

In the fall of 1858 Hopkins with Mr. Dingwall, one of your Deacons, called at my house, saying, that he was compelled to visit all the congregation as David Inglis had so sadly neglected his duty, in not doing so, and that he could not even get the elders to assist, and asked to be allowed to "pray with and for us," which liberty he got.

Now, what think you of Hopkins' "unabated confidence in our esteemed pastor"? Was he an *honest* man in such his vote? one who as an Elder of the church should be "without guile."

THIRDLY.—Hopkins' contempt of his oath of office.

He took the same oath on being ordained an Elder, as David Inglis did, on his ordination as a Minister in our church, and has he not treated such his oath with contempt, in supporting the said resolution, which supports David Inglis in the contempt of his oath. Yea verily, he has and that most broadly.

FOURTHLY.—Hopkins' audacious falsehood in pretending ignorance, and calling on Mr. Mackenzie and on Mr. Macdonald to inform the meeting what they knew about the matters in question.

I have not only had repeated conferences with Hopkins about David Inglis' heresy—and which he condemned as broadly as I did, but I sent him as an Elder, my printed address to the Elders, touching Inglis' heresy &c., and calling upon them to stop the same; and I also thereafter wrote him, as a Trustee, as well as the other Trustees, that the action would be brought unless the matters in question were set right. So that his ignorance was merely pretended, for the purpose of keeping you as much in the dark as possible. What an *honest* chairman of a meeting of a *christian* congregation!!!

FIFTHLY.—Hopkins' most iniquitous doctrine.

Let us read it carefully. "*We as a congregation have nothing to do with our Minister, whether he preaches heresy or not, he is responsible to another Body, and to his God; we I say have nothing to do with it.*"

Can any doctrine—except a denial of God or gross blasphemy, be viler? We are to sit quietly and bear all manner of abominations preached, and find no fault. That is Hopkins doctrine; and that system sent the church of Rome finally to her great head—the Devil. Are you prepared to sustain him therein? the day is not far distant, when you will be called upon to say yea, or nay.

SIXTHLY.—Hopkins' abominable impudence and his thorough contempt of you.

"We have just called you together to sustain the Trustees in defending the action." "We have nothing more for you to do."

Enough of this base creature.

Let us next look at—

DONALD M'LELLAN.

His "unabated confidence in our esteemed pastor."

He—McLellan—has repeatedly declared his thorough condemna-