

That Dr. Pryor was an active agent is certain. But along with this fact must go another fact, namely, that a Will was drafted for Miss Vass, (which she never signed, however), in which her two new brick houses, worth at least \$12,000, the nomination to a classical Professorship in Acadia College, and the residue of all her estate, after the payment of certain legacies not at all likely to exhaust that estate, were devised and bequeathed to Dr. Pryor.

The question is, however, Did Dr. Pryor deal honestly? When the Committee, which the church found it necessary to send out to investigate the accounts, began their work, a small account book was placed in their hands. This book contained Dr. Pryor's account with Miss Vass, from August 15, 1863, to February 1st, 1867. It was the only account he ever gave her. It closes with a balance of \$85.08 in his favor, which is made to settle his rent till July, and a release in full was shortly afterwards given by Dr. Pryor to Miss Vass, and by her to him.

This book the Committee received from Miss Vass, and with it and a list of alleged errors furnished by Miss Vass in their hands the Committee began their work. They went to Dr. Pryor and asked him if he had any other subsidiary books, or record of accounts from which this was made up. He said, No. He said this book was the true and the only record of all his transactions with Miss Vass. The Committee asked Dr. Pryor for his vouchers or receipts for moneys paid, and were astounded when he told them that he had no vouchers or receipts in his possession, "excepting one or two which he had pulled out of the stove." "The business," to use Dr. Pryor's own words, "involved an expenditure of \$70,000 to \$80,000." Many of those with whom he dealt say they invariably gave him receipts, and yet the only expenditure for which he was able to produce any receipt was for a sum of \$220! Now Dr. Pryor was, we knew, an educated man, a man of considerable experience, not unacquainted with money matters, and had had, as he told us, (as who has not) in his lifetime to pay bills twice for want of a receipt. We thought he ought to have known the value of a receipt. It was no less his interest than his first duty to preserve for Miss Vass every evidence of moneys paid on her account. But look at the one receipt produced. The Committee went to the individual to whom the book represented the \$220 to have been paid. This person felt certain that only \$200 had been paid to him. This, the Committee told Dr. Pryor. A day or two after he produced the receipt for \$220—thus proving his own entry right. Now if Dr. Pryor thought his receipts of so little value that he put them in the stove why pull *this one out*? Why preserve this one? When he had destroyed or failed to preserve receipts for much larger sums, why preserve this particular receipt, which he had received as long ago as January 8th, 1865? Let us look into the matter a little. The Committee found entry after entry of larger sums, as paid, than had actually been paid, sums which the parties to whom they were represented to have been paid had never received and were not entitled to. Take for example the account with Malcom. Malcom always gave receipts. Dr. Pryor's true and only record showed that he had paid Malcom \$460 more than he actually did pay. Had he paid as much as he represented to have been paid he would have overpaid Malcom \$460. Now suppose Dr. Pryor had preserved the Malcom receipts, what would they have shown? They would have shown his entries false over and over again. Those receipts and multitudes of others, were not preserved from the flames. The one which he did produce was in his favor.—But think over this story of taking one receipt out of the stove. Why take it out at all? and why this particular one? Shall we call this chance? or shall we say that the whole story of destroying receipts was untrue?

Now how did Dr. Pryor make up his account book? If from the receipts, then he must have deliberately put down hundreds upon hundreds of dollars against Miss Vass more than those receipts showed had been paid.

So much as a specimen of what the book contains. Now what is not there that should be? Upwards of \$3,000 which Dr. Pryor received but failed to credit Miss Vass with. Take an instance: On Oct. 10th Dr. Pryor received from his solicitor \$800. On the 11th he paid out \$1332.20. Where did he get the \$532.20 to enable him to make such payment?—The book gives no hint. But the person to

whom this \$1332.20 was paid, showed the Committee a cheque which Dr. P. procured from Miss Vass, dated Oct. 11th, for \$530.80 which Dr. Pryor had given him along with the \$800. Yet this sum so received from Miss Vass does not appear in the book to her credit. And so of other sums received. Are we to suppose that these errors were the result of ignorance of accounts? Let us point out one error which was not the result of ignorance. June 1st, 1866, we find this entry, "—interest to 1 May, 1867, \$475." That is represented as having been received by Dr. Pryor. Now he himself has acknowledged that he never did receive it. That was a wrong entry known by him to have been wrong when he made it, and in his written defence he puts it down as an "offset" thus: "Interest —not received, \$475." Besides he actually gave a receipt for that sum though he never got it. Is this "transparent truthfulness?" But why did he give the receipt? He sold a property of Miss Vass's and agreed not to exact interest for a certain time. When Miss V. heard this she was displeased, because she had expressed her unwillingness to take less than the full sum *with interest*. Finding that Miss Vass had discovered that he had gone contrary to her wishes, Dr. Pryor went to the purchaser and gave a receipt for \$475 as if it had been paid, and then quieted Miss Vass by telling her he had arranged the matter as she wished it.

But it was urged in Dr. Pryor's favor that he had made mistakes against himself as well as against Miss Vass and in his letter to us of May 31, 1867, (to be found in the Appendix to our Reply to Judge Johnston, page 45) he intimates that the mistakes against himself were as great as those against Miss Vass. This latter statement is very far indeed from the truth. But he did make mistakes against himself. Two however, were all that the book—the true and authentic record of his transactions—were shown to contain. One of these was a sum of \$70.70. He put this down as having been received by him, when it had been received by another person. The other mistake was this—\$500 was put down as received when only \$100 had been received. How these errors occurred we do not know. It is difficult to understand how they could have been the result of ignorance. In regard to the larger sum we may remark that Dr. Pryor pointed out the error himself. The Committee were showing him errors, which they had found against him. He took the book in his hand and turning over the leaves rapidly put his finger on this item, (against which there was a cross made, before the book came into the committee's hands), and said:—"But if I have made errors against Miss Vass, I have made errors against myself."

We feel how impossible it is to give you a clear idea of all the facts in this matter, upon which we formed our judgment.—The above statements must suffice for the present. In view of them can it be truly said there was "no shade of just ground" for suspecting fraud?

Yours in Christian fellowship,
By order and in behalf of the Church,
B. H. ELLON, Clerk.

P. S.—Since we last addressed you an earnest effort has been made to terminate this discussion, but, we regret to tell you, without success. It was proposed to Dr. Crawley to close either with his present letter and our reply, or with his last letter and our reply to that, or if neither of those courses met his approval, it was then left for him to suggest some other method of ending the controversy. He has neither agreed to the method proposed, nor suggested any other way, and therefore we see, at present, no escape from the continuance of a discussion, which, we know, must be growing as tedious to you as it is irksome to us. You will, we think, see that what we have hitherto written has been called forth by the attack against us.

Religious Intelligence.

GURSBORO.—We commend the following to our readers. Our friends will here find cause for gratitude and active benevolence. Let the latter be generous and prompt:—

Feb. 19th, 1868.

Dear Brother.—You will be glad to hear that the blessed Lord is still favouring our Zion, and mercy drops are fast falling around us, upwards of 30 have been added to our number, and eight more have been received and are waiting for baptism, while many others are walking round Zion, whom we hope will ere long be

added to the Church of the living God. Our house of worship at Manchester was entirely destroyed by fire last sabbath afternoon—and we want help from all who love the Lord. Bro Richard King, (of the firm of Payzant & King, Bedford Row, Halifax,) will be pleased to receive any contributions to assist us in rebuilding, and we wish to proceed with the work forthwith. Brother Shaw is still with us, and we hope the Board may consider the application for the extension of his mission with favor. As the Lord is so mercifully blessing his labors to the poor Ethiopians of our Lord.

Yours sincerely,
H. R. CUNNINGHAM.

ONSLow.—Rev. B. Scott adds in a postscript to a letter dated Feb. 19th, We have been holding extra meetings at Upper Omslow for these two weeks past, and the Lord has been graciously pleased to acknowledge our weak endeavours. A considerable number have been awakened, and five have obtained hope in the Saviour. We hope to baptize soon.

MISSION WORK IN FRANCE.—Sixty or seventy miles north-east of Paris, on the river Oise, stands the small town of Compiègne, well known as the autumnal resort of the Emperor and the Court. To the east of the town stretches for miles a vast forest, interesting alike to the tourist, the antiquarian, and the geologist. From its various hill-tops magnificent views may be obtained of the valley of the Oise, flanked by a range of boulder-covered hills; the river appearing as a silver thread at the edge of the undulating expanse of foliage, which, in autumn especially, charms the eye with every variety of gorgeous colouring. In the forest are the remains of a Roman town, with its theatre, baths, and temple; other ruins are said to be of Gallic origin. Tertiary fossils are abundant in the gravel and sand. But not the least interesting feature to the Christian traveller is the Evangelical work carried on in the heart of this beautiful forest.

An earnest and devout French Baptist pastor, M. Lemaire, is stationed here, and within the last ten years his labours have been greatly blessed. It was the writer's privilege last October, on the invitation of M. Lemaire, whom he met at the Paris Baptist Chapel, in the Rue des Bons-Enfants, to spend a Sunday with him, and accompany him on his rounds.

M. Lemaire visits the whole of his scattered flock once a month, holding services at a different village each Lord's day, besides various week-night meetings and visits. In his absence some brother residing near presides. The Church consists of some sixty or seventy members, scattered in five or six distant villages. He performs all his journeys on foot, and when the snow is deep, or the ground soft with long rain, the work is laborious and sometimes dangerous.

His people are very poor; many of them rarely taste meat, living on bread and water, with a few vegetables. Yet, in spite of difficulties, the good work proceeds, and the light of the glorious Gospel is gradually penetrating this secluded district.

The month brings us few facts of much significance from France. Controversy is still busy, and sometimes truth, but often error, seems to prevail. It is more encouraging to follow in the quiet routine of evangelical work. The Central Society of Evangelisation, which employs itinerant preachers, reports that their efforts seem to diffuse a knowledge of the gospel, and to revive the piety of the Protestant communities. A number of new parishes have been formed, and among the converts are hundreds of persons who were brought up in the Roman Catholic Church.

ITALY.—The religious interest of the continent centres, however, in Italy. Attention there is still absorbed by the Roman question, which is no nearer settlement. Meanwhile, in the midst of these agitations, the evangelical movement suffers some discouragement. In Venice there is unusual prosperity; in Milan also there are signs of renewed life; and in the south, at isolated points, the truth finds a lodgment and makes converts; but in central Italy there is no apparent progress.

HUNGARY.—In Hungary a religious movement has commenced, the character of which is, as yet, but imperfectly known. "On the lower part of the Theiss district," says a Pesth correspondent of the *Times*, "and in the great plain between the river and the Danube, in the very midst of a pure Magyar population, a new Church has arisen, the followers of which call themselves Nazarenes. No one seems to know where it comes from; no one can tell when it was introduced, or how it has found its way into those outlying districts, almost shut out from all intercourse with the rest of the world; but it seems to attract the peasant class of pure Hungarian stock as powerfully as Methodism does the population of Wales. It is only among the lower classes that it seems spreading, with a rapidity which makes people uneasy. Under the old system, the process, from obvious reasons, went on with the greatest secrecy, such, indeed, that little more than vague surmises existed as to its nature; but now that everyone is allowed great freedom of movement the new sect has come more out into daylight. Still, the daylight has been hitherto but faint dawn, so that but little can be distinguished of its real character. Single tenets alone have transpired hitherto, and even people who live among them seem to have no clear idea of this new religion. They admit no priest-class, but whoever feels inspired in the congregation gets up and speaks and prays. They refuse to have their children

baptized, and will swear no oath. The communities form closely connected societies, in which not only matters of common interest, but even the private affairs of individuals are discussed and arranged. They do not, it is said, acknowledge any sacred character in marriage; but it is equally uncertain whether, as some again would have it, this means polygamy, or even community of wives. I have not heard of any distinctive signs in dress or appearance; but all agree that the followers of this new sect are quiet, orderly, sober, and industrious above their neighbours."

CEYLON.—The Buddhists of Ceylon have on several occasions challenged the Christians to meet them in controversy, and some of their most eminent priests have taken part in these discussions. Although the champions of Christianity have complained of great unfairness, yet they admit that these debates have served to rouse attention and to aid the progress of the truth.

MR. SPURGEON ON THE CHURCH OF ENGLAND.—Mr. Spurgeon has just come out with a tremendous philippic against the English Establishment. In the *Sword and Trowel* for the present month, referring to the "Ritualists," he thus discourses on "Extreme Unction and the Church of England":—"Carlyle, the male Cassandra of the age, assures us that the straps which our ancestors invented to bind the Devil have one by one been cut, and that now hardly any limb of the great enemy has a tatter of rope or leather left upon it; in fact, he has become an emancipated gentleman, libe of limb as in Adam and Eve's time, and scarcely a toe or finger of him tied any more. We are very much of Carlyle's opinion; at least, so far as ecclesiastical affairs are concerned, for it appears to us that the fiend has taken up his lodging in the Anglican Establishment, with hoots, horns, and tail complete, as of old; and yet, if we or others speak of things as they really are, all the sham charity and inert blockheadism and pious cant of the nation are by-and-by offended, and cry, 'Shocking, how fearfully uncharitable!' The first fact that priestcraft grows bolder every hour, and gathers adherents daily, is undeniable; and a still more melancholy fact is quite as evident—namely, that the professors of Evangelism within the Establishment, evince more and more clearly their boundless capacity for dirt-eating, and their utter want of all capacity of every other sort. The Tractarian hunters have fairly chased the Evangelic hares out of their wits; they are bewildered, divided, powerless; and yet, if they would but dis sever themselves from ecclesiastical connection with those whom they so much detest, their march to victory would be plain before them. If they would but come out of Babylon, they would not be partakers of her plagues; they ought to do so; they sin against God and the souls of men every hour they delay. It may help to nerve the timorous and arouse the indolent, if, in a few pages, we give a specimen of ritualism as it now is; we will present it with as little note and comment of our own as may be consistent, and it shall speak for itself."

WORKING MEN AND RELIGION.—We are not yet, it would seem, to hear the last of conferences on the alleged alienation of the working classes from religion. We had hoped that those already held would have satisfied any ordinary person that there was little or no foundation for the charge; that working men were as religious as any other class in society, and were far more so than the richer classes. In some of the provincial towns, however, it is felt, that meetings similar to that held at the London Coffee house for conference on this subject would result in some good, and hence Liverpool has gathered together a number of ministers and laymen who have talked the matter over, and seem to have arrived at the conclusion common to most people who have inquired into the subject—a conclusion they might readily have foreseen—viz., that the objections entertained by those who are indifferent to religion are ridiculously out of proportion to the folly and sin of their conduct. The meeting was treated with the usual stock of objections, which, with some who manifestly care nothing for religion of any sort, were regarded as insuperable hindrances. None of these speakers seemed to recognise that the root of all these half-fancied objections was in their own hearts. Yet all their unwillingness to accept religion lies concealed there. Did they feel any desire for the public ministrations of the Word, the hindrances of which they so vaguely boast would soon appear to be visionary. We know it is easy for us to put our hands to rest, and sign up the whole thing by declaring that "the carnal mind is at enmity with God," and no truth can be more sadly true; but none of the conferences that have been held have led to a single noteworthy objection that could not receive a most crushing answer. Dr. Howson, the Dean of Chester, sent a letter, in which he expressed it as his opinion that there was no unwillingness among the lower classes to attend the church; on the contrary, he thought there was a willingness and a desire on their part to do so. Mr. Spurgeon, we believe, declined attending the London conference for precisely the same reason as that assigned by Dr. Howson. With the best of feeling towards those who organise these conferences, we consider it to be futile folly to brand a class with an indifference to religion which they do not manifest as a class, and then to ask a few notorious sceptics and religiously-indifferent persons, whom they unwisely consider to be representatives of the working classes, to confer with them on the reasons which have led people to be guilty of the crime with which their accusers have charged them.—*London Freeman*.