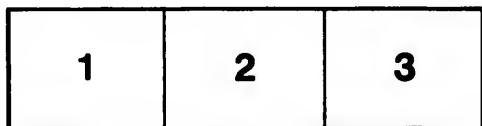
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BY THE
REV. JOHN BROWN D.D.

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LETTER

TO THE

NOVA SCOTIA

Central Baptist Association.

BY THE

Rev. JOHN PRYOR, D. D.

CAMBRIDGE:

PRINTED FOR PRIVATE CIRCULATION.

1868.

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TO THE MEMBERS
OF THE
Baptist Central Association of Nova Scotia.

HALIFAX, May 8th, 1868.

Dear Brethren :

Having been absent from the Province, I had not, till within a few days since, the opportunity of reading certain letters published in the Christian Messenger, from the Granville Street Church, purporting to be answers to Dr. Crawley's letters addressed to the Baptists of Nova Scotia. I have now read the Church's letters. I do not intend to characterize them; no language of which I am master, could describe my disgust at their contents, and my loathsome abhorrence of their shameless audacity, their slanderous misrepresentations, and deliberate falsehoods.

I am simply, and as briefly as I can, about to make a few remarks upon these misrepresentations and falsehoods.

I begin with remarking upon the attempted excuse of the conduct of some of the church members, in excluding me from the pulpit on the Sabbath immediately succeeding the first church meeting held on the subject. At that meeting I frankly and circumstantially related to the male members, who had assembled in the vestry, being called there with my full concurrence, if not at my own request, all that occurred during the evening referred to. I told them my reasons for my visit being late, and I requested the church to look into the case as fully as possible. For I felt assured that a candid and truthful examination, would at once demonstrate how utterly unfounded these reports were. I fully concurred in the appointment of a Committee of investigation. Had my advice been asked, however, I certainly should not have selected some of the men who were appointed on the Committee.

I felt it hard, that, at the very time, when my mind was harassed by these rumors, a charge of a totally different nature should be brought against me, and inquired into; still so fully conscious was I of a perfect freedom from any thought or act of wrong, in either case, that I readily assented to the appointment of that other Committee, with reference to my conductance of Miss Vass's affairs. These Committees having been appointed, I urged again the fullest investigation, which I surely would not have done had I been conscious of anything improper in either case. I then solemnly declared my innocence, and the business which had called us together being concluded, I returned home not a little depressed by certain assertions of an extraordinary nature, which had been made by two or three of the members with reference to myself.

From that meeting I went directly home. Hear what the church says on this point, "They went home weeping. But where did their Pastor go? To this point let Mrs. Baxter and Dr. Fryor speak. Mrs. Baxter says, "there was a person let into Mrs. McMillan's room on Friday night (same Friday night), could not say who it was, at 20 minutes past 12 o'clock. The door was locked. I was poorly myself, had on a mustard poultice. At 10 minutes past 2 the person went out." *If any one went there at that time, I was not that person,* I went directly home from the meeting, as nearly as I can recollect, at about 10 o'clock, or a little after, nor did I leave my house till after breakfast next morning. Of this my whole family can bear testimony. How easy it would have been for the church to have made enquiry of my family. But this they did not do. As to my saying before the council, "I thought it nothing remarkable if I had gone there," though I have no recollection of saying this, yet, dear friends, if you had been present, and had heard the impertinence of these two young men who conducted the prosecution for the church, Messrs. Eaton and Rand, to one so lately their Pastor, you would not be surprised if I sometimes answered their questions with irritation. I have no recollection of the question being asked me, but I am certain of this, my answer would and must have been, as I now positively assert *I never left my house from the time I came straight home from the meeting, till after breakfast next morning,* and the imputation, that I went to Mrs. McMillan's after the meeting, is an entirely unfounded and malignant calumny.

Now with reference to their treatment of me, in excluding me from my pulpit. While at breakfast the next (Saturday) morning I received a note from Mr. Selden in these words, "My Dear Sir. After you left the room last evening the brethren came to the conclusion, that in the present state of affairs, it would not be right to tax you to fill the pulpit to-morrow. With your concurrence, therefore, we propose to get Mr. Welton. *Have the goodness to reply by bearer.* Yours very truly, S. Selden." As an immediate answer was required I wrote in reply, "whatever the brethren decided upon I, of course, consent to. It seems, however, not exactly in accordance with usual custom. Will it not look as if my brethren thought me guilty?" Now what was the purport of that hastily written note? Was it not to beg of them not to be hasty, that such action was unusual, that a false impression would be made? Would not generous friends, such as I then supposed them to be, have delayed, till I called up, or, themselves have come down at once to see me at my house? I said, indeed, "whatever the brethren *decided* upon I, of course, consent to." If it was *their decision*, how could I refuse, I had no power to do so. From what follows, in the note, is not my meaning evident, though I couched it in modest language, I am consenting because the brethren have decided upon it, through compulsion and not concurring?

I declare I was surprised and shocked at the contents of Mr. Selden's note; and as soon as I had fulfilled an engagement which I had previously made for Saturday morning, I went immediately to Mr. Selden's office. When I saw him, I most urgently remonstrated against my exclusion from the pulpit, and stated the distressing consequences that must follow from the conviction, which would thus go abroad, that my church believed me a guilty man. I stated the cases of ministers with whom I was acquainted, whose people, instead of acting as my brethren intended to act, had upheld them, under similar accusations, and who eventually had been vindicated. I assured them this would be the case with me. All that was needed was calm investigation. To Mr. Selden's assertion that it was feared, if I occupied the pulpit some of the congregation would get up and go out, I replied, that as I was conscious of perfect innocence in the case, it would not affect me, if persons did leave the meeting, although I thought

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there would be no danger of the occurrence of such a thing, if proper pains were taken, and the deacons did their duty. Messrs. Ackhurst, Rand and J. Johnston, Jr., were present. Mr. Rand (I think it was he) suggested my going into the pulpit with Mr. Welton, and saying to the congregation that I declined preaching until the rumors were investigated. "No, no," exclaimed Messrs. Selden and Ackhurst, "that will not do." Finding, as I feared, that it was a foregone conclusion and fixed determination of the brethren, that I should not preach on the next Sabbath, after vainly urging my wishes and views, my feelings overcame me, and exclaiming against the desertion of those who should have supported me, I burst into tears, and rushed out of the office. The assertion that I was consulted, or that I consented, is a bitter mockery.

The worst evils I anticipated did follow from my exclusion from the pulpit on that Sunday. It spread over the city, that my church had turned me out of my pulpit, because they believed me guilty, and every rumor to my prejudice, however false, or exaggerated, received fresh strength and belief. My friends were exasperated at this harsh and unjust conduct of the church. My son-in-law, Mr. Demille, in particular, resented the wrong very openly and strongly; and Mr. Selden and other members of the church were also excited by these acts of my friends, and out of this grew the hostility of which I was made to bear the consequences, and to which Mr. Selden alluded, when he said, Mr. Demille was my worst enemy; and this too was the ground of that most unwarrantable attack upon me, by Mr. Selden the Chairman, which is referred to in Judge Johnson's pamphlet.

I firmly believe, that had not this false step been taken by the members of the church, and had they faithfully and truly, and, without irritation, entered upon the inquiry, the groundlessness of the charges against me, would have been discovered, and Granville Street Church would have treated their Pastor, as the members of my former church in Cambridge have since treated me, with increased love and affection. But in consequence of the bitter and acrimonious spirit hence excited, arose the "prejudice, the passion, the wounded pride, the ill-will" which from that time was manifested, and still continues to be manifested by some of the leading members of the church: and who, by every means in their power, have sought, and, alas, too successfully, to influence other members; and thus, have metamorphosed the body, from the position of investigators of reports, and inquirers into the truth or falsehood of rumors, into the attitude which they have ever since maintained, of heated partizans, determined at all hazards, and however falsely, and wrongly, to bring me in guilty. Their acrimonious hostility, their bitter spirit, their utter disregard of the principles of honor, justice, truth and Christian charity, have been so clearly proved in Judge Johnson's letter to the church, and in Mr. Paysant's pamphlet addressed to the Rev. Mr. Saunders, that I need not further dwell upon it.

I must here, in passing, correct another intentional misrepresentation made in the church's 1st letter, and repeated in the 2d, viz:— that Mrs. McM., could scarcely be considered a member of my congregation, and that consequently I did not hold the position of Pastor to her, and that my visits therefore were not pastoral. The base object of this false statement is plain. Now what are the facts in the case? Briefly these. Some time after coming to reside in Halifax, and after I had been the Pastor of Granville Street Church for nearly a year, I was requested by a member of my congregation to call upon Mrs. McMillan, a sick person, who, as I was informed, was a Baptist, and would be glad to be visited by me. Of course I called to see her. *I had never seen or heard of her till then.* She seemed quite ill; a consultation of physicians, I understood, had been held on her case. I conversed and prayed with her and called twice afterwards; at my third

visit, she seemed so far recovered, that I did not call again upon her, and marked her out of my sick list, the list for frequent visits. From that time I noticed her, as one of the regular attendants of my ministry; but three months not having elapsed, my usual interval of visits to my congregation, I did not even know where she then resided, for at my last visit to her, I understood, she was about removing. Some time after that, I met her in the street, and she informed me, she was boarding at a house in Barrington Street. I asked my wife to call and see her, which she did. Mrs. McM., and family remained at that house two or three months. I never called upon her, while she was there, as I knew my dear wife would look after her; but I saw her regularly in church on the Sabbath.

After some time I missed her from church, and on making inquiries of her husband, I learned that they had removed to Granville Street, and that his wife was quite sick, and confined to her bed. Mrs. Pryor and I then visited her, sometimes together, sometimes separately. While visiting her, one day, she seemed more than usually ill, I thought dangerously so, and I felt constrained to inquire more minutely into her religious state, and her previous life, and she informed me, with all frankness, that she had been a member of a church in Boston; but that she felt aggrieved at the way in which she had been treated, her mind had become soured, and her religious feelings greatly depressed, and sometimes she felt as if she had no religion. Both Mrs. Pryor and myself became deeply interested in her, and we frequently called to see her, prayed with her, lent her suitable religious books, &c. She was very grateful for the interest we manifested in her spiritual welfare, as well as for other kindnesses and attention showed to her by my dear wife. Her life was spared, and her health somewhat improved, though she continued quite an invalid. But as soon as she was able, she attended public worship regularly. She was frequently present at the Wednesday evening prayer and conference meetings, and always on the Sabbath, when her health and circumstances permitted her to leave her home duties. From Granville Street she removed to Mrs. Maxner's boarding house, where as she was still quite ill, I went to see her, as did also Mrs. Pryor, who sent her by the servant, and sometimes herself carried to her, religious books, and many little comforts suitable to so sick a person; facts of which Mrs. Maxner most unaccountably professed ignorance. Mrs. Maxner, as I understood from both Mr. and Mrs. McMillan, having previously to their coming engaged the room occupied by them, to persons from the country; upon the arrival of these persons, they gave up their room, which I have reason to believe they would have done in any case, though Mrs. Maxner wished them still to remain and offered them another room, an offer, however, which they declined to accept. There were other reasons also which induced them to decline the offer to remain. They did not like the looks of things in the house. Some things about Mrs. Maxner and her daughter did not appear to them very respectable, and they had heard reports that were unfavorable. As Mrs. McM., expressed these things unhesitatingly to me, I can easily imagine her speaking of the same things to some of the other boarders there, and who might state what was heard to Mrs. Maxner, and hence a reason for the strong feeling shown by her, against Mrs. McM., and her great readiness to testify before the secret committee, and the false statements made by her in reference to an interview and conversation with a respectable medical gentleman of this city, who holds a very important and responsible office here, by appointment of the government, which statement this gentleman characterizes in a note which I hold as "an impudent lie." Hence, too, her false statement that Mrs. Pryor had never been herself, at her house, nor had she ever sent her servant, assertions which Mrs. Pryor positively declares to be untrue. This Mrs. Maxner, whose misstatements are thus proved by Dr.

Gossip and Mrs. Pryor, as well as by myself and Mr. and Mrs. McM., is one of the women, upon whom, the managers of this prosecution, have relied to prove that "blinds were drawn and doors locked," upon her assertion that she, in her room in the lower story, heard the sound of the key turned in the doors in the second story. Rooms were then taken by them in Mrs. Morton's house, which they were obliged to leave, because the ceiling fell down. It was while they resided here that Mr. Purdy says the change of dress took place, which led him to doubt Mrs. McMillan's character. And yet on the very evening on which, as he says the occurrence took place, and after he had observed it, he spent more than an hour with the young woman who was then his affianced wife, and whom he afterwards married, in social intercourse with Mrs. McM., in her room. They then removed to Mrs. Patterson's where they remained for about a year and a half, and only left, because Mr. McM., having decided to go to the States for a time to learn his business more thoroughly, it was necessary to take cheaper lodgings.

And here I must remark upon the unfair conduct of the managers of the prosecution. They go round to all the places where Mrs. McM., had remained but for a week or two, and where as she did not permit any intimacy between herself and the inmates of these houses, these persons spoke of her with indignation, because, as they said, she held herself above them, and hence were ready to gratify the spying committee, by saying anything they could think of to her detriment. But they pass by a respectable family, Mr. and Mrs. Patterson, at whose house she resided for more than sixteen months, and with whom she was intimate, and who must have known everything about her character. Some of the committee, indeed, visited Mrs. P., but not a word is said of them in the recorded examination, though they professed a readiness to testify to Mrs. McM.'s undeviatingly correct deportment during the whole of the time she resided in their house, and who subsequently received her to their home, as friends, when she was obliged to come to Halifax, to give her testimony before the Council. Mrs. Patterson did give testimony before the Council, to Mrs. McM.'s good character, but she was brought there, not by the managers of the prosecution, but by my friends. Surely the testimony of so respectable a person, and who knew Mrs. McM., so long, and at whose house she had resided nearly half the time she was in Halifax, was of infinitely more value than that of the Mistress Baxter and Maxner, &c., who at the most, had known her for a few weeks only. But this is only one of the continued acts of unfairness on the part of the managers for the church.

Having decided that it was necessary to take cheaper lodgings, as Mr. McM., would not during his absence be able to earn anything, after a long search the only rooms that they could find vacant, were in Barrack Street. They removed thither and Mr. McM., then left for the States, begging me to add to his obligations to me, by looking after his family during his absence, and committing them to my especial care. Believing this was not the proper place for her, now that she was without her husband's protection, she sought rooms elsewhere, but being unsuccessful in her search, begged me, if I would kindly do so, to interest myself in procuring a room for her. An excellent brother minister of Halifax, to whom I read this letter, suggested, that it would be well here to mention to friends in the country, who are not well acquainted with certain duties that must be discharged by a city pastor, that one of the duties, and a very frequent one is, to seek suitable lodgings and boarding places for our people. They may find suitable places, when they are able to pay a good rent for them; but when, through want of work or other circumstances, they must take cheaper rooms, it is a matter of great difficulty to procure them. He said to me, (it is the case with many of the city pastors) that he had at least monthly, he might almost say weekly ap-

plications on this matter, from members of his congregation, especially widows and those whose husbands are absent. Having been thus requested by Mrs. McM., to procure if possible a more suitable place for her, and having noticed a room to let in Morris Street, I informed her of it, and she having seen and approved of the place, the room was taken, and at a trifling expense, made more comfortable.

Now I would like the readers of this letter to notice the situation of these rooms. They are directly on the sidewalk of one of the most frequented streets in the city, near the corner of Morris and Hollis Streets. My cousin Mr. James Pryor's house is directly opposite, and my cousin Mrs. M., could not go to the window of her parlor or bedroom, a window at which she is accustomed constantly to sit, without of necessity, looking into Mrs. McM.'s room, and observing everybody that went in or out of her door. No one could go to the door of my own house and look up the street, without also seeing every person that went in there: my own residence being only a few doors distant, and on the opposite side of the street. Now I ask any one of common sense to say, if there had been the thought even of evil in me, with reference to Mrs. McM., would I have advised her to remove from a house in Barrack Street, opposite to which there was no house but only field, a house which I could at any time enter unobserved, to a house situated as the one in Morris Street is? You may judge from this, whether the thought of evil and privacy had entered into the mind of either myself or Mrs. McMillan.

While the family resided still in Morris Street, Mr. McMillan returned from the States, and as he was now home, my charge and anxiety were relieved: and, as it was necessary for them to vacate the rooms in Morris Street, and no suitable place offering itself, they removed temporarily to Albermarle Street. Mr. McM., not finding employment in Halifax, decided to go to St. John, in hopes of getting work there, and as he expected his family to be separated from him only for a short time, he again left them to the charge of their Pastor. As Albermarle Street, was scarcely a suitable street for Mrs. McM., to reside in without her husband, she sought rooms elsewhere, but being unsuccessful, she again begged me to find a place for her, and as I saw rooms to let in Pleasant Street, she examined them, liked them, and they were hired. These rooms were also on one of the most frequented streets of Halifax. In the same house, resided a sick person whom I had visited, and who was a kind of protegee of my brother-in-law Mr. Brown, who made it a point of going there at least once a week; and the daughters of which sick person were dressmakers, and frequently employed by my wife and her sister. This does not look like privacy or guilty intention. I do not think there are two places in all the city more public, more on the public street, than these two places, which were the only ones occupied by Mrs. McM., at my recommendation. I leave you, dear friends, to judge whether a man who had an evil purpose, would have acted thus.

During Mrs. McM.'s residence in these different places, she was frequently very ill, and of course, as her Pastor, I continued to visit her: and as she was supporting herself by her sewing, I sought to get her employment, and some of my relatives were accustomed to give her work, and to go frequently to her house; and though they sometimes made remarks to me, about her evident poverty, and anxiety for work, I never heard one of them, say or hint of anything like impropriety in her. My daughter was at her house likewise, and my wife frequently went to see her, and often as we returned from evening visits, and of necessity passed her room, Mrs. Pryor would make the remark, as we heard the wheel of her sewing machine, there is that poor, industrious young woman still hard at work. After too when Mrs. P. was busy with work connected with the poor of the church, if I

needed clothes quickly mended, &c., she would ask me to run up and get Mrs. McMillan to do them. Yet this is the woman, and under the circumstances which I have mentioned to you, and which are well known to them, that these conspirators against my good name, would have the public believe I was visiting with improper motives!

In all my congregation I had no one more grateful for my religious ministrations, and when at times I expressed my discouragement, and fear that she was not making the religious progress I hoped for, with tears she acknowledged the too great apathy she was conscious of, and her want of spirituality, but said that she did feel deeply interested in religion, and though she mourned over the coldness of her heart, yet that she earnestly prayed for her salvation, that she read her Bible, and hoped she was profited by it, that she had given up reading fictitious works, in which, she had formerly taken much pleasure, and begged I would continue to interest myself in her spiritual welfare; that she did hope that a gradual change for the better was being wrought in her, that she knew she strove more earnestly to curb a naturally violent temper, that she was more interested in religious, than in worldly matters, and that whatever good was in her, she owed to the persevering efforts of Mrs. Pryor and myself for her welfare.

Now, dear brethren, I believe that a Pastor's zeal is not to be all expended in laboring only for the conversion of his people, though that is his great object, but that it is his duty also to superintend their total character; that his aim and endeavor should be to enlighten and strengthen the mind, by filling it with the knowledge of God, to rectify bad habits, to chasten evil tempers, to make his people better in their families and in every sphere of life; to exalt everything that is low in them, to ennoble them in everything, and to make them happier, the friends of truth, the servants of God. Here was a case, in which as a Pastor I did feel a peculiar interest, and I believe that every earnest Pastor, has among his flock those who call for his especial efforts and prayers. I know it has always been so with me; and though this young woman came from a people, who had been kind to me, beyond all that I can express, was a comparative stranger here, had very few friends or acquaintances; and though she was frequently very ill, many times, as I believed near death, and my visits to her were therefore frequent, as were also the visits of my dear wife; yet they were not more frequent, than they would have been to any other member of my congregation, men or women, young or old, black or white, under the same circumstances. I have labored to be a Preacher of the Gospel, but as earnestly have I labored also to be a faithful Pastor, visiting my people, comforting them in their hours of sorrow and affliction, warning them when I believed them walking in dangerous paths, and trying in all things, to acquit myself well in His sight, who had called me to be a good minister of Jesus Christ, and a laborer in my Master's vineyard. It would not be difficult for me to prove, that visits to other members of my flock, and even to those who were not of my own flock, but who in sickness and sorrow, were deprived of pastoral visitation, because their church for the time being, was without a Pastor, were made every day, and sometimes twice a day, and sometimes late in the night.

It was this anxiety for her soul's welfare that led me to visit Mrs. McMillan, on the evening so often referred to. On going down Pleasant Street on that morning, on business, I noticed the window of her room darkened; and on inquiring I found that, during the night, she had been very ill, believed she was dying, and she looked then as ill as she could be. I urged her to send for her physician, and promising to call in again I left her, supposing that her physician would of course be sent for, as she had promised, and that she had done so. I am told that I stated to the Deacons that he was sent

for, possibly I may have done so, for I really thought he had been sent for. My little grandchild in whom my very heart was bound up, was dangerously ill that day, I went out to my daughter's house, and remained there all day, nor did I leave till the evening, so anxious did I feel about the dear child. On coming into town, and making some visits, that I had not been able to make during the day, and spending some time late in the evening at a friend's house, the time rapidly wore away, and my promise to see Mrs. McM., did not occur to me, till quite late. It was a fine evening, and I thought though it was late to do so, yet I would run down to her house, and if she had not retired would call in. On going to her house I saw the light burning, and trying the outside door, found it was locked. I did not like to disturb the inmates of the house, by knocking at the door, as I knew that Mrs. George who lived in the house was quite sick, I knocked at the window, instead of the door, and Mrs. McM. seeing who it was opened the door. I found her much better; she had been sewing, trying to make up for lost time. I talked with her about her illness during the past night, called her attention to the many sudden deaths that had lately occurred in Halifax, and urged upon her the need of preparation for death and judgment; I did this the more earnestly because I could not tell when I should have an opportunity of warning her again; for she told me her husband had obtained a situation in St. John, read me the letter she had received from him that morning, and told me she expected to go there at once.

The church have said in this connection that there is a discrepancy here between my statement and that of Mrs. McMillan. There was no such discrepancy in the testimony before the council. As to any seeming difference while before the secret Committee it can easily be explained, when you learn how that Committee took down the testimony. While I was being examined before them a number of questions would be asked me, and answers given, and no record made of them; presently at my answer to some question, Mr. Beckworth would say eagerly "put that down, put that down," I did not understand, why, if they were recording any answers to questions, they did not put them all down. This thing was constantly occurring, sometimes it was one, sometimes another, who would say, "we had better put that down, had we not," and then there would be a consultation, one would say "I don't think it worth while to put that down," and another would say "Oh yes, put that down," &c. Now this was constantly occurring. I could not understand what it meant, after trying to conjecture in vain, at last I said, "Do tell me what you mean by the questions you are asking me, and what is your object in putting some answers down and leaving out others?" Oh, answered Mr. Sellen, the Chairman, you will see the reason soon. As indeed I did see the reason subsequently, when after having examined me at two sessions of upwards of three hours each, and having recorded about one thirtieth part of the answers given by me, and the testimony of others being then read to me, I perceived the craft of the men. Everything that tended towards exculpating me was omitted in the record, but anything that could be made to bear the slightest tendency towards criminating me, or contradicting the testimony of others, was carefully put down. Now I take it for granted the same measure that was meted out to me, was measured out to others, and as I am informed that the Committee kept Mrs. McM., in her examination before them, from 3 o'clock in the afternoon till about 9 in the evening, and as all her recorded testimony could have been given in the space of an hour, while her examination lasted nearly if not quite six hours, you will easily understand how a seeming discrepancy might have arisen. "Did Dr. Pryor talk with you on religious subjects, did he say anything to you about sudden deaths?" "Yes." It is not worth while to put that down. "Did he talk to you about anything else?"

"Yes I believe he did, he talked about the letter from my husband, and my going to St. John." You need not put that down. "Did he say anything concerning the rumors about you in the city." I don't remember that he did, he might have done so." "Now tell me, did not Dr. P. talk to you about these rumors?" Perhaps she would answer, "I don't know but what he did, he might have done so." Put that down, and down it goes on the record in these words, "Dr. P., talked with me about the rumors circulated about me in Halifax." While at the same time, all that was said in accordance with my testimony, respecting my conversing with her on sudden deaths, her religious state, &c., is omitted, and hence they manage to make a discrepancy. I am not surprised that all the questions and answers at Mrs. McM.'s examination were not put down. Said Mrs. McM. to me, "are these gentlemen Christians?" "Why do you ask such a question?" "I never was so insulted in my life. Questions were asked me of such a nature, that I had to put my head down and cover my face with my hands, and even Mr. Selden, pitying my distress said, 'You need not answer those questions.'"

Not reflecting how late it was when I came there, and being deeply interested in the conversation, I was surprised on looking at my watch, to see what the hour was. I left at once, and on going out of the door, I saw a person standing near Gas Lane; without any very definite motive, I scarcely know why, I crossed the street, instead of going up and passing him, when he came swiftly towards me, with a club in his hand. He began addressing me in most abusive terms: making gross remarks and accusations. I asked him what he meant, that he was under quite an erroneous impression, that I had been to see a sick member of my congregation, &c. But finding I could do nothing to quiet him in his state of excitement, which seemed to me to be occasioned by liquor, I left him, saying I would come down and see him in the morning, and everything I thought would be explained. I have felt sorry ever since, that I did not give him in charge of the policemen, but under the excitement and embarrassment of the occasion, I acted as I thought best at the time. This is a simple statement of the facts of the case, and any one who knows me, would readily believe that the statement is true.

I certainly did feel that I was Mrs. McMillan's Pastor, and accountable for her, as one of my flock, and I believe every Pastor would have felt the same; and yet these men, with their usual misrepresentation wish the false impression to be made, that Mrs. McM. was not a member of my congregation, and that therefore my visits were not pastoral.

With reference to another point in the same letter, I would just remark that an idea is intended to be conveyed, that after visiting Mrs. McM., at her room, Dr. Crawley and Judge Johnson came away with an unfavorable impression; *whereas I know from both gentlemen, that the exact opposite was the case, and that the inference which the church have so uncharitably drawn, is utterly untrue.*

Before examining the charge "doors too often locked" I would wish to say a word on another passage intended also to convey a bad impression viz: "blinds too often drawn down." I remember nothing, and know nothing about blinds being down. It is quite probable, that in a room, the only window of which looked toward the West, to keep out the glare of the afternoon sun, the blinds might be put down; and I learn from Dr. Crawley that Mrs. Maxner herself, the woman upon whose assertion the charge is made, said this might be the reason. I can only repeat, I cannot tell whether at any time the blind was up or down, when I was there, I know nothing about it.

I come now to a charge which was alluded to in the 2d letter of the church, "doors too often locked," but which is made almost the entire subject

of letter 4. I hesitate to quote the passages because of their loathsomeness, yet in order that you may understand the animus of these conspirators against not my life, but that which is dearer to me than life, and the utter groundlessness of the charge, I suppose I must, shall I say, degrade myself, by copying it into my communication. Here it is in all its native odiousness and malignity. "On the one hand we had for example the positive evidence, that on a large number of occasions after Dr. P. entered Mrs. McM.'s room, the door was locked after him. Why lock the door after him? — Dr. Crawley did not, nor did any of Dr. Pryor's advocates attempt to show that the fact of the door being locked did not necessarily point to guilt. Where it is proved clearly, that a minister of the Gospel is repeatedly locked in with a bad woman, in her bedroom, we ask what are you going to do with the fact. Will the fact yield or give way? If there exists a grave doubt as to whether such is the fact, then give all legitimate force to the past character of the accused. But then when it is a fact beyond question you have to grapple with it, and what can you do with it? What amount of charity can give a favorable interpretation? Do you say he may have thought the woman's character was good. Why lock the door? What woman of good character would not be offended, if she found a minister locking her door when he came into her room, and that room being her bedroom! Such a fact will protrude itself through the thickest mantle of charity. You cannot get rid of it, it meets you at every turn, its hideous countenance is ever upon you."

My brethren, my friends, I want to be cool, I try to be calm in writing these remarks, but I declare to you my blood boils, as I read over these and similar passages, reeking with malignity and falsehood, steaming up from the bottomless pit. I find it impossible to restrain my indignation. I have thrown down my pen, I have paced my room, I have cried to my God, Oh my God give me patience, and calm my perturbed spirit. These devilish statements, devilish in their intention, devilish in their falsehoods, coming from men who profess to be followers of the God of truth and love!

But I want to give only a calm statement of facts. I restrain the expression of my feelings, and ask you, friends, dispassionately to read over again these statements of the church, and demand the proof. On what irrefragable proof are these statements founded? What is the solid foundation on which they are built? Was the door of any room, while I was visiting this member of my congregation in her sickness and distress, ever found locked? Did any one ever at any time while I was there try the door, and find it locked? Surely some one must have done this, or these assertions would not have been made and reiterated. Or did any one see me lock the door, or, see Mrs. McM., do it? No, friends, no! nothing of the kind. The statement thus put forth, rests upon the mere assertion of two women, one of whom declared, that though she had a family to look after she never left her window, but sat at it all day long, to watch when I should come down: that she peeped in at the keyhole, but could see nothing wrong; that she climbed up on the back porch, and tried to listen at the window, and once thought she heard whispering. The testimony of this woman was rendered utterly worthless from its contradictions to her husband's testimony, as well to her own, and from its manifest absurdities in other respects; this was one. The testimony of the other woman was shown to be equally unreliable, from the falsehood proved against her as well as by the letter of a respected medical gentleman of this city, as also by the assertions of Mrs. Pryor. Yet upon the testimony of these unreliable (I use the mildest term) witnesses, the charge made thus against their former Pastor, for more than 35 years a minister of the Gospel, rests. And now what is the amount of their testimony. One of them said, she was in her bedroom, which was separated by

a hall and another room from Mrs. McMillan's room, and that there she heard a sound which she judged to be the locking of the door. The other woman said, she thought she heard the click of the lock, she being down stairs, and Mrs. McMillan's room up stairs. This is the testimony the sole testimony, upon which rest these charges made against me. Brethren, can you wonder at my indignation? can you wonder at the terms, on which others have stigmatized these conspirators, after this display? Had either or both of these women heard the sound of the lock, being at the distance they were from Mrs. McMillan's room, is there no way of explaining it, but by the charge of guilt? You who are ministers and pastors, when you have been about to kneel down and pray with some of your flock in their room, have you never known them to lock the door first, for fear of interruption? Again and again has this occurred with me. Why only on this last Sabbath, calling to see some Christian friends who resided in a house, part of which was occupied by another family, as I invited them to join me in prayer, one of them rose from her seat, and locked the door. Mrs. McMillan was in the habit of keeping her door locked. Sometimes a short interval, not unfrequently a longer one, would of necessity elapse between knocking at the door, and the opening of it. Would there be any difference in the click of a lock when being locked, or being unlocked? Could not the sound, if really heard, be that of the unlocking of the door? Besides I wonder it did not occur to the Clerk of the Granville Street Church, who, for a young man, brought up in the country, and having resided in the city for a comparatively short time, showed a strange familiarity with the arrangement of doors, blinds, &c., in improper houses, and a knowledge of such houses, which was quite new to me, and must have astonished the members of the Council, as it did me,—I wonder it did not occur to him, that if a door was to be locked with a guilty purpose, it would be done gently, and not with a click that would be heard at a distance. Upon the idle prating and tittle-tattle of these women, whose testimony, even if it were true, would amount to absolutely nothing, have these conspirators against my reputation, dearer to us than life, have dared to make their slanderous and infamous charge. I repeat it, friends, upon these assertions, of these, such witnesses, the conspirators have dared to make their infamous charge against me!

Brethren and friends, let me state to you the facts, and I trust you will believe me. In the first place Mrs. McM. is not a bad woman, as they style her. Certainly I do not believe her to be so. I know rumors have been spread about, to her detriment. I have inquired into all I could get hold of, and have found every one of them groundless. There was a report brought to me respecting her, that had much plausibility and appearance of truth. Much disturbed at it, I went up to her house and there in the presence of her husband, I told her what I had heard. With a readiness and frankness that truthfulness only could give, she explained the matter, and showed to our full satisfaction, that this, like all the other rumors I had inquired into, was not true in fact. Mrs. McMillan does not possess the character these men have endeavored to affix to her. I believed her then, I believe her now, to be a chaste woman, faithful to her marriage vows. So much for the assertion that Dr. P. was locked up with a bad woman.

In the second place, I solemnly declare to you, my friends, that Mrs. McMillan's door was never locked to my knowledge, when I was in her room, except once; when residing at Mrs. Patterson's house the handle of the lock was broken and the door could only thus be kept shut. I never at any time locked the door, nor did I ever know her to do it, with that single exception. Yet observe what these men say, "What woman of good character would not be offended if she found a minister locking her door when he came into

her room and that room her bedroom." Dear friends, if not too much disgusted, read the whole passage again, and then say, is this a true representation? Had the door at any time even been found locked, could it be attributed to no motive but a wicked one? According to the requirements of that charity "which thinketh no evil," would it be necessary to put such a construction upon it as they have? Is it the construction of common justice? Yet without any proof, but simply upon the idle empty prating of these two unreliable tattling women, and whose statements after all contain nothing conclusive, these men have maliciously and slanderously made this shameful and false accusation. The Pastor of one of the city churches speaking about this accusation said to me, "What malice in these men! Why let me tell you, that not once or twice, but in a multitude of instances, here in my own study, as well as in their own rooms, when young women and others have come to me confidentially seeking advice of me, as their Pastor, have I locked the door, that they might without interruption, open freely their minds to me." It so happened, however, in the case of Mrs. McM. with the single exception stated above, and which I myself mentioned to the Committee, the door was never locked, and this was stated by Mrs. McM. and by myself to the Committee. Yet in the face of my solemn asseveration, the oath of a Christian man, and a minister of the Gospel, whose life has been known to you all for more than 35 years, and whose character and truthfulness were never before impeached, have these bold bad men founded their charge against me, and then hypocritically say "they do all this in the fear of God, and for the honor of the religion of our common Saviour." Oh, how my soul loathes such hypocrisy, "*Procul, O procul este, profani!*" "Oh, my soul come not thou into their secret; unto their assembly, mine honor be not thou united," Ye hypocrites, ye generation of vipers how can ye escape the damnation of hell?" But I must repress my indignation.

Now with reference to the Miss Vass case. As there may be some misapprehension in the minds of those uninformed in the truth, and who may have received wrong impressions from the misrepresentations of the Granville Street Church, I beg to state the facts. Soon after being chosen Pastor of that church, I learned that an old friend of mine, Miss Vass, had lost her father. I called to see her, we had a long and pleasant conversation, and our interview concluded with devotional exercises. I was then preaching for this church, though my residence was in Wolfville. After a long absence from Granville Street Church, Miss Vass concluded to return to it, she took a pew and became a regular attendant at the services.

Shortly before I removed to Halifax, the gentleman who had been Miss Vass' agent died. She consulted with me, as her friend and Pastor, on the subject of his successor. I mentioned two gentlemen of our congregation whom I thought suitable, but she was unwilling to offer them the situation. I then mentioned another gentleman, not of our congregation, and by her consent, I called and conversed with him on the subject. He was unwilling to be her agent, but offered his professional services if required. With this answer I returned to Miss Vass, and she then informed me there was a person whom she desired to have as her agent. Telling her, I would do all I could to forward her wishes, I asked who the person was, and she said she meant myself. I had not thought of such a thing, and told her I did not see how it was possible for me to undertake it; that I was no accountant, that even in my own small business, I had employed Mr. Twining, and subsequently my brother, as I never kept books; that I was quite ready to give my advice in the management of her business, but I was unwilling to be her agent. She urged it upon me, very strongly, saying she only wished me to act for her, as I was accustomed to act for myself, that she considered her property the Lord's, and wished it employed in his service. I told her I

would give it consideration. I thought over the matter carefully. It seemed to me that as one consecrated to the service of my Lord, I could not refuse where property was to be devoted to his cause. Besides, as Miss Vass contemplated a change in her establishment, I supposed I should shortly be relieved of a part at least of the burden. I consented therefore to undertake the office, stating again to Miss V., that though I had confidence in my judgment so far as business was concerned, yet that I was not an accountant. I was answered, "act for me as you would for yourself, this is all I ask."

The change in Miss V.'s domestic arrangements, which I had anticipated, did not take place; consequently there was thrown upon me a burden which was heavy, but which I did not feel that in honor and justice to her I could refuse. The building of a large house on the peninsula was in progress, and it was necessary, as contracts had been made, and some of them partly fulfilled, to finish the house and surroundings. I tried to keep everything straight and square; and I acted for Miss V. in this case, as in all others, as I could or would have acted for myself, and more carefully than I did for myself when I built two houses in Cambridge.

The house after being finished was not thought suitable for a residence for Miss V., and was sold. At this time, as it was difficult to hire a house, I concluded to build or buy one; and was in treaty for a site, when Miss V. said to me she wished a house built for herself in the city, and one for me also. As there had been some talk among friends about a parsonage, supposing she referred to that, I said, "You mean a residence for the pastor for the time being." Her reply was, "No. I wish a house built for you, and which, being yours, Mrs. Pryor would not be turned out of, should you be taken away before her." This was a generous proposal, and I expressed my gratitude for it. This intention of Miss V. was no secret. She often talked to others about it, as well as to myself.

A site was bought, plans drawn up, and proposals received, — all which met her full approbation. She stated to me she wished me to take the whole matter in my hands, and that she wanted to have nothing to do with the building, etc., until the houses were finished and ready for occupation. I took the business into my own hands, as requested.

The building of these two houses involved a large expenditure of money, which sometimes it was difficult to procure, at the time when it was needed to meet engagements. Mr. Ritchie knows how often I was put to straits, and though he used every endeavor possible to get in outstanding debts, mortgages, etc., yet so pressingly came the demands—in more than one case a suit being threatened—that I was compelled to raise the money by notes in the banks. It ought not to be thought strange, if, with my ignorance of accounts, especially as they became so multiplied and diverse, some errors may have crept in; but I am fully persuaded that no wrong has been done to Miss Vass, and I form my conclusion from this, that while I lived most economically, and certainly within my income, I have expended a considerable sum of money out of my own little property which I possessed before I undertook her business.

VASS ACCOUNTS.

My accounts were investigated by Mr. Demille. He examined all my papers, made enquiries at the banks and elsewhere, and finally made out a new account. According to his showing, mistakes were found all through my accounts, some of which affected Miss Vass, while others, to an equal extent, affected myself.

Now, the true nature of the questions ought not to be forgotten. The charge made against me was, that I had taken \$4,800, or upwards, of Miss

Vass' money, and used it for my own purposes. The Church charged me with fraud. It was for fraud that they suspended me from communion and virtually excluded me. Now, if it could be shown that this amount could be accounted for,—if it could be shown that it had all been expended in Miss Vass' business, or that the deficiency was only an imaginary one arising from entries made in error, which would vanish when the errors were corrected,—then the charge of *fraud* must fall to the ground. Whether I used Miss Vass' money wisely or unwisely, and whether I ought or ought not to pay the penalty of any mistakes that might have arisen through inexperience, would be a question not for the Church, but for another tribunal.

I have already alluded to the credit of \$500 and the entry of the Howard money, \$475. In addition to these, it was found that in my accounts I had omitted all mention of payments made on discounts, which amounted, as far as could be ascertained from examination at the banks, to \$917.41. Another account of \$290 had been omitted. My errors in this way against myself amounted to,—

Overcharges against myself	\$1,072.45
Omissions of payments made	1,416.41
	<u>\$2,488.86</u>

On one charge brought by the Committee on the McVean account, which at first amounted to \$1,051.87, great stress was laid. This was afterward reduced, upon further examination. I quote from the Church's reply to Hon. Judge Johnston, page 42, Appendix: "Upon the request of brother Greenwood, the Chairman of the Committee, it was resolved that the Committee have power to deduct the sum of \$418 from the amount stated in their report, as overcharged by Dr. Pryor, as paid to Messrs. McVean & Co., and that the further sum of \$402 be deducted from said overcharges as soon as the note of Messrs. McVean & Rheeland, in favor of Miss Vass, for the latter amount is handed over to Miss Vass; thus leaving the net sum of \$231 still overcharged as being paid Messrs. McVean & Co."

The note alluded to in the above was presented before the Council, and I now have it in my possession. By this extract, it will be seen that the discrepancy in the McVean account was reduced from \$1,051.87 to \$231.

A check of C. Twining for \$530 was charged against me, but on no sufficient ground. This I refuse to acknowledge.

A check of Messrs. Ritchie, drawn in favor of Miss Vass, for \$1,431.52, was also charged against me. This I deny having received, but maintain that it was paid directly to Miss Vass,—first, from private memoranda which were shown to the Council; and, secondly, from the fact that it was drawn in Miss Vass' favor, whereas all the money that I received was drawn in my name, as was clearly shown before the Council from returned checks.

The following is a statement of accounts charged against me by the Church, and my statement in answer:—

CHARGES BY THE COMMITTEE.

Overcharges against Miss Vass	\$753.82
Omissions	1,050.00
McVean account	1,051.87
Ritchie check	1,431.52
Twining check	530.80
	<u>\$4,818.01</u>

MY STATEMENT.

Overcharged against myself	\$1,072.45
Omissions of payments made by me	1,420.68
Deduction from McVean account, made by Church, as above	820.00
Ritchie's check, not paid to me, but to Miss Vass	1,431.52
Twinney check, not received	530.80
	<u>\$5,275.45</u>

The Committee afterward brought in a new report of which, however, I did not receive sufficient notice to enable me to examine it in time. It contained fresh charges to the extent of \$822. Had it been an arbitration, where each side might have ready access to the books and papers of the other, I could have entered into larger explanations. With reference to this I may say, that an amount which I have charged to myself, in the first part of the account, I now believe to be an entire mistake, made through my ignorance. It was a credit of \$600, which must have been *paid* by me instead of *received*, (since it was a Bank deposit, made in favor of Miss Vass.)

It was in this way that I accounted to the Council for the money which had been entrusted to my care. I made mistakes in accounts, nothing more. Those mistakes occurred on both sides, and arose simply from an ignorance of bookkeeping combined with want of method.

I also laid before the Council two papers, one of which contained an inventory of Miss Vass' property when I took charge of it, and the other an inventory of the same when I relinquished the charge. Here too the result was favorable to me, and showed that whatever mistakes had been committed by me on paper, the solid value of the property had increased.

Let it never be forgotten that the true question is how to account for the mistakes that appear. In the Report of the Committee, they constantly treat my statements of mistakes and omissions, as so many attempts at offsets to business charges. They acknowledge that a certain amount was spent on discounts, but refuse to "allow" it. They will not "allow" the Howard payment. Yet it remains a fact that these were both mistakes which when adjusted, would account for an apparent deficit to a large amount, when all the mistakes are corrected there appears a surplus in my favor. Under these circumstances there could have been no fraud.

If the case were one of a business settlement between Miss Vass and myself other items would have been brought forward. I undertook the management as a *friend*. She brought me up and held me to account as a mere *business agent*. If I were to make out my account as a *business agent*, I should have the right to charge commission for my management at the same rate which was charged by her former agent. This commission would amount to \$3000, and would leave her largely in my debt.

As to the idea of intentional wrong or fraud entering into my mind, they must be utterly unacquainted with me who could harbor the thought for a moment. I hate to speak about myself, and yet there are times when it may be necessary. Allusion has been made to the circumstance I now mention, by others. I had invested nearly my whole property in a stock company. A friend, who had been invited to make an investment in the same company, went to West Columbia, and made a personal examination. Upon his return, he called upon me, and urged me to sell out. On enquiring into the reason for this advice, after some time he informed me he believed the property, from the way which it had managed, was in such a condition, that the stockholders would lose all they had in it. Now I had upwards of \$40,000 invested in that stock, and had I taken the stock into Boston, and

put it into the hands of my broker, it could easily have been sold for par, or, above it. It was a speculation, and if any one choose to buy it on speculation that was his lookout, and not mine. "*Caveat emptor.*"

These and other pressing reasons were presented to me. Nearly all I owned in the world, the property which would be the means of sustaining my dear wife, and family, should anything happen to me, would be lost; for I had implicit confidence in the judgment of my friend, and knew he stated the truth in the case. The full sum could be realized in cash by my broker without my name being mentioned or known. I knew that the usages of men of business would bear me out, if I sold. I thought over the matter. I remembered the golden rule. I remembered Him who required of me to do justly according to my conscience; and in the fear of God, however great might be the sacrifice of my property, I determined to do what I believed to be right. "*Fiat justitia, ruat cælum.*" I refused to sell out, and thus harm another, by benefiting myself. What my friend anticipated came to pass. I lost all that I had received from my father's estate, from my grandfather, and from other sources; and I, who had been the possessor of a comfortable independence from the age of fifteen years, at nearly fifty, had to become dependant upon my own labor. I never have regretted what I then did. It pained me, indeed, to have lost the good opinion of the friend whose advice I refused, and others, who looked upon me as absurdly scrupulous. Though I have felt the need of that money, and never more so than during the past year, I have never regretted my decision. I did right in the sight of my God, and in his fear; and not for all the riches of the world would I do that, which would pain my conscience, and interrupt my freedom of communion with my Heavenly Father. And yet I am stigmatized, by the Granville Street Church, as a fraudulent man, and under this charge, they have withdrawn fellowship from me. "Oh, Father forgive them," I wish I could say, "for they know not what they do." Do you ask, why I think they are not sinning ignorantly? Let me give a single illustration, that of the five hundred dollars charged wrongly against myself.

On the first evening when the Committee, who had this matter in charge met me, they pointed out discrepancies in my account. I was greatly surprised at what they said; and though I could not, and did not understand how they came to their conclusion, yet as I supposed they were good accountants, I took it for granted they were right: and deeply depressed I was, as you may suppose, at this additional trouble thus thrown upon me. Immediately upon going home, I searched every place I could think of; where I had thrown waste paper, my boxes, my stove, into which I was accustomed to throw any papers I had done with, but all without avail; I found a receipt or two, and one or two memorandums bearing on the matter, but that was all. I then looked over Mr. Ritchie's account, as that was the most important one, and compared it item by item with my book. In the course of my examination, I discovered I had charged myself with \$500, whereas in Mr. Ritchie's account it was but \$100. I met one of the Committee in the street, the same day, and mentioned it to him, and in the evening, when I was again called before the Committee, I stated it to them.

Observe now the Church's account of this simple fact, and you will judge then whether they are sinning ignorantly. The fact of the sum wrongly charged against me, could not be denied, but by some craft and ingenuity it might be evaded; and here is a specimen of "cunning craftiness," in which these men have showed themselves to be adepts. "In regard to the larger sum we may remark, that Dr. Pryor pointed out the error himself. He took the book in his hand, and turning over the leaves rapidly, put his finger on the item (against which there was a cross made, before it came

into the hands of the Committee) and said, "But if I have made errors against Miss V. I have made errors against myself!" The innuendo in this extract, had been made at one of the church meetings in my presence, and I had carefully answered it, as above, stating also, as was known to every one of them, that the Committee received the book from Miss V., and not from me, and that when I gave it, as my statement to Miss V., it had not a single mark, but was now full of them; and among others was a cross against this item, which had been made, as were the others, probably by some friend of Miss V., who had examined the book with her. *This was all distinctly stated and proved at the church meeting, in the presence of those who wrote the above passage.* Is this sinning ignorantly?

Another matter has been brought before you by these men, viz:—the charge of wrong dealing with reference to Mrs. Howard's purchase. I shall state the circumstances as briefly as possible. Miss Vass owned a valuable property on Hollis Street, which, however, as it was unproductive and burdened with taxes, she desired to sell. I had tried hard to dispose of it, and it was placed in the hands of several persons, that they might sell it if they could, but without success; as no one seemed willing to give the price Miss V. had set upon it. She informed me one day, that Mrs. H. had called upon her, and talked of purchasing the property, and she requested me to see Mrs. H., as she would be pleased to sell it to her. I saw Mrs. H. and son, and we had a conversation on the matter, and an offer was made, which I deemed inadequate and I left. The next day Mrs. H. called again on Miss V., and wished to have the dealing directly with her. This Miss V. refused to do, and again referred her to me. I called upon Mrs. H. and stated to her frankly and decidedly that Miss V. had set the price of £2,500 upon the property, and that unless she Mrs. H. came up to that price, the matter was ended. After consultation with her son, she agreed to give the price; to pay 10 per cent. down, the remainder at the end of the year if required, but without interest for that year. Without assenting or dissenting, I went home and saw Miss V., and we talked the matter over; and she fully and heartily agreed to take the offer, and to forego the interest for the time specified, and *desired me at once to conclude the bargain.* This I did, and an agreement was signed between Mrs. H. and son, on the one hand, and myself, as Miss V.'s agent on the other.

Now see how Granville Street Church has stated the case, and remember that the transaction was stated exactly as above, at two church meetings, and not denied by Miss Vass, and never has been denied by her, and was also stated before the Council, so that these men cannot say, they were ignorant of the facts in the case. Here is their published statement. "He sold a property of Miss Vass' and agreed not to exact interest for a certain time. When Miss V. heard it, she was displeased, because she had expressed her unwillingness to take less than the full sum with interest. Finding that he had gone contrary to her wishes Dr. P. went, &c." Could you suppose men could dare thus to misrepresent the simple fact, as I have stated it, and which, as I have said, they heard from me, more than once, in Miss V.'s presence, and was not denied by her? Where on earth, except from these unblushing falsifiers, will you find a similar misrepresentation!

But this is not all, let me state further. The bargain between Mrs. H. and Miss Vass was concluded, I think on Friday afternoon. On Monday morning Miss V. sent for me, and, greatly excited, said she would not forego the interest for a year, that she had been told it was not a good bargain; that she could not sleep on Saturday night because of it, nor was she able, because of the worry of it, to go to church on Sunday, and that she must have the bargain broken off. I reasoned with her on the matter, showed her that she was the first to mention Mrs. H. to me, that she had heartily

and fully assented to the terms, and that it was with her full concurrence, and even at her own request, that the bargain had been completed. She would not listen to anything I could say. She was intensely excited, paced her room, vociferated violently, and showed all the indications of mental derangement, symptoms with which, — from a weekly visit for years, at an asylum in the States, — I was quite familiar, so that I feared she would again, as had been the case before, absolutely lose her reason. I did not know what to do. I consulted Mr. Ritchie, I asked him if there was no way by which the bargain could be broken off, he said there was not; I then asked what would be the consequence, if Miss V. persisted in her determination; he showed me she would be compelled to adhere to her bargain, and, as I understood him, if she still remained refractory, might even be imprisoned.

I then went to Mrs. H. and son, told them how Miss V. felt, and begged them to let her off from her engagement. They refused to do this. I dreaded the consequence on Miss V. She had been a kind friend to me; I could not bear to see her as she was, and as I feared, she would be; and I told Mrs. H., that if she did not let Miss V. off from the bargain, I should have to pay the interest myself to Miss V., rather than see her in the state in which she was. My means were small, it would be a great sacrifice for me to do this, yet, hard as it was upon me, I decided to do it. Out of my kind feelings to Miss V., and my dread of the consequences to her mind and bodily health, if it was not done, I made the arrangement, and debited myself with that sum. Of course, when subsequently Miss Vass, no longer as a friend, requested of me a strict account of all business transaction, — as she would of any paid agent, and the relation between us had become changed, — I blotted out that charge against myself; and who will say I did wrong? and yet the Church Committee, refused to allow it as an offset.

In this same letter of the church occurs this passage, "a will was drafted for Miss V. which, however, she never signed, in which her two new brick houses, worth at least \$12,000, the nomination to a classical professorship, and the residue of all her estate, were devised and bequeathed to Dr. P." Now what are the facts in this matter? Miss Vass told me she wanted to make a will, for she said as her property was the Lord's, she wished to devise it in such manner as should best subserve His cause. She talked about it frequently, and always herself commenced the conversation; and she requested me to draw up a general statement, and she could then decide upon particulars. *But she distinctly stated, that the houses we lived in, were not to be mentioned by me in the will, as she wished them to be devised, without my knowing to whom she left them.*

With the exception of these houses, — and I never saw that part of the will, and had nothing to do with it, and even after the will had been received by her from Mr. Ritchie completed, and she gave it to me to read, she placed a paper over that part of it, which referred to the houses, in order that I might not know to whom she would leave them; leaving the houses out, — I prepared the statement requested. After certain legacies to her relatives and friends, I suggested the division of her remaining property, to our various benevolent operations, Home Mission, Foreign Mission, Ministerial Aid, Granville Street Church, Sabbath School, Female School at Horton, &c. &c., and among the devises, the endowment of a classical professorship at Acadia College. As I was desirous of uniting the friends in Granville Street Church and congregation more closely with the College, I advised that the nomination to that professorship, should be in the pastor of the Granville Street Church for the time being, and the appointment to be made in concurrence with the Governors. What advantage I was *personally* to gain from this, I think it would be difficult to say. I cannot see any. The pro-

fessor of that chair, had been appointed by the Governors, and was occupying it, and as he was a far younger man than myself, it was not at all probable that the nomination would ever come into my hands.

With respect to the residuary legacy, I have only to say that Miss V. requested, that in order to save trouble to her executors, and as I was best acquainted with her benevolent wishes and designs, if the whole estate were not exhausted, by the previous legacies, the residue should be left to me to carry through her intentions. I have no copy of the will. I make my statement only from memory, but I think it will be found perfectly correct.

With reference to the calling of a council, I refer my readers to Judge Johnston's pamphlet, and to the documents published in that pamphlet, as well as the documents published in the reply by the church; and indeed, I would refer any thoughtful, considerate person, who desired to be correctly informed, to those documents, as among the very best refutations of the falsehoods of the church, upon this, and various other subjects referred to; and I earnestly beg a careful perusal of these documents. "No desire was expressed to the church by Dr. P., for the intervention of a council," "in regard to calling a council he (Dr. P.) was interposing obstacles to prevent that reinvestigation." "Church—came to an agreement with Dr. Pryor, to accept his own demands," when in reality the "basis" and demands were made by the church and not by me. See my letters page 51 and 52 in the appendix of the "reply to the letter of Hon. J. W. Johnston."

Speaking of the *ex parte* Council called by the Church, they say, "Dr. Pryor would not appear; and this Council, adhering to the principle acted upon by Festus, informed us that in the absence of the accused, they would not inquire into the truth of the charges brought against him." This is not only Festus' principle, but it is the principle of common sense and common justice, universally acknowledged.

And I wonder the Church were not ashamed, if indeed any honest shame remained in them, to refer, even remotely and incidentally, to this principle, which they had so audaciously violated, when they examined their witnesses privately, in my absence, without even informing me who they were; and this, too, in the face of the positive demands made upon them, during this process, by Judge Johnson and myself, that such unheard-of violation of every principle of right should not be persevered in, but that I should be permitted to be present, and meet my accusers face to face. No, they would not permit me to hear and question, as this would prevent the partial record they were making against me, which they were accustomed to speak of as "the recorded testimony." The plan of taking that testimony, putting down only what suited their evil purpose, and omitting the rest, I have alluded to in another place. Why, dear friends, even after I had been examined, and without having the slightest idea of what the so-called witnesses had testified against me, though I had urged the right and privilege of being present at their examination, and had begged Mr. Selden to tell me who they were and what they said, which he peremptorily refused to do; and the Committee had used their utmost ingenuity in striving to entangle me into a contradiction of some of the witnesses, and to an assent to others,—I say, even after this reason for preventing my presence no longer held good, I was not allowed to be present. And though a solemn promise was made to me by Mr. Selden, the Chairman of the Committee, that I should have the opportunity of being present at the examination of the final witness, Mrs. Maxner, yet, in violation of that promise thus made to me, the last witness was after all examined in my absence, without giving me the opportunity of being present. I should not have spent my time in referring again to this matter were it not for some circumstances connected with it which have been used to prejudice my case with the public. On his first visit to Halifax, while

staying at Dr. Parker's, and receiving from him what purported to be a full and truthful account of matters connected with my suspension from the services of the pulpit, Dr. Crawley was thus questioned by Dr. Parker: "Dr. Crawley, what would you think of one who, when his reputation was at stake and a witness was to be examined on the subject, refused to be present at the examination of that witness, giving as his excuse that he had to attend a meeting of the School Commissioners? Would you prefer to be present at an ordinary meeting of business rather than to be present and examine when you had so much at stake? Yet that is what Dr. Pryor did. He was invited and requested to be present at Mrs. Maxner's examination, but refused to go, under the above plea." If Dr. Parker did not know the truth of the case then, he ought to have known it. But he has not even that lame excuse now. For up to this day, though long since he was informed by a member of the Committee, at a Church meeting at which I was present, of the facts in the case, and though these facts are now patent from the "Reply," yet he has never had the common honesty—I will not say honor—of stating to Dr. Crawley that his statement was made under a false impression; and if Dr. C. had not been informed from other sources, more reliable and truthful, of the falsehood of the statements, if he believed Dr. Parker, he would still have to believe that falsehood.

But this is not all respecting the case. Mr. Binney, an aged man and a member of the Granville Street Church, and a gentleman for whom I once entertained a high respect, while conversing on the matter of my treatment by the Church, with the Hon. Mr. Almon, who had said to him the conduct of the Church which would not allow Dr. Pryor to be present at the examination of witnesses was unjustifiable, replied, "Oh, that is not so. Dr. Pryor, so far from being hindered, was requested and was urged to be present at the examination of the very first witness, Mrs. Maxner, and positively refused." Mr. Almon stated this to me. In the full confidence that, as soon as informed of its incorrectness, Mr. Binney would at once retract his, what I then believed to be, unintentional misstatement, I went to his house. I asked him from whom he received his information. Mr. Binney is Dr. Parker's brother-in-law. He refused to tell me. I then gave him the true account, referred him to Mr. Rand, one of the Committee, and begged him at once to retract his statement to Mr. Almon. I had a right to expect this from a gentleman, much more from a professed christian. What did Mr. Binney do? He sometime afterwards said to Mr. Almon, "I was mistaken in saying Mrs. Maxner was the first witness, she was not the first." He said not one word more, made no retraction of the important part of his former false statement! and as in the case of Dr. Crawley, so in Mr. Almon's case, if he had not been informed from other sources, more reliable and truthful, of the falsehood of the statement, if he believed Mr. Binney, he would still have to believe that falsehood: for Mr. Binney has never retracted it. And would it be contrary to our Saviour's rule, "by their fruits ye shall know them, a bad tree cannot bring forth good fruit," would it be contrary to christian charity, to surmise that what Dr. Parker told to Dr. Crawley, and by-the-by, this was only one of his misstatements to him, and what Mr. Binney told to Mr. Almon, they may have told to others, and those others, not having the means of arriving at the truth, that Dr. C. and Mr. A. possessed, may still be believing in the misstatement. I make no comments upon these men and their conduct, I have confined myself, as far as possible, to facts. I once regarded them as gentlemen and christians. They are members of Granville Street Church. You can judge, however, dear friends, of the kind of persons and influences, I have had to meet, in the present matter. As to another charge which Granville Street Church has brought against me, a brief answer will suffice. I was willing that the mat-

ter should be thoroughly examined, and my friends, acting with me before the Council, distinctly courted the investigation. They, it is true, felt the injustice and impropriety of gathering up insinuations after the lapse of thirty years; and respect for the dead, and consideration for the living, made me naturally unwilling to have the name of one, who is now without doubt, among the redeemed in Heaven, associated with such scandal, as the managers of this prosecution might bring forward. Still in the consciousness of my own innocence I challenged enquiry, while deprecating it for the sake of others; and, as the Granville Street Church well knows, it was not my fault that the charge was not fully investigated; but that investigation was only prevented by the act of the Council, who, after long debate, decided that this matter should not be brought in any way before them.

The attempt of the Church to bring before the public this matter, and to induce an investigation into circumstances that had long passed away, and that could not be discussed without bringing forward honored names, was evidence of a malignity, which was unsustained by justice or by delicacy. It is sufficient for me to say, that I am innocent of all the imputations and insinuations, got up against me in this case.

I have thus selected and answered some of the slanderous misrepresentations and deliberate falsehoods, uttered and published by the Granville Street Church, and my communication, is protracted far beyond my desire and my intention, when I first sat down to write. Time would fail me, to attempt an answer to the whole tissue, one by one. *Ex uno disce omnes.* But I cannot forbear presenting one more case, which looms up even above others in the church's 6th letter. Allusion is made to Mr. Paysant. The words to which I refer are these, "He (Dr. C.) quotes from a letter of Mr. J. Paysant, to Rev. G. M. Saunders, in support of this charge, viz:—"that Dr. P. was unjustly condemned," and states that Mr. Paysant, was forced away from the church, by his sense of our injustice to Dr. P. If Dr. C. means that Mr. Paysant felt compelled to leave us, because he believed we had condemned an innocent man, we must do Mr. Paysant the justice to correct Dr. Crawley's misrepresentations. Here are Mr. Paysant's words." They are given in italics in the church's letter. "Whether these charges are true or false, is foreign to the purport of this letter, and remotely, if in any way connected with my act of separation."

If any of you have the pamphlet of Mr. Paysant, and will turn to it, you will see how shamelessly these men have garbled the passage, and made it mean just what it did not mean. But as many of you may not possess the pamphlet, I will quote the whole passage, and you will then be able correctly to judge whether, what Dr. C. stated is as the church calls it a "misrepresentation," or, whether it is not one of the multitudes of misrepresentation of the Granville Street Church. Mr. Paysant's words are:—

"It is unnecessary that I should here go in detail into the merits of the charges made by your Church against Dr. Pryor, their late Pastor. Whether those charges were true or false is foreign to the purport of this letter, and remotely if in any wise connected with my act of separation. Let me only say here, that from an early stage of the proceedings which led to his exclusion from the Church, I have had the deepest conviction of his innocence and moral rectitude; and, therefore, hold that the act of exclusion was wrong, unwarranted by the facts, and subversive of that respect and control in a community which a church of our Lord should possess. Loudly, however, as I do protest against an act so unwarrantable as this, I feel how tenderly the covering of that charity "that suffereth long, and is kind," should be spread over the acts of an erring church, where the error has been that of the understanding and not of the heart. Had forbearance, honesty, and a Christian and sorrowing spirit stamped this act with their own holy impress,

I should have been impatient, 'tis true, of the violence done to my feelings and reason, but would have bowed to the decision of the brethren.

"But I look in vain for any such heavenly marks of discipline as these in Dr. Pryor's exclusion. As I now review its character step by step, as I call to mind the hasty action, the reckless manner of receiving evidence, the rejection of wise and considerate advice, the personal treatment of Dr. Pryor, the sneer, the rebuff, the eagerness to clutch at every trifle against him, and the disingenuous evasion of facts that told in his favor, the rejection of overtures for calling a Church Council, and the rejection of that Council's decision when called, I declare I tremble for the condition of men so deaf alike to the voice of reason, humanity, and religion. If such strange conduct had been the sudden outburst of a moment, or of a few days, I knew that reflection and prayer would have restored the better mind; but when through those weary weeks of wrangling and bad temper, I found the evil, instead of abating, outgrowing all restraint, I felt that here and now Christian charity should pause before other and sterner duties. Though I know I must have been somewhat influenced by the factious spirit and anger of the hour, I have had frequent occasion since I ceased to enter the portals of the church, calmly to review the whole matter. I have tried to examine its every phase by the light of reason and religion. I have asked myself whether that conduct could be explicable on any other ground than that of a bad mind and heart. I have watched narrowly the later developments of the evil in the unmanly attitude the *Messenger* has assumed, in the vile slanders that even now are retailed at the corners of the streets in this city, against Dr. Pryor, and in the unflagging effort to crush him forever—from all which I feel the more thoroughly convinced how impossible was any continuance of fellowship in the past, and how futile, if not wrong, any hope for its renewal in the future.

"Though the subject is of a character too painful to be thus adverted to without extreme reluctance, I should be wanting in a proper respect for myself, my judgment and my religion, if I allowed any consideration to influence me in concealing or palliating the final and conclusive nature of my cause for separation from the church."

A church which would be guilty of one such shameful act of misrepresentation is surely unworthy of being regarded as a body of Christians, the followers of Him who is Himself the Truth, and requires truth of all his followers, and has forfeited all claim to be treated as a church of Christ, "and its disciplinary action as valid on any ground either of courtesy or denominational usage."

But enough. I fear I have wearied you, dear friends, but I assure you, that among the griefs I have had to bear, few have been sadder, than the ingratitude of those for whom I have labored in the gospel, whom I have sought to instruct in the truth, for whom and with whom I have prayed, for the benefit of whose families and children I have spared no efforts, for whom I would have laid down my life. That these persons should have treated me as they have done, has been a bitter ingredient in my cup of suffering. He who leads God's people I know must be himself watchful; but, after all his care and vigilance, he needs the ever-sustaining charity of his people. Surely none of them will pretend that I have received this confiding sympathy, this sustaining charity, this helpful trust, from the members of the Granville Street Church.

When I called them together, when I stated truthfully all that has occurred, when I begged them to investigate all the rumors, I certainly had a right to believe that my church would look into the case with friendly feelings and with a charitable judgment. But, alas! I soon found that they themselves, instead of being inquirers into the truth, became my worst

calumniators and slanderers, and spreaders of evil reports, mere partizans, determined to prove me guilty, if by any perversion of the truth this could be effected. No language of mine can convey an idea of the nature of the questions put to me by members of the Committee. Many of the questions too gross to be put upon paper, or even to be repeated, and some of them impertinent beyond expression, addressed as they were, to him, who was then their pastor, by those who had been boys under his tuition.

In my labors among this people, as their pastor, I never spared my strength, nor relaxed my efforts for the benefit of them and their families; of the return made me, you are now able to judge; and you can see, how far removed it is, from the charity and sympathy which I was entitled to expect at their hands.

Allow me to sum up a few particulars. Investigation of the rumors in circulation I earnestly solicited,—and the church who should have sustained me with their sympathy, became my worst calumniators. Without inquiry, they at once set me aside from the pulpit, and allowed no opportunity of a public address, by which I might have disabused the minds of the congregation, and the public, though I cited well known cases where ministers of the Gospel, accused on proof seemingly far stronger, had been sustained in their position pending examination of their conduct. They refused me the liberty of seeing face to face the witnesses they examined, or even to give me their names, or the points to which they professed to testify; and when they had possessed themselves of statements of which I had heard nothing, they sought to entrap me by submitting me to examination, on the ground of these very statements, of the nature of which, they kept me in ignorance, eagerly noting down everything that might be tortured into a seeming contradiction, and omitting everything that appeared favorable. Witnesses whose statements might seem disadvantageous were brought forward; those whose testimony was favorable, were put aside. At the Central Association, many of you saw the passion and daring perversion of facts in relation to the calling of a Council, which marked the hostility against me that prevailed in this church. The same hostility is seen in their entire conduct with regard to the calling, and the decisions, of the Council eventually held at Halifax,—in their disingenuous evasion of the fact, that they had accepted that Council, as a tribunal to decide the matters submitted to them;—in the disgraceful tone, the unparalleled effrontery, the untruths, and gross misstatements and misrepresentations, of the so called reply to Judge Johnston's letter; in the shameless utterances placed by them in the pages of the Christian Messenger; and in the exclusion by that journal,—concurring in no doubt, or sought by them,—of any answer to those gross fabrications, which they, or those they employed, had published in its pages; and in the rancorous spirit and personal enmity, shown by that periodical in relation to this whole case; the editor being an active deacon of the church, and foremost in everything that bore on me harshly and unjustly;—it is seen in the innumerable reports, eagerly seized and circulated, which, one after the other, they were compelled unwillingly to abandon as groundless, and in the zeal with which the boldest assertions were made, in order, if possible, to destroy my fair reputation at Cambridge and elsewhere; to the sheer wickedness of which they have given no other answer, than that it was not done in *solemn church meeting*, though done by a member, or members of their body. It is seen in the zeal with which their partizans overrun the country, detailing the most false and shameful misrepresentations, and in the wanton wickedness and intense eagerness with which, to this hour, they labor to injure me, by industriously circulating in foreign countries, as well as the provinces, their false and slanderous publications,—forcing their disgraceful and lying prints into the hands even, of my wife and children! And if to all these

their public doings, I should add the innumerable hostile acts, and spiteful assertions, and gross fabrications, of various individuals among them, — deacons and members — you could hardly give credit to the existence of such deep depravity, in men belonging to the lowest dregs of society, not to say the members of a professed church of Christ. None but He who knoweth all things, can know what these men, by their wicked falsehoods, have made me to suffer, not in my own person only, but in the bosom of my family, lacerating and agonizing the tenderest feelings, and stabbing to the very heart, my dear wife — my children — my friends — my relatives!

But I forbear, — in pouring forth my heart before you, my dear brethren, you will excuse me if I seem to have used hard terms, — I must cease to be a man, if I could repress these utterances; impulsive as is my natural temperament, still I have tried to chasten and correct all improper feelings against these men. I pray that God would give them repentance and a changed heart, but I cannot be blind to their wickedness, nor callous to their keen malevolence.

For the deadly injuries they have inflicted upon me they never can make reparation; but I thank my God He has not left me without consolation. Amid the overwhelming despondency and sorrow of many weary months gone by, there are precious memories that have supported me. I thank my God that in early life I was led, by His sovereign mercy, to give my heart to Him; that as His child He has led me, and will still lead me, even unto the end; and that although in the retrospect of my past life there is much to fill me with self-abasement and sorrow before God, and to call forth the acknowledgment that I have been but an unprofitable servant, still, as regards man, there is no one on earth whom I cannot look in the face without shame or shrinking. I thank Him for my early consecration to His service, and for the desire He gave me to undertake any work or make any sacrifice for conscience' sake. I thank Him for well remembered and most cheering scenes of fellowship with Him and with His people, and for much spiritual prosperity that was permitted to attend my labors. I thank Him for the multitudes, some in heaven, some still on earth, who were permitted to find salvation through me as His instrument, and who showing by their lives the power of godliness, greet me everywhere as that instrument; — for the many precious souls in Wolfville, in Gaspereaux, in New Minas, in Cansaan, in Cornwallis, among whom for twenty years I labored in word and doctrine, who can bear witness to the consecration of my heart, my strength, my means, to their spiritual benefit, and to the purity of my life among them, so that in all holiness and godly sincerity, I ceased not in the public services of the church, in the prayer and conference meetings, and from house to house to testify among them, as I had opportunity, the “ manifold grace of God.” Nor is it the least cheering recollection, that, amidst the results of those labors, I now recognize, besides so many others, ministers of the gospel in these Provinces, in the United States, and in distant heathen lands.

Nor ought I to omit to mention, that it is with great satisfaction and thankfulness, that I look back on my labors among you, dear brethren, in the cause of education, and can justly claim a share in the promotion of that increase and elevation as a people, which is now the ground of our boast and our gratitude. I reflect with thankfulness, on the great growth of the Baptist people in these Provinces, in intelligence, and power of usefulness, and remember how largely the Lord permitted me to partake in this good work. I thank God for my best days devoted to our Institutions at Horton, and for the measure of patience with which He enabled me to endure the disappointments, deprivations and sacrifices, of our earlier struggles against opposition and want, and that He permitted me to see our small beginning, in the old tenement on the roadside, in which I labored from nearly the first

movement, to grow into the reputable Academy and College, that you now possess. It is most pleasant now, to remember the success and growth of the College years ago,—notwithstanding its pecuniary difficulties,—and the christian harmony that ruled among us, when the lamented Prof. Isaac Chipman, Dr. Crawley and myself, were united in its instruction and management for many years, during which no shade of difference, even for a moment, ever disturbed our brotherly attachment, or interrupted our united labors; when we saw the ranks of our pupils in the College, even at that early day, often filling up to the measure even of the present numbers, and the country rapidly becoming occupied by students from the College or Academy, in the various professions, while the entire tone of feeling on the subject of education, was changed and reformed. It cannot justly be questioned that previous to the year 1850, and the acquirement of our endowment fund, a large amount of the labor was performed, and most of the privations and sacrifices endured, on which the subsequent growth and present success of our institutions, have been founded, and I have reason to be grateful for the share I was permitted to take both in the suffering and the success.

Among such remembrances as these, I find some of my rewards, and precious indeed to me is the retrospect. There are balmy breezes and sweet sounds that come along the intervening years. They are dear memories to me now, and greatly have they relieved—by God's goodness—the despondency and sorrow that have often lately threatened to overwhelm me.

But in the midst of the crushing griefs, these cruel and unjust men have occasioned me: when I have seen the hearts of my dearest relatives bleeding, have witnessed the agony of my beloved wife, the chosen one of my youth, the dear partner of my joys and sorrows, and my fellow laborer in the Gospel, to whom, as she well knows and testifies, not for one moment, even in thought, have I been faithless; in the midst of these sorrows, even when my heart has almost burst,—I have not ceased daily to pray that God would of His great merey, give these my slanderers and persecutors a knowledge of their sin, and repentance unto salvation, lest they be found in the end to be lost souls.

And when, as I have said, I look back on the past, and see myself in memory "surrounded by so great a cloud of witnesses," how, I ask myself, shall not the voices of this multitude of true men, drown the voices of malevolence and lies.

I turn to you, dear friends, whom I seem to see around me, who have "known my manner of life from my youth up, who have had an intimate acquaintance with me in the different fields of my gospel labor, where for so many years, I toiled among you, as an instructor of the young—a teacher in your Sabbath Schools—a preacher of righteousness—the Pastor of a beloved flock—I turn to you, and now call on you to witness," how holily and unblameably I have lived among you, how I never spared myself, my time, my talents, my worldly means, if I could benefit you, and advance the cause of my blessed Master, how I have warned and exhorted you with all diligence and faithfulness, young and old, men and women,—the aged as mothers, the younger as sisters, that you should "walk unblameably in the Lord."

I call on all our brethren throughout these Provinces, where are so many that now reap the benefit of my labors. I call on you to bear witness to my exertions for your various interests as a denomination,—in your Academy at Wolfville,—as joint head of the College, together with the brethren I have named,—and afterwards as its first President,—and in various other educational as well as missionary undertakings, in connection with venerable ministers, who have gone to their rest, and who loved me as a dear son,

as well as others still living among us, in all those labors and sacrifices to which you are indebted for the highly improved condition you now hold in these Provinces.

As witnesses to my character as a Christian and a Pastor, I call on the dear people of my former charge in Cambridge, who have already borne kind and faithful testimony, which many of you have seen, and who have unanimously, and most affectionately received me again into their membership and communion, and to whose testimony I may unite the unanimous expression of confidence in my Christian character, and acceptance of the acquittal passed in my favor, by the Council held in Halifax last summer, given by a number of ministers of the highest respectability and worth in Boston and its vicinity, which testimony as well as that of the Cambridge church, may be seen in a note hereto appended.

And now, dear friends, I trust you will believe me when, in the presence of the great God, before whom I must soon appear as my judge, and with Him as my witness, I do solemnly declare, that neither in thought or deed, have I been guilty of the sin and crimes laid to my charge, by the Granville Street Church; but that I have ever endeavored, to walk before my God in truth, purity, and holiness, among them as amongst all others, and to cultivate a conscience void of offence towards God and towards all men,— Oh God Thou knowest!

Truly and affectionately yours, in Christ Jesus,

J. P.

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APPENDIX.

I made application by letter to the Old Cambridge Baptist Church for admission to membership December 19, 1867.

The Church felt unable to act upon this application, for want of proper documentary evidence, and believed that any precipitate resolution to admit me to membership, even if the action should be right in itself, would deprive the matter of proper moral support. The subject was therefore given to a committee, to procure evidence and pursue such course as should enable the Church to pass rightly upon the question.

The committee corresponded with Rev. W. McKenzie one of the clerks of the Council; examined the correspondence between the Granville Church and myself, together with the decision of the Council and the final decision of the Church; and then arranged to invite several of the leading clergymen of our denomination, in that vicinity, to meet with the Committee, and some of the other brethren of the Church, to advise what course ought to be pursued in relation to my application for admission.

On the 28th of February, 1868, most of the clergymen who had been invited, met the Pastor, the Standing Committee, the Clerk and several brethren of the Church. Letters were also received from some who had been invited, expressing regret at necessary absence, and the most cordial good feeling towards myself. After the reading of the decision of the Mutual Council, the examination of documents, and a free interchange of views, the following resolution among others was passed:—

Resolved, That the Old Cambridge Baptist Church be advised to receive Dr. Pryor to membership on the finding of the Halifax Council.

The conference was then dissolved, after which the accompanying expression of opinion was unanimously adopted by the ministering brethren present, to which some others subsequently added their names, and bears the signature of them all.

The following resolutions embody the sentiments of a conference of ministers whose signatures are appended, in reply to a subject presented before them for their advice by the Baptist Church in Old Cambridge:—

In view of the facts now presented for our consideration, we, the undersigned, are clearly of opinion,

I. That we have no occasion to go behind the decision of the Mutual Council, which unanimously acquitted the Rev. Dr. Pryor of all criminality in either act or intent; and thus put him before the public as a man unjustly censured by the Granville Street Baptist Church.

II. That the repudiation by said Church, of the finding of that Council, in flagrant violation of an implied promise to abide by its finding, together with their subsequent proceedings, manifestly unwarranted and vindictive, completely absolves all other Baptist Churches, from obligation to respect their disciplinary action in the case of Dr. Pryor, as valid on any ground, either of courtesy or denominational usage.

III. That Dr. Pryor, though temporarily suffering in reputation, has come out of a harsh ordeal, with unimpaired christian and ministerial character, and is still as worthy as ever of universal confidence and esteem.

IV. That should any regular Baptist Church receive Dr. Pryor into their fellowship we could defend their action as every way righteous and honorable.

BARON STOW, D. D., Late pastor of Rowe St. Church, Boston.
 ROLLIN H. NEALE, D. D., Pastor of 1st Baptist Church, Boston.
 WILLIAM LAMSON, D. D., " " " " Brookline.
 SUMNER R. MASON, D. D., " " " " Cambridge.
 DANIEL C. EDDY, D. D., " " Canton St. Baptist Church, Boston.
 G. W. GARDNER, D. D., " " 1st Baptist Church, Charlestown.
 WILLIAM HOWE, " " Broadway Church, Cambridge.
 C. W. ANNABLE, D. D., " " Old Cambridge, Baptist Church.
 W. V. GARNER, " " Charles St. Baptist Church, Boston.
 W. H. S. VENTRESS, " " Hyde Park Baptist Church.
 J. D. FULTON, " " Tremont Temple Church, Boston.

I have appended the titles &c. of these brethren, as some of the members of the Association, may not be acquainted with them.

The following are extracts from letters received from the brethren who were invited to attend the conference, but were unable to be present:—

"After having sought all the light I could obtain, I should deem it my duty to assume the responsibility of welcoming Dr. Pryor to church fellowship as far as I had an opportunity of expressing it. First of all I have the highest degree of confidence in the christian character of Dr. Pryor. There is no living minister, I believe, with whom I have been longer or better acquainted; and there is no living man whom I more profoundly trust, as a man of veracity, honor, fidelity to his own convictions, and love to the name and cause of Jesus. Then, with this view of his character, the circumstances of his position give him a claim upon those who trust him, to sustain him against those who would injure him. Among Episcopalians and Presbyterians, a man who is unjustly excluded from a church may appeal to a Court higher than a church; with us, the only resort is to another Church or Council, or both. The Council of Ministers and others who reviewed the doings of the Church in Halifax, represented the highest standard of intelligence and piety in the denomination in Nova Scotia. They were a Presbytery of trusted men; and their decision in his favor, is more than a counterpoise of the Church against him. A church, you know, is not infallible. The apostle John in his 3d epistle, bewails the state of one church, swayed by one man, who cast the brethren out of the church, because they received those whom the apostle approved. If, in the first century, a church would thus fall under malign influence, it may be so in the 19th century. John promised to remember Diotrephes, we may imitate the Apostle's example.

Yours faithfully,

W. HAGUE.

Dr. Hague is pastor of the Shawmut Avenue Church, Boston.

"I deeply regret, that the state of my health will not permit me to be present at the conference concerning the case of Dr. Pryor, to which you invite me. It would afford me the highest pleasure to be present and aid in doing justice to an honored and time-approved servant of God, whom from my knowledge of the case, I regard as greatly wronged. Sincerely and confidently do I hope, that you may be divinely directed in restoring to his place in the cause of Christ, him, whose ministry God has so largely blessed in the past. Please give my warmest love to Dr. Pryor, and assure him that nothing but physical inability prevents my being present.

Judge Johnston's ability to weigh and appreciate evidence, and his integrity in stating the truth, and rendering justice in all cases, needs no individual testimony.

Yours in Christian esteem,

W. F. STUBBERT.

Brother Stubbart is Pastor of the Baptist Church of Watertown,

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I append also some extracts of a letter from Dr. Murdock, one of the Secretaries of the Foreign Missionary Union who was obliged to be absent in order to attend an extra meeting of the Board, at New York.

"I would not assume for myself, any competency either on the ground of wisdom, or authority to review the action of the Church in Halifax, but I cannot refrain from the observation, that their candor and prudence would have more approved themselves to good men everywhere, had they submitted the very grave questions they had in hand, questions affecting the official standing, as well as the personal character of a public man, and an accredited minister of the Gospel, to the judgment of an impartial council, as one of the very earliest steps in the settlement of the case. I can conceive of no circumstances, apart from the most positive and irrefragable proof or an open confession of guilt, which could be held as justifying a church in acting in the triple character of accuser, judge and executioner, in a case so important in its bearings on personal character and the public interests of our blessed religion.

But whatever may be advanced in favor of the abstract right to proceed, unaided by any external advice to the extreme measure of excommunication, or whatever may be said respecting the rectitude of their motives, in this part of the transaction, it is clear that their subsequent course has placed them in the wrong, and made them amenable to the bar of public opinion. If I am correct in the impression I have received of the proceedings in the case, after Dr. Pryor's exclusion from the church, he and his friends arraigning the justice of their action and they defending it, it was mutually agreed between the parties to submit the questions at issue between them, to the judgment of a council composed of six persons to be selected by the church, and six to be selected by Dr. P. All this at least was reasonable, and christian, *strictly in accordance with the long and clearly established usage of our churches.* It seemed to intimate a willingness on the part of the church to have the case adjudged by men of candor and intelligence; men, who might be supposed to be as zealous for truth, and the purity of the church, as themselves and who would come to the investigation of the case free from previous committals, from local prejudices, and the heat of party passion. Had this council pronounced Dr. P. guilty and approved the previous finding of the church, he would have been doomed to shame forever and been hopelessly branded as a "man forbid." He entered into the stipulations for this council with this prospect fully before him. *It speaks much for his confidence in the justice of his cause,* that he was willing to face such an ordeal. The church on the other hand, reopened the case and submitted the revision of their action to the council, with no risk to the reputation of any one of its members, and with nothing to dread but the possible judgment of their brethren, that they had committed an error in reference to the form or the precipitancy of their action. In view of the vastly unequal risks respectively by the parties to the issue, we cannot say much in favor of the magnanimity of the stronger party in consenting to submit it to such an arbitrament. It was an act of the barest justice, accorded to an accused and suffering brother and having submitted the question to the council, the church had no further responsibility in the matter beyond the obvious right and duty of faithfully and candidly presenting their side of it to *the arbitrators* thus mutually agreed upon.

It was the right of the council to decide what testimony was relevant and what irrelevant and how much or how little time they would give to the hearing of the case; it was competent for the Court, to make its own rules and to be governed by its own sense of the proprieties of the case. And so when it had finished the hearing and closed its deliberations and made up and declared its verdict, it was the simple and plain duty of the church to have accepted that verdict as final, and to have rescinded their vote of exclusion. It cannot avail the church in refusing to accept the result of the council, to set up a plea that a body constituted as this was has no scriptural investiture of ecclesiastical authority. The authority of this council is grounded on the mutual agreement and stipulations of the parties to it. Long as christian men are considered as bound by their express covenants, a council constituted as this was, must be regarded as valid and its decisions are morally binding on the parties, by whose will or consent it was set up to hear and try the issue submitted to it.

I have gone into the statement of the case, as it is now before you, my dear brother, at such length and particularity because the action which Dr. Pryor seeks at your hands is virtually a trial and condemnation of the Halifax Church. I think that the action of the Council at Halifax composed as it was of good men and true,—men who were known to be loyal to Christ,—men, moreover, who may be assumed to have acted under every incentive which can make christians zealous for the purity of the church, and faithful to an accused brother, *does virtually and ought actually* to conclude this case. That church ought to have said at once, on receiving the decision of the Council, "your decision is not in accordance with the view we have taken of the case, but we are liable to be mistaken and possibly we have been blinded by passions engendered in its discussion. You have come to it with fresh eyes and unprejudiced minds and are more likely therefore to have reached a decision at once just and merciful and therefore we will accept and act upon it, and leave the issue with Christ our Master." Instead of this, they have in effect said to the Council, "Your verdict is at variance with the decision which we have made in the case, and we therefore reject it." (1)

Under these circumstances Dr. Pryor comes to your church, with the record of the Council in his hand, asks you to receive him to your fellowship. I think it *not only your right, but your duty to respect that record*, and especially, *the finding of the Council*. If you are satisfied that he is an innocent man, and a christian, it is your simple duty without regarding the manner in which such a course may be received, to open your doors to him and give him shelter in the name of Christ whose apostle has commanded you to be "partakers in the afflictions of the gospel." As you did me the honor to invite me to be of your Council, I thought you were entitled to such right as, with my imperfect knowledge of the case, I might be able to contribute. Besides I could not deny myself the privilege of seconding the request of a man whom I have known so long and respected so highly as Dr. Pryor, and whom I could not regard as guilty of the charges made against him, except on proof the most positive and trustworthy."

The Committee reported to the Church :—

"In view therefore of the foregoing facts, of the recommendation of said conference, and especially from the entire conviction of your Committee, that Dr. Pryor stands as a disciple of Christ and a Christian minister, untarnished in heart and act, your Committee recommend that his application for membership in this Church be granted." Signed by the Pastor, the Deacons, and the other members of the Standing Committee.

"OLD CAMBRIDGE BAPTIST CHURCH,
In Church Meeting, Jan. 31st 1868.

The application of Dr. Pryor for membership, in this Church, and the report of the Standing Committee thereon having been read, and remarks having been made by several brethren, advocating the admission of Dr. Pryor,

It was moved, and the motion was adopted with *entire unanimity and great cordiality*, "That the report of the Standing Committee be accepted, and that the Rev. Dr. Pryor, be admitted as a member of this church."

Said several of the members of the church to me, "I wish you had been present ; it was a very large meeting, and it would have done your heart good to have heard the warm and heartfelt expressions of our undiminished confidence and affection for you.

Yours, &c.,

J. PRYOR.

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