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ference as a wanton outrage on all the decencies and proprieties of civilized society. I am desirous to find an apology for you, and the best which I can think of, is, that your honest Scotch simplicity has been imposed on by certain individuals who are unable to write themselves, are afraid to appear in such invidious circumstances, and feel a malignant exultation in the fire brands, arrows, and death which you have scattered around you.

When your Remarks were announced as preparing for the press, I began to form alarming anticipations as to the stature and prowess of my antagonist. I thought of Goliath the giant, and David the stripling, with his sling and stone. I knew that you were a studious plodding genius, with every advantage in point of age, standing in the ministry, and pretensions as an author on the very subject now before us. I conjectured from your manner in private that you would be calm, temperate, and judicious, and that *mildness* would gain that suffrage in your favour which *I* as belonging to a less popular society could hope to obtain only by force of argument. But on a sudden, all my foreboding apprehensions took their departure. The very sight of your title page gave me triumphant exultation. It is an index of the *mind* in which the whole was conceived ; for it is an established principle in controversy, that the person who loses his temper is the person who is conscious of being worsted, and that no disputant substitutes rage in the place of argument, except when he cannot do better. You would be affronted were you not reckoned a scholar and a gentleman. Now, to what distress must you as a clergyman, a gentleman, and a scholar, have been reduced, when you wrote a paper which will scarcely find a parallel for violence, scurrility, and abuse, in the annals either of ancient or modern literature. *Tantæ cœlestibus animis iræ?* One lesson, however, you have taught us, and perhaps you never inculcated one from the pulpit with greater force of eloquence, and that is, a lesson of the deepest gratitude to Heaven that you and your associates have not power equal to inclination, otherwise we might expect